

THE
COMMITTEE ON
MASONIC
EDUCATION
GRAND LODGE A.F. & A.M. OF CANADA
IN THE PROVINCE OF ONTARIO.

CHAIRMAN
R.W. BRO. W.R. PELLOW

EDITOR
R.W. BRO. D.C. BRADLEY

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TO ALL CONTRIBUTORS

THE FACTUAL ACCURACY OF AN ARTICLE IS THE CONTRIBUTOR'S RESPONSIBILITY; WHILST EVERY PRECAUTION IS TAKEN TO ENSURE ACCURACY YOUR EDITORIAL COMMITTEE CANNOT CHECK EVERY FACT.

EDITORIAL COMMENT

It is hard to believe that this issue starts the sixth year of operation of this Newsletter. The Editor thanks all who have sent in articles and all those who have written to express their support. Your help and encouragement has been an essential ingredient for the success of the booklet.

News of an impending increase in the postal rates and a change in the method of printing each issue has necessitated a review of the expenses of this venture. The committee has felt it advisable to increase the annual subscription rate to \$6.00. This will enable us to absorb any postage increase and also to enhance the quality of printing.

Contributions and comments are always welcome'

All correspondence should be directed to the Editor:
David C. Bradley, 81 Hilisdale Ave. W., Toronto,
Ont. M5P 1G2

THE COMMON GAVEL

The Lodge is opened, tyled and tested, and the sound of the common gavel in the East calls the Craft from refreshment to labour. Already we have been busily engaged in preparing a stone for a living temple, built by the faith and labour of wise men as a shrine of fellowship and a shelter for the holy things of life.

The square is no doubt the oldest instrument known to our science, but the gavel is the oldest working tool of them all. How simple it is, just a piece Of metal with a beating surface at one end, and a point at the other, and with a handle for better effect in use. Every Mason knows the explanation of its meaning, given him in the first degree.

The common gavel is an instrument made use of by operative masons to break off the rough and superfluous parts of the stones, the better to fit them for the builder's use, but we, as free and accepted Masons, are taught to use it for the more noble purpose of divesting our minds and our consciences of all the vices and superfluities of life, thereby fitting ourselves as living stones for the spiritual building, eternal in the heavens. The words are simple, the meaning is plain, searching too, when we think of the rough and superfluous things which need to be broken off and polished away from the best of us, before we are fit to be used by the Master of all good work. Alas, the words are familiar, so familiar that we too often forget how pointed and practical they are, teaching us the first necessity of the Craft: its need of clean and square men.

As we listened to those words for the first time, we did not realize how much meaning they held, nor did we notice in the surprise of initiation, that the gavel is also used by the Master of the Lodge. With it, he opened and closed the lodge, with it, he ruled his lodge. it is the symbol of power. It is wonderful how the humblest tool is placed in the hand of the highest officer, and so common a tool should typify a ruler. Yet for the three principal offices of the lodge, it is the symbol of authority.

The lodge is not ruled by a square, still less by a sceptre, but by the sound of a common gavel. Only Masonry, I believe, could have thought of an idea so beautiful.

While the square, the level, and the plumb has each its use and office, the gavel is used in many ways, whether by itself or with other tools, all the time cutting, chipping, driving or setting, yet in all its variety of uses, it remains the same. It is like a moral principle, it never changes. It is always busy and close to the Mason's hand. He uses it, alike, for suppression or construction, its work never finished. It is one of the first tools placed in the hands of an apprentice, and the last he uses as Master of the Lodge, if he is reckoned worthy of the honour by his brethren. The gavel is capable of doing a great work, or of spoiling much good material, it is at once the test and triumph of every Mason. So, naturally, the gavel is an emblem of power. It is an emblem of the power for good or evil in the hands of each and every Master. If wielded roughly, it means ruin. If wielded weakly, it means failure. If wielded wisely and in the spirit of brotherly love, it at once becomes a wand of magic, and a sceptre of good will. Man is tempted, tested and tried by power as by nothing else. Few are the men able to use it and not abuse it. No man is a Master Mason, still less to be counted worthy of Master of his lodge, until he has learned to use the gavel with dignity, self-control and gentle skill.

So brethren, we need to ask ourselves how it is being used. Is the gavel only an emblem and nothing more? Do we actually use it to cut away the vices which make us unfit for the use and service of the Master Builder? Or to put it another way, do we take our Masonry seriously, as a way of learning the noble ways of life?

As the gavel sounds in the East, calling us to another year of Masonic labour, we should ask ourselves some personal questions, and answer them honestly. What kind of a lodge would my lodge be, if all its members were like me? Do we answer all the signs and summonses sent us by the lodge, as we vowed to do at its altar? If not, what is a Masonic obligation worth? What does it mean? It is to be deplored that so many would break their obligation as regards attendance, yet would shrink from breaking it in any other way. We can, at least, favour the new Master with our presence and encourage him to carry on the work he has promised to do, and the Craft will increase in usefulness and power among men.

At the end of the day, when the lodge of our life is closed and the sound of the gavel is heard no more, no man will regret that he lived in the fellowship of our Craft. Our life here amid sun and frost has meaning to ourselves, and worth to the Master of all good work, only as we invest such power as we have of light and

learning to make this hard old world a little more pleasant for those who follow after us.

Author Unknown

HARMONY

Masonic Law states **explicitly** how a Mason Must act, that is, it gives a clearly defined course of action to be followed in a given circumstance. Now, Masonic Etiquette states **implicitly** how a Mason **should** act.

The dictionary definition of "implicit" is capable of being understood from something else, although unexplained. In other words, we are talking about a way of action which a Mason should follow almost instinctively.

