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

Once again we are into the Fall Masonic season. Your Editor hopes that you have all had a wonderful summer and are ready to enter once more into normal masonic activities. For the July, 1985 issue there was a change in the method of printing and, instead of preparing it on word processing equipment, we used a print house to prepare the issue by typesetting. All will be in agreement that the change is for the better and makes the newsletter more legible. Your Editor makes another appeal of articles, as well as items of interest on what special educational event has taken place in a lodge or district. We wish to bring to the notice of all members any new ideas that could be used or adapted by other area of the jurisdiction.

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THE WANDERINGS OF AN OLD MILITARY LODGE

Masonry has stood, since the formation of the Grand Lodge of England in 1717, upon a purely speculative basis. The first lodges to combine as such took their identities from the taverns in London where they met: the Apple Tree, the Crown, the Goose and Gridiron, and the Rummer and Grapes. From this Grand Lodge all other grand lodges may be traced directly or indirectly. The Grand Lodge of Ireland at Dublin was formed 1728-29. The Scottish brethren did not follow the example set by England until 1736; William St. Clair (the Builder of Roslin Chapel) was their Grand Master His ancestors had been Patrons of the Craft in 1600-1628.

From this trio of Grand Lodges situated in Great Britain and Ireland have sprung all the thousands of lodges wherever distributed throughout the world. Through their agency, and particularly that of the Military Lodges of the last two centuries, the Craft has been planted far and wide. There are few Military Lodges around which the memories of the shadowy past cluster more, interestingly, than around the Lodge of Social and Military Virtues No. 227 on the Irish Registry. The Charter of Lodge No. 227 was granted May 4th, 1752, by Lord Kingsborough, MW Grand Master, twenty-three years after the Grand Lodge of Ireland was established. This lodge was attached to the 46th Regiment of Light Infantry.

What Masonic work was done in Ireland is not known, but it was probably insignificant, for a Military Lodge at home would not be able to offer advantages equal to a stationary local lodge. However the warrant accompanied the regiment to North America, and for nearly a century its meetings were held in many countries throughout the world.

A number of Military Lodges came into Canada with the British Colonial Forces. In 1756 meetings of the lodge were held at Halifax, Nova Scotia. In 1760 it held its first meeting in Montreal, Quebec, shortly after the French garrison capitulated to the British troops.

In 1764-1766 the 46th Regiment was in several of the American Colonies, and tradition indicates that it was during this period that Lodge No. 227 became possessed of the "famous Old Bible" (published in 1712) which was used when General George Washington was initiated into Freemasonry on November 4th, 1752, in Fredericksburg Lodge No. 4, F. & A.M., Virginia. This tradition seems to have very considerable documentary evidence to support it. In a few months the

Regiment was again on the move, being ordered to return to Ireland in 1767. Here its quarters were frequently changed, Dublin, Kilkenny, Clare Castle, Galway, and Athlone being successively visited, until, serious difficulties having arisen with Colonists in America, the
Regiment was once more ordered there, landing at Staten Island, New York in 1776.

In 1777-1778 the 46th was stationed at Philadelphia, Pennsylvania, and during this period its famous "Bullock Chest with brass mountings", containing the Lodge Warrant, famous Bible, great lights, regalia, minute books, fell into the hands of the american Troops; but it was shortly thereafter returned to the Regiment by Brother General George Washington, under a flag of truce, and escorted by a guard of honour.

In 1803 while the Regiment was at Dominica (one of the Leeward Islands) the "Sacred Old Trunk" was captured by the French Troops, but it was returned to the Regiment by Napoleon 1. Though not a mason he appears to have been a friend to the Craft, for Freemasonry everywhere flourished under his rule.

In 1816-1817 the 46th Regiment, with its famous Lodge No. 227, arrived at Sydney in the colony of New South Wales, Australia. As was its wont, wherever the 46th was stationed in the four quarters of the globe No. 227 held meetings and did good work. One result of its work in Australia was that Warrant No.260, lrish registry, of date August l2th, 1820, was obtained by certain brethren at Sydney for establishing the first lodge on the continent of Australia, which was called the Australian Social Mother lodge.