As Masons, we should all strive for harmony in our Lodge. This word "Harmony" appears time and time again in Masonic writings. This injunction to strive for harmony is difficult to codify into a specific law or laws but, like many other things Masonic, can be boiled down to a code of behaviour which we **know** to be right, without it having to be spelt out for us chapter and verse. The maintenance of a Lodge's harmony then is largely a question of etiquette rather than law.

Let us just think for a minute of what can happen to a lodge when harmony is broken. Perhaps the saddest thing for a Mason to witness is the death of a lodge due to internal strife because of the loss of harmony. Masonry to me means to build rather than destroy; to come together rather than to break apart.

Brethren, I will leave you with this thought, Masonic law comes from the head. Masonic etiquette comes from the heart. We need both.

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

LODGE MEETINGS

Our meetings are both desirable and necessary, and considered to be a retreat of friendship and brotherly love. We have, as Masons, what the whole world has been attempting to achieve for centuries. Basic in our teachings, that which holds us together is the steadfast bond between men, a mutual respect and faith in one another.

Dare to be different, with a refreshing individual appropriate approach, within the confines of our honourable and sacred guidelines, but above all, to exercise the importance of being yourself. We are indeed fortunate to be provided with a very desirable and necessary degree of formality in the performance of our meetings. But there does exist the ideal opportunity, for each one of you, as our current and future leaders to develop, introduce and implement desired and beneficial innovations, in the exercise of your respective duties and responsibilities.

Leadership in Masonry is of such importance, that if good leadership is in command, the lodge programme will be challenged in the very best Masonic tradition. And if the lodge programme is challenging and thoroughly Masonic, there will be interest among the members, if there is sufficient keen interest generated and maintained among the members, they will have good cause to be in attendance.

A leader is one who guides and directs, and in this particular instance, accepts each progressive year in office, as an opportunity and challenge which blossoms with profusion, when energized by a personal and dedicated commitment. I respectfully suggest that you do not under any circumstances settle for the presentation of mediocre meetings when each one of you is capable of so much more. Few of us as individuals truly realize how much more we are able to accomplish until we have harnessed greater personal effort in the desired direction than ever before.

Consider every detail no matter how small it may appear to be, and take absolutely nothing for granted in the planning and preparation of your forthcoming meetings. Discuss in complete detail with your associate officers their respective duties and your personal expectations from your combined efforts, and maintain a constant and desired format of two way communication. In most instances, there

is a rather broad wealth of support and knowledge readily available. I urge you to harness it wisely and use it frequently.

Review at least in your own mind each and every detail in advance of each meeting, and consult with those members at interest where advisable or necessary. And bear in mind that each and every meeting is strictly a single transaction, and that it cannot be repeated. Treat each meeting as if it were to be your last, and that it was imperative for each transaction to have beneficial meaning and desired depth, for the profit and pleasure of those brethren, who have honoured you and your lodge by their very presence.

Refer all topics of lengthy debate to the Committee of General Purpose meetings, unless such topics are of a somewhat urgent nature. Appoint, where it is considered to be beneficial and necessary, a subcommittee to pursue and analyze any broad subjects or topics, and report their findings to the Committee of General Purpose meetings for further discussion and handling. And avoid placing too many topics of equal importance on any one agenda for an evening.

And make certain that all members are fully informed of the various topics that will be dealt with at these meetings. Encourage beneficial membership input, but also endeavour to diplomatically restrict idle time consuming, irrelevant conversations on any of the given subjects.

Endeavour to foresee where possible what discussions may arise, and be prepared to handle any topic or debate that may be brought forward, in an appropriate and desirable manner. Plan your entire programme for the evening well in advance, and make every effort to adhere to it. Avoid permitting long winded debates to interfere with your plans and your time schedule, without failing to provide due care and attention to all matters as they may require.

Plan educational meetings for your officers and rehearsals as required for degree review and ritual work assigned to the officers and members. One very important requisite I believe is that all aspects of the ceremony be performed with dignity and commitment, and that each presentation be the very best that each individual has to offer. Not one of us, without exception, is free or protected from the aspect of human error. However, the challenge and the responsibility that we have as contributors to our fraternity are simply that we do not offer a shoddy performance, solely as the result of the lack of adequate preparation.

Dedicate yourself to arrive at lodge meetings in good time, and experiment with the concept of greeting everyone in attendance personally, both members and visitors alike, where practical and possible, before the commencement of your meeting. How gratifying it truly is to have been greeted and welcomed at a lodge meeting by the sincere, firm, friendly handshake of the W.M. and some of the officers. Endeavour to be a part of one of the friendliest, most efficient and most successful lodges in your Georgian District. And bear in mind that you are not in competition with any group or person, unless it should happen to be yourself.

Endeavour in your strategic planning to give serious consideration to undertaking a system, to persuade all newly initiated and affiliated members to become involved in some appropriate activity in the lodge, whether it be in the ritual work, serving as a member on a specific committee, or other useful and gratifying function. If we fail to accomplish this great need or ignore the extreme importance of such we must be fully prepared to suffer the inevitable consequences.

it is respectfully suggested that those members taking part in the ceremony, other than the officers of course, be encouraged to occupy seats in the lodge near the place where the presentation will take place, for the obvious benefit of convenience.

Appoint and announce to those in attendance the official prompter of the evening, who should carefully follow and diplomatically encourage completeness of the ritual work, and should be prompt in providing the desired assistance when called upon to do so, either by a glance, a gesture, or a request from the performer, or by whatever system may be endorsed by your particular lodge. Many ceremonies can be spoilt by the unsolicited or sometimes incorrect prompting by those of us whose duty is to use restraint and remain silent within our temples. Leave the prompting to "one and only one". The W.M. has every right to expect that this procedure will be adhered to.

The delegation of assignments requires very diligent planning by our leaders. The ultimate authority and responsibility rests with the W. M. The act of delegation cannot transfer this responsibility. The W.M. must plan, initiate and encourage all matters through to their final conclusions.

With some nine work assignments available for delegation in the first degree, seven in the second degree and again nine in the third degree respectively,

excluding the obligation of course, it is certainly most gratifying to witness on a regular basis, as most of our meetings will permit, two or three past Masters and two or three regular members participating in the ceremony along with the officers. This procedure adopted where practical to do so, could involve an additional number of members on a somewhat rotating basis, as an undertaking to increase both interest and attendance.

It is a considered opinion that, it is not in the best interest of Masonry in general to have some individuals performing double or triple assignments, as I have personally observed while visiting in another district on some occasions. There are of course exceptions, where substitutions are being made due to the absence of some brethren, sometimes on very short notice.

Consider approaching every member of your lodge, without exception, to ascertain the extent of their desire to participate in the ritual work, as a committee member, or some other useful function that may appeal to them. The dividends from such efforts should become obvious, in generating a keen overall interest and satisfaction, even among those members who do not wish to participate for personal reasons, and an increase in attendance should become evident.

The following submission is provided as food for thought, for your personal considerations, and is entitled,

"One More Time"

As a unique challenge to the members of each lodge, perhaps we might consider the following: if you only attended lodge functions five times this year, please try and make it six times next year. Similarly, if you made it ten times, then try to make it eleven. If you know of someone who did not attend lodge at all this year, may we count on you to endeavour to motivate them for one more time this year'?

If they have not attended for a while, and they do not recognize some of the new faces, we sincerely trust that they will find them very friendly and gratified to see these members in attendance. Why not call and up some of those familiar faces, who haven't been out for a while, and plan an evening out at your lodge, as your answer to the challenge of "One More Time"

Endeavour to utilize the full potential of your membership by motivating the brethren where practical to learn new work, and undertake additional or other rotating assignments, to maintain and expand the stability of your lodge. I do not believe that the size of the part or the function assigned is nearly as important as the competent manner in which it is prepared, and the expressive manner in which it is communicated.

We live in fast moving and rapidly changing times; the entire pace of life has quickened. The principles of Freemasonry are eternal. Our ritual has evolved gradually, and is both beautiful and impressive. However, in today's social climate we cannot drag our feet. Most Masons are ready to take time to visit a well run lodge. Few however are prepared to waste much time where the administration leaves a very great deal to be desired. Herein lies the opportunity and challenge of our leaders, now and in the future.

The exercise of proper timing is in no way accidental. It is imperative that our leaders ensure that the lodge is opened promptly at the stated hour. And if some of the officers are absent at the time, then their chairs may be temporarily occupied by other members in attendance. The prompt commencement will be appreciated by all concerned, other members will become involved, and the absent officers will realize the importance of punctuality.

The business portion of the meeting should be commenced promptly, and continued effectively and until concluded, avoiding all interruptions efficiently where it is possible to do so. A graceful introduction of visitors, with a prepared format, will also be much appreciated.

Endeavour to commence a degree by approximately 8:15 p.m., and to conclude it by approximately 9:30 or 9:45 p.m., and to close the lodge by approximately 10:00 p.m. It is also desired by the many members concerned that on special occasions such as the official visit, and the ceremony of installation, that the official bodies be escorted into the lodge room on or before 8:00 p.m. This accomplishment will be appreciated by all, and will contribute to a successful evening being concluded at a rather reasonable and desirable hour. By so doing, you will give those in attendance a cause for satisfaction, that the evening has been filled with propriety, dignity, perhaps a little humour in good taste, most certainly good fellowship, and allowing all the brethren to return home in a happy frame of mind at the close of the evening.

The overall objective is not to shorten the degree, or to reduce the dignity of it by attempting to make up for lost time, but rather to eliminate periods when time may be actually wasted. Ensure that all officers recognize the value of not wasting time. And eliminate continual repetition of the titles of all dignitaries who are awaiting admission. The Tyler, the I.G., and the J.W. may curtail their comments to the principal visitors. The Director of Ceremonies may then announce as many by title and name as he may deem necessary and advisable, and as he may be directed by the W.M.

With the consent of the W.M. of course, only specific alarms need to be referred to the W.M., thus permitting the J.W. to allow routine admissions. Members who arrive late may be included with these routine admissions where possible to do so.

It is advisable and beneficial that the W.M. prepare the appropriate phraseology and type it on paper for the admission of guests on all special occasions, and provide the officers involved with a copy to commit to their memory. It is indeed most gratifying to observe such announcements being communicated from the Tyler to the I.G., to the J.W., to the W.M. "Word for word" committed to memory.

It is considered unnecessary to read an application for either membership or for affiliation in its entirety, but merely to announce the applicant's name, his age, occupation, address and the names of his two sponsors. Provide limitations on the length of speeches in the lodge, or at the banquet hour, except for designated special occasions. The order of business may well be specified in your book of by-laws, and it should be totally unnecessary for the W. M. to request the next order of business from any other member.

Develop and adopt where necessary a desired and polished format for the proposing and seconding of motions, and inform your brethren at large, so that any member may propose a motion, and be openly encouraged to do so. It is also respectfully suggested that where necessary the W. M. develop a designated format in the calling for a decision on any motion.

A board of trial when necessary is held to determine that a visitor who cannot be properly vouched for is truly a Mason, and therefore currently entitled to the usual Masonic privileges. The members of the board of trial appointed by the W.M. and in possession of the V.O.S.L. should consist of not less than two Master

Masons, one of whom should be an Installed Master. The visitor should also have obtained the rank of a Master Mason as well.

The initial logical request is for a dues card, indicating a member in good standing of a specific lodge, providing it is current, or other evidence of membership in a duly recognized lodge, such as a certificate of good standing or a certificate of demission. The latter entitles the holder to visiting privileges, for one full year from the date of issue.

The visitor must provide adequate evidence where necessary that he has in fact been regularly initiated, passed and raised in a duly constituted Craft lodge. The next request would be to ask the visitor to repeat the Tyler's oath from memory, or being unable to do so, have him repeat it after you, providing however that you are convinced that he accepts and acknowledges his obligations and his responsibilities in the giving of such an oath. If the visitor has obtained the rank of an Installed Master, then the examination may well be commenced at the level, and graduated to the rank of Master Mason if necessary.

If the individual for whatever reason is unable to provide any certification of membership, then the questions may be based on the deleted words in the Masonic work book, and also you may request that he describe in some detail the proceedings that he personally experienced, in for example his being raised to the sublime degree of a Master Mason.

If you have personal doubts for any reason in regards to his qualifications, you may feel free to request through your W.M. the assistance of a senior member of the lodge to assist you in your examination. And bear in mind, that while the examination should be completed promptly, you are not in any way committed to a time limit, and that you should take whatever time you deem necessary to fulfil your responsibility to the Craft and to your lodge.

It is important to remember, that while the examination should be conducted with courtesy, respect and dignity, it is your sole responsibility to determine beyond any doubt that the individual is in fact truly a Mason, even if not currently well skilled, and that you personally will be both pleased and proud to sit beside him in your lodge. When you are satisfied, you may officially introduce him to the W.M. as having passed a satisfactory examination by means of a board of trial.

Brethren, it has been stated that living is learning and learning is living. I would sincerely recommend for your most serious perusal and contemplation, first and foremost your by-laws, and the Book of Constitution and in particular part two of the Book of Constitution, headed "Lodges" pages 65 to 103. I would also highly recommend for your educational and informative reading the volumes entitled Meeting the Challenge, Beyond the Pillars, Whence Come We, and Towards the Square. They may be purchased for your own personal collections on a group basis within your lodge and shared, or for your individual lodge library.

Perhaps a degree of Masonic stocktaking would be in order for each one of us periodically. Masonry has stood the test of time. The challenge for the future does not rest with Freemasonry, it rests entirely with you and me, and the future generations. Looking forward to the future, what are the prospects? It depends entirely on the 'individual'. It rests with him to leaven the lump. Brethren, "You are that individual."

I respectfully suggest that, in the very near future, when each one of you returns to your respective lodge duties, that you undertake to execute those duties in the various offices that you occupy, with more 'enthusiasm', more 'diligence' and more 'dedicated personal commitment' than that with which you have even approached it previously.

I firmly believe that you, and you will not be alone, will recognize the beneficial results. Those results will be truly impressive and gratifying, and I sincerely trust beyond your own personal expectations. For this year, and that which follows, may we strive to live Freemasonry, and learn to communicate effectively. Brethren, it has been stated many times, but certainly bears being repeated, that Masonry may be compared to a financial investment. You and me will get back exactly what we put into it, though not in a monetary, sense, plus a very liberal degree of interest.

Let's go for quality and surely quantity will follow. Thus my brethren, such is the challenge, the privilege, the opportunity and the duty that rests with you and I.

Prepared by W. Bor. M.H. Tosh of Northern Light Lodge No.266 and delivered at a seminar held in the Barrie Masonic Temple on November 17, 1984, the seminar being organized by W. Bro. E.P. Finkbeiner of Kerr Lodge No. 230.

ECCLESIASTES

This book shows the emptiness that results from pursuing earthly satisfactions. It is a confession of pessimism from Solomon, who was famous for his wisdom, vast resources, and outstanding skills. The message of the book of Ecclesiastes is as applicable in this twentieth century as when it flowed from Solomon's pen. The false gods of wealth, fame and prestige still lure weary wanderers with their empty promises; only to leave them broken and deluded. Solomon views all earthly treasures as nothing more than the worthless trash of time.

Of special masonic interest, in the third degree, is the symbolic poem for the young, and still applicable to all ages. Ecclesiastes chap.12, v.1-7: Solomon commences by stating that the best advice he can give, advice that still stands today, is to "remember your creator" in the days of your youth. Solomon likens the decaying of the body to the deserted ho use in an advanced state of dilapidation. The darkness of the heavenly bodies is poor eyesight. Clouds returning after the rain refer to a brow knit in pain amidst perpetual weeping. The keepers of the house are hands trembling with palsy, and the strong men are legs bent with arthritis. In verse three, the eyes sink into the head, and the grinders cease because they are few: one cannot chew if he has no teeth. The daughters of music are, of course, ears. How can you appreciate good music or hear what is said in the lodge when your hearing fails? Then follows the fear of high places and of stumbling. The almond tree represents white hair and the grasshoppers baldness. In verse six, we enter the inside of the body. The silver cord is the spine, and the golden bowl appropriately represent the brain. The pitcher and wheel probably mean difficulty in breathing and swallowing. "All is vanity." Solomon says, especially the physical body.

Two very important verses of this book of the V.O.S.L. and not included in the masonic poem, are verses 13 and 14. It answers the question: "Since man must some day die, what are life's enduring values?" The answer: "Fear God and keep His commandments, for this is the whole duty of man."

Submitted by W. Bros. Alan R.P. Golding of Royal Arthur Lodge No.523.

COMMITTEE OF INQUIRY

Section 318 of the Constitution of the Grand Lodge of Canada in the Province of Ontario states that each application shall be referred to a committee of inquiry of three or more Master Masons appointed by the Master, none of whom shall have proposed or seconded the application. This committee inquires into the character and qualifications of the applicant and reports thereon to the lodge.

These are very bare instructions and leave the inquiry in the hands of each lodge. Perhaps each lodge should set up its own guidelines to enable its committee of inquiry to do a good job, and consistently the same good job. The questions to be asked the petitioner are meant to ensure that he realizes the financial aspects of Masonry, and that his wife and family are not averse to his joining and devoting some of his own leisure time to Masonry.

To a great extent the lodge has entrusted to this committee that decision as to whether a particular person should be allowed to become a member of the lodge. The work of the committee should never be performed in a perfunctory manner. There should, of course, be the normal questions, such as, why does the applicant wish to join Masonry and was he asked to join.

The investigation should be carried out in a friendly, respectful manner, and be performed in a conversational mode rather than as an interrogation. Always give ample opportunity for the petitioner to ask questions, even prompt him to ask a question, and answer him honestly. Tell the applicant that Masonry is not a charitable institution or a benefit society, nor a religious society. Tell him that it develops friendship, an opportunity to assist in benevolent work, and promotes a belief in the Fatherhood of God and the Brotherhood of Man. Tell him that he is expected to attend his lodge regularly, pay his dues and to perform tasks when called upon.

The Editor

A GRAND LODGE CERTIFICATE

As a Master Mason, you are entitled to receive from Grand Lodge a certificate stating that you have been regularly Initiated, Passed and Raised. I now present to you your certificate, and if you will examine it, I shall explain its symbolism.

At the top is a panel encircled by a floral border, in which the thistle, shamrock, and rose entwine the maple leaf. This recalls to our mind that England, Scotland, and Ireland bequeathed to Canada not only the basis of our political institutions but also the blessings of our gentle Craft. The panel consists of several distinct emblems. It is headed by the All-seeing Eye, enclosed within a triangle, the symbol of Divinity, from which proceed rays of brilliant light. This signifies that our lives are illuminated, and our actions are observed, by the beneficent Creator. Beneath this are the Royal Arms of the United Kingdom, surmounted by the Crown and flanked by the lion and the unicorn. They symbolize the loyalty to authority which must characterize every Mason.

Below this is the Great Seal of the Province of Canada as it was used from 1841 to 1867, the period in which our Grand Lodge came into being. The Province was formed by the union of Upper Canada (or Ontario) and Lower Canada (or Quebec), and the seal alludes to both. In the centre, in an oval panel, are two classically robed maidens arm in arm, allegorical figures for Lower Canada and Upper Canada. At their sides, partly obscuring them, are two roundels or medallions. To the left is the Great Seal of Lower Canada (1793-1841). It is intended to be a stylized view of Quebec City, with a church on the hill, as seen from across the St. Lawrence River; in the foreground stands a freshly pruned oak tree, and in the river float two sailboats. (Quebec was of course the capital city of Lower Canada. The significance of the pruned tree is now obscure, but it was originally explained by a Latin motto: the province would be stronger and richer after Upper Canada, formerly a constituent part, had been pruned away.) The right-hand medallion carries the Great Seal of Upper Canada (1792-1841), which was designed by our first Lieutenant-Governor, Lieutenant-Colonel (and Brother) John Graves Simcoe. It includes an anchor crossing a sword, with a feathered calumet or Indian peace pipe upright between them, all over two crossed cornucopias or horns of plenty; above them are the Royal Crown and the lower left corner of the old Union Jack, as it was before 1801 when the Cross of St. Patrick was added. The whole design points out to us that the colony, with its bounteous

agricultural promise, was established by the British Naval and Military Forces, in conjunction with their Indian allies.

To the left of the Great Seal is a stylized view of what seems to be Hamilton, apparently from Burlington Beach, looking towards the Mountain. It was of course in Hamilton, on 10 October, 1855, that the sovereign Grand Lodge of Canada was formed, and the headquarters, the administrative offices, of the Grand Lodge have been situated in the city ever since. In the foreground of the scene, on the shore of the isthmus, is a beaver, the emblem of Canada ever since the early days of the fur-trade. To the right of the Great Seal is a scene that holds a threefold significance - Niagara Falls as viewed from the shore. This natural wonder is recognized all over the world as a landmark of Ontario; moreover, it was not too many miles from here that Freemasonry was first implanted in our province, in 1780 or before. But even beyond that, it was in Niagara Falls, Canada West, on 19 July 1855, that a group of brethren resolved to call the meeting in Hamilton that resulted in independence.

This panel at the top serves to remind us of our heritage and our faith, and that our Grand Lodge antedates Confederation, and originally covered the whole Province of Canada. For that reason it was at first called simply The Grand Lodge of Canada. Not until after Confederation, when the independent Grand Lodge of Quebec had broken away - in fact not until 1887 - were the words "in the Province of Ontario" added.

The emblems in the lower part of the certificate are all familiar to Masons. They derive from the form of certificate which has been issued by the United Grand Lodge of England ever since 1820. Most conspicuous are the Three Great Pillars that support a Freemason's Lodge. That on the left is Ionic, that on the right is Doric, and that in the centre is Corinthian. In Masonry they are called Wisdom, Strength, and Beauty, and represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abif. The pillars rest on square pedestals, adorned with the Three Movable Jewels. On the left is the Square, denoting the Master; on the right, the Level, denoting the Senior Warden; and in the centre is the Plumb-rule, denoting the Junior Warden.

These pedestals rest on the Black and White Mosaic Pavement of the lodge, which represents the Light and Darkness, the joys and sorrows, of our chequered existence on earth. The pavement is approached by three stairs or steps or degrees. Towards the back of the Pavement are the Celestial and Terrestrial

Globes, which point out Masonry Universal. Formerly they were a regular feature in the lodge-room, but they have fallen into disuse in this country, although they may still be found on the Wardens' columns.

Leaning against the centre pedestal are the Three Great Lights: the open Volume of the Sacred Law, to rule and govern our Faith, the Square, to regulate our lives and actions; and the Compasses, to keep us within due bounds with all mankind. To the left foreground is the Rough Ashlar, a stone rude and unpolished as taken from the quarry. In order to shape it for the intended structure, the Entered apprentice employs the Chisel and the Mason's Maul, which are shown reposing on it. To the right foreground is the Perfect Ashlar, the stone made ready by the hands of the Craftsman. From its top protrudes a metal ring, part of a lifting device called a Lewis, which is another old Masonic symbol. In the centre foreground are the twenty-four-inch gauge and the pencil, which are used by the Master to lay lines and draw designs on the Tracing Board.

Between the pillars, in the right hand space, is a printed text stating that the Brother named (that is, you) had been regularly Initiated, Passed, and Raised.

A Latin version appears in the right-hand space. In former days Latin was the language of international diplomacy, and even if you went to a land where

English was not spoken, men would still know from the Latin that you were a regularly made Mason. Latin has been used on English Craft certificates since about 1766. It was dropped in England in 1964, but we have retained it in Canada.

The year of your Initiation is entered twice. It is given as A.D., that is Anno Domini, "in the year of our Lord" the form of dating in general use. Before that it is A.L., that is Anno Lucis, "in the year of Light." This is the Masonic Era, which is calculated by adding 4,000 to the Common Era. Traditionally, it alludes to the date of man's creation. It still serves to remind us that the origins of Freemasonry go back to time immemorial.

At the bottom, by way of authentication, the Grand Secretary has subscribed his name and affixed the seal of Grand Lodge. You will find a full discussion of the seal and its symbolism on pages 150-153 of *Beyond the Pillars*. In brief, it indicates that our Grand Lodge is the Canadian offshoot of the United Grand Lodge of England; that we revere the Great Architect of the Universe; that the

Holy of Holies in Solomon's Temple is at the centre of our symbolism; and that we watch our ceremonies and listen to them but do not reveal them.

Your certificate is not yet complete, for it requires that you sign your name in the space provided in the margin. This space has the Latin words *Ne Varietur*, which mean "Not to be altered." If you find a certificate in which the signature has been altered, you must treat the man who bears it as a Masonic impostor. You will now approach the Secretary's desk and append your signature to your certificate.

Acknowledgements: The general outline of the address and the discussion of the Masonic symbols are taken from the Appendix to the published Emulation Ritual as demonstrated in the Emulation Lodge of Improvement. For earlier forms of the certificate, see T.O. Haunch, "English Craft Certificates," *AQC* 82 (1969) 169-253. On the Great Seal of Canada, see Conrad Swan, *Canada: Symbols of Sovereignty* (Toronto, 1977), pages 105-112 163-169; George W. Spragge, "The Great Seals and the Mail for 25 September, and 9 October, 1976. The writer is grateful to the Grand Secretary's Office, for providing copies of two letters written on the subject by M.W. Bro. W.J. Dunlop, under dates of 27 October, 1948 and 20 May, 1950; and also to R.W. Bros. George A. Revell and James J. Taiman for other information and suggestions.

Prepared by R.W. Bro. W.E. McLeod, of Mizpah Lodge No.572.

ALLEGORY

The Concise English Dictionary defines allegory as "a figurative discourse in which the principal subject is described by another subject resembling it in properties and circumstances," or "a narrative in which abstract ideas are personified." The word is of Greek origin and is formed of two words which mean "to speak" and "other". In other words "to speak in another form".

Perhaps one of the best known allegorical pictures is that of "justice". I am sure too that you are all familiar with the allegorical representation of "Britannia".

We know that Masonry is a beautiful system of morality veiled in allegory, but as I have pointed out, allegory is not a brick wall through which one cannot see; it is not a steel safe which cannot be opened; it is a story wherein all the

meanings are symbolized. Therefore, it logically follows that allegory, far from veiling Masonry, actually reveals its truths and tenets to all who seek them. Mark you, brethren, I said 'seek them', they are not dumped in your lap on payment of your dues with the admonition "there you are, brother, you are a good Mason now.'

The ancient Egyptians used allegory or symbolism in the teaching of all their mysteries to their neophytes. However, not all of those neophytes reached the higher degrees. While most achieved a certain level of proficiency, only a few were given the right or privilege to advance to the highest degrees and become High Priests. It was from those of the highest degrees or High Priests that the ancient Pharaohs chose their advisers.

The ancient Greeks also used allegory and symbolism and concealed their particular truths by means of numbers and geometrical figures. For instance, the figure '3' which we meet at every turn in the E.A. degree is an allegorical allusion to the Deity. The reason for this is that it signified completion. It signified the 3 dimensions: width, breadth, depth; it also signified the three primary colours, red, blue and yellow; in other words it signified the Trinity.

The student of the V.O.S.L. will remember how allegorical allusions were used to a great extent by the ancient Hebrews to conceal their beliefs from their Persian conquerors. Many concrete examples may be found in the Book of Daniel. Other examples of allegory are the parables where by simple stories an intellectual truth is revealed.

Also in the V.O.S.L., in the Book known as the Apocalypse there is a great deal of allegory. This was in order that the teachings of the early Christians might remain intact, despite severe hounding and repression by the Roman Legions.

In the same manner Masonry throughout the many years of its existence has used this method of allegory to define its ancient moral truths and beliefs. These beliefs and truths apply to us today in our daily lives just as much as they did to our ancient brethren and as much as they will to our brethren of the future to whom, one day, we will become ancient too,

Prepared by V.W. Bro. J. D. Wotherspoon of Fairbank Lodge No.592.

THE SPRY LODGE

The first regular meeting of the Spry Lodge was held on August 8, 1884. Present were, officers: John Wallace, W.M., Hugh McDougall S.W., members: John E. Jarvis, George Martin, William Burgoyne, John Simpson and Edward Fitzgerald. The first secretary of the lodge was Bro. John E. Jarvis but as he passed to the Grand Lodge Above in November 1884, Bro. Hugh McDougall S.W. performed his duties until relieved by Bro. George Cunningham in February, 1885.

The lodge first met in a room over the stores on the East side of Colborne Street south of Francis Street. Regular meetings were held "on the second Friday of each month and also on the Festivals of St. John the Baptist and St. John the Evangelist or should they fall on Sunday then on the following day at such an hour as the master shall appoint of which the members shall be duly notified."

The first years of the lodge were highlighted by a visit from M.W. Bro. Daniel Spry on March 14, 1890. M.W. Bro. Spy was received with customary honors and gave a short address. Also on January 15, 1891 the lodge was visited by M.W. Bro. John Ross Robertson. Most Wor. Bro. Robertson's favourite charity was the Toronto Hospital for Sick Children and the Spry Lodge made many contributions to this worthy cause over the years. In December of 1903, after much deliberation and a lengthy search for more suitable premises the lodge moved to a new Hall on the west side of Colborne Street on the second floor of the McArthur block.

In August of 1904, a communication was received for Rev. McNamara, Rector of St. James Church regarding the laying of the cornerstone of the new English church. Accordingly on Wednesday, August 13th of the same year an emergency meeting at the Masonic Hall and a special communication of Grand Lodge at Twomey's store, were held for the purpose of laying the said cornerstone. The ceremonies were conducted by M.W. Bro. Harding the Grand Master who was assisted by other Grand Lodge Officers. Fifty-seven members and visitors including twenty-five Grand Lodge officers were present.

On Good Friday, March 25, 1921, R.W. Bro. H.J. Townley, D.D.G.M. of Victoria District No.20 made his official visit to the Spry Lodge. R.W. Bro. Townley also happened to be the secretary of the Spry Lodge at the time. The Lodge was opened in the first degree at 3:30 p.m. and a candidate was initiated.

Lodge opened in the second degree at 4:30 and another candidate was passed. The lodge was then called from Labour to refreshment to attend a dinner. The lodge resumed labour at 8:00 p.m., was opened in the third degree and a candidate was raised. The lodge closed in harmony at 10:30 p.m. From that day to the present it has been the custom of the Spry Lodge to invite the D.D.G.M. to make his inspection on Good Friday and the same format of meeting, calling off for dinner and resuming labour in the evening is still observed, although now only one degree is conferred.

Extracted from A History of The Spry Lodge, A.F & A.M. No.406,1884 -1984.

TO THE INITIATE

Brother _____, having just been made a Member of our Masonic Fraternity, you may find some of us are strangers. This could be disturbing to you, and after listening to the Ceremony which you have just been through, you may be a little confused. However, remember that being a stranger is a human trait, though often undesirable and unwanted. Bear in mind that some of us because of personality, character and background, make friends easily, while others find it a bit difficult. But, whatever category we your Brothers fit into, we want you to feel at home and wanted. And let me assure you that everyone in this Lodge room, in his own way, wants you to know that you are a very important Brother among us.

The Ceremony of your Initiation, as well as those Ceremonies which I trust will follow due time, will no doubt arouse your curiosity, especially after you have had some time to collect your thoughts, and there will be many questions you may want to ask. Don't be afraid to ask! However, despite your best endeavours you may not find all the answers you feel are complete. If this be the case, you are at liberty to use the facilities of the Grand Lodge Library. Your Secretary has the address and a list of books that are readily available to you at no charge.

As it becomes known in your daily life that you are now a Mason, in all probability, some of your non-masonic friends will be asking you questions. Possibly one of your non-masonic friends will ask "What is Freemason?" Now you cannot discuss the Ritual, and some other matters of a confidential nature

which have been entrusted to you, but there are quite a few things you can talk about.

You can tell them that Freemasonry is a fraternal organization religious in character, based on the Fatherhood of God and the Brotherhood of Man, and through its teachings, seeks to make good men better and thereby make the world a better place to live. You can tell them that Masonry is a philosophy of life which provides its members with something on which to build a hope that is eternal.

You can tell them that there are three Degrees in Masonry, each consisting of a serious ceremony which teaches basic moral truths in an impressive and solemn manner. You can tell them that Masonry takes the simple tools of an operative mason and uses them as symbols to teach basic moral truths.

You can tell your non-masonic friends of the benevolent work done by our Grand Lodge. In addition, the Masonic Foundation of the Grand Lodge of Ontario has given grants for College Bursaries, for Deafness Research and for other charities including the Boy Scouts and Girl Guides. You can tell them that Windsor District Masons were responsible for 1,035 donations of blood to the Red Cross Blood Bank in 1984. You can tell them that there are 647 lodges in Ontario with over 100,000 members in 43 Districts.

And I am sure you can tell your non-masonic friends that the basic principles exemplified in the First or Entered Apprentice Degree, which has just been conferred on you are such as are accepted by all good men. They are lessons based on the Golden Rule, tolerance toward all men, respect for one's family, charity toward all and being true to God for His manifold blessings.

As you progress in the degrees and become proficient and familiar with the ritual, you may wish to participate. Don't wait to be asked. Your Instructor, and I hope your Sponsor also will be happy to assist you in learning some part of the ceremonies.

On the other hand you may have some special talent that can be available. I am sure your W.M. can find a place for you on a Committee: assisting at the banquet hour, visiting the sick or helping to plan social gatherings.

Remember Brother, it is only by joining in many of the lodge activities that you can really become part of your lodge and truly become one of the brethren.

It is my pleasure and privilege to advise you that as a member of this lodge, you are now enabled to visit any of the other lodges in this District, but only if you are accompanied by a brother who can vouch for you. You will find a list of the jurisdictions on a printed sheet on the inside front cover of the Lodge Register which is just outside the Lodge Room.

Congratulations on being made an Entered Apprentice and on behalf of all the brethren present, welcome to our beloved Fraternity.

Submitted by R.W. Bro. Alex M. Summers of Harmony Lodge No.579.

QUESTIONS AND ANSWERS

Question 1: Why are Masonic Lodges declared 'WORSHIPFUL'?

Answer: When this word is applied to Masonic Lodges, or Grand Lodges, it means 'Notable or outstanding in respect of some good quality or property; distinguished ... reputable, honourable'. The word is now archaic, and the Oxford English Dictionary cites the earliest use of the word before 1300.

The same word, when used in addressing a Mason, or speaking of him, means 'Distinguished in respect of character or rank; entitled to honour or respect on this account'. It is interesting to note that the two oldest versions of our Old Charges, i.e. The Regius MS., c. 1390, and the Cooke MS., c. 1410, both use the word 'worship' (in antique spelling) in the second definition. O.E.D. cites the word in this sense before 1340.

Question 2: Why do we use the word 'hele' and what is the true meaning of the word?

Answer: Hele, Heal; also Heyle, heele, and Scottish heile, heill:

1. To hide, conceal; to keep secret (c.975). Also, to practise concealment, keep a secret, keep silence. (c. 1300) The O.E.D. adds a note that in these meanings, the word is now obsolete, except in dialect.
2. To cover, cover in. Still in local use, especially in senses
 - (a) to cover (roots, seeds, etc.) with earth. (c. 1200)
 - (b) to cover with slates or tiles, to roof.

Although there are several examples which suggest a 'hayl' pronunciation, O.E.D. now makes it rhyme with 'kneel'. The vowel sound has always been a problem and a check of the seventeen oldest ritual documents that have survived to this day, dated 1696-1762 shows:

Seven texts give 'heal and conceal' in various spelling but with the 'heel' pronunciation. Four of the latest, 1726 -1762, give 'hale and conceal', in various spellings but rhyming with 'fail'. Four give 'hear and conceal'. One gives 'hide and conceal'; another gives 'hold and conceal'.

Why do we use the word? Because it is a key word in our obligation of secrecy. It means, (in No. 1 above) exactly what we are trying to say, and that is the word that appeared in our oldest text, The Edinburgh Register House MS., 1696: The first (point) is heill and conceall.

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

BOOK REVIEWS

A COMMENTARY ON THE FREEMASONIC RITUAL

by Dr. E. H. Cartwright.

In our jurisdiction, Grand Lodge specifies the ritual that is to be followed, and seldom authorizes any changes in it. Not so in England, where there are dozens of distinct workings, all equally "authentic", and all theoretically open to modification. Dr. Cartwright, an English physician, had a firm conviction that the language of all our ritual should be clear, dignified, and above all grammatically correct. His commentary criticizes several well known English versions of The Work, chiefly on these grounds, and strives to recover the precise meaning of every part of the ceremonies. Our local practice does not coincide with all of Cartwright's recommendations. Even so, his book will give the thoughtful Canadian Mason new insights into the nuances of familiar words.

AHIMAN REZON, OR A HELP TO A BROTHER:

by Laurence Dermott.

In England 1 in the 1700's there were two independent rival Grand Lodges, the Modems, who were instituted in 1717, and the Antients, who despite their name, were not established until 1751. The Book Of Constitutions of the Antients was called Ahiman Rezon; the meaning of this curious name is uncertain, but it may be intended to represent the Hebrew words for "Brother Secretary." It includes an essay on Freemasonry, the Charges of a Mason, an early version of the charge to the newly initiated brother, the manner of constituting a new lodge, a selection of prayers, the general regulations, and a large collection of songs. Most of the material comes ultimately from the books of Constitutions used by the Modems; some of it is original. The Forward, which consists of a veiled attack on the Modems, is rather amusing. This is another very influential book.

THE FREEMASON AT WORK

by Harry Carr.

For twelve years, Harry Carr was secretary of Quatuor Coronati, the great English research lodge, and edited its proceedings. During that time he answered dozens of questions about nearly every aspect of the Craft. Now he has re-edited two hundred of his answers. His admirers will be looking for another great book, and they will not be disappointed.

Bro. Carr's approach is historical; that is, whatever custom he is asked about, he gets down to original early records, and traces it back to its source. Raising and lowering the wardens' columns; the points of entrance; improper solicitation; working tools; landmarks; Roman Catholicism; Installation Ceremony-all receive their just due. If you are a student of Masonry, or if you are involved in Masonic Education, neglect this book at your peril.

The above books reviewed by R.W. Bro. W. E. McLeod of Mizpah Lodge No.572.

JARVIS STREET: A STORY OF TRIUMPH AND TRAGEDY

by Austin Seton Thompson. Personal Library Publishers. Toronto, 1980.

A story of the growth and importance of Jarvis street in Toronto, seen through the life and times of the Jarvis family. It is particularly interesting because of the background it provides to a time when Masonry exhausted itself in a bitter internal conflict.

Had William Jarvis exercised his undoubted political and military talents on Masonry its history might have developed differently from that which actually unfolded.

The Editor