On the memorable occasion of the constitution of No. 260 the famous Bible, the working tools and regalia of the renowned No. 227 were used, and the work was probably done, in most part, by its officers and members, who had spread the light of Freemasonry in so many places throughout the world. No. 260 Irish Registry, the Premier Lodge of Australia, afterwards became Social Mother Lodge No. 1, Registry of the Grand Lodge of New South Wales.

In 1846 the 46th Regiment was at Kingston, Canada West and the property of its famous lodge No. 227 was then given to Brother Sergeant-Major W. Sheppard, of the Royal Artillery, for the purpose of establishing a permanent Military Lodge at Montreal, Canada East.

At this period (1847-1848) the Grand Lodge of Ireland granted a renewal of the Warrant, to replace the original, which, we may imagine, after 95 years of travelling, would be somewhat in a state of deterioration.

In 1857 the Lodge transferred its allegiance to the Grand Lodge of Canada, its name being changed to Antiquity. It was the oldest lodge on the Registry, and it was authorized to wear gold. This old Military Lodge united with the Grand Lodge of Quebec in 1874 as Antiquity Lodge No. 1. It is one month and eighteen days the senior of Albion Lodge No. 2, Quebec Registry, in Montreal. This had been another Military Lodge originally attached to the Fourth Battalion, Royal Regiment Of Artillery. It was
warranted as No. 9 on June 22nd, 1752 by the Grand Lodge of England. Thus ended the wanderings of this famous old military lodge which deserves special recognition in the annals of Freemasonry.

Author Unknown

THE PRESTONIAN LECTURES

In 1985 R. W. Bro. W. E. McLeod was chosen by a special committee of the United Grand Lodge of England to deliver the Prestonian Lecture in 1986.

Because of this honour accorded to our Grand Historian, it was felt that an answer given by the late W. Bros. H. Carr to the question "What are the Prestonian Lectures?" should be printed to explain something of the history of these lectures.

"William Preston died in the year 1818, aged 76, after a lifetime of service to the Craft, devoted largely to the study and perfection of the Masonic Lectures. They were designed, primarily, to furnish instruction and explanation of the procedure and symbolism of the ceremonies, by means of Question and Answer, and Preston - perhaps more than any other single individual may be credited with the best of the English language that is preserved in our present-day Ritual.

By his Will he left various legacies to Masonic charities, and an additional sum of £300 in Consols to the Grand Lodge, with the direction that the income from it was to be applied as a fee 'to some well-informed Mason to deliver annually a lecture on the first, Second or Third Degree of the Order of Masonry according to the system practised in the Lodge of Antiquity during his Mastership.'

In 1819 United Grand Lodge endorsed the opinion of the Grand Master that insistence on uniformity in regard to the Lectures was not desirable in the interests of Masonry, but Preston's Lectures were delivered each year, with occasional intermissions, from 1820 until 1862, when they were discontinued.

Until that time the Lectures were mainly in Question and Answer form, as Preston had designed them, but surviving records show that some of them were rearranged and delivered in narrative form.

In 1924 the Prestonian Lectureship was revived with substantial modifications to the original scheme, the Lecturer now submitting a Masonic subject to is own selection, and (with the exception of the years 1940-1946) regular appointments have been made annually since 1924 to the present day.

The foregoing notes may suffice to show the distinction between Preston's Lectures and the Prestonian Lectures since 1924. Nowadays, the Prestonian Lecturer is chosen by a special committee of the Grand Lodge and he has to deliver three 'Official' Lectures to Lodges applying for that honour. The 'Official' deliveries are usually allocated to one selected Lodge in London and two in the provinces. In addition to these three, the Lecturer generally delivers the same lecture, unofficially, to other Lodges all over the country, and it is customary for printed copies of the Lecture to be sold - in vast numbers -for the benefit of one of the Masonic charities selected by the author.

The Prestonian Lectures have the unique distinction that they are only Lectures given 'with the authority of the Grand Lodge'. There are also two unusual financial aspects attaching to them. Firstly that the Lecturer is paid for his services, though the modest fee is not nearly so important as the honour of the appointment.

Secondly, the Lodges which are honoured with the Official deliveries of the Lectures are expected to take special measures for assembling a large audience and, for that reason, they are permitted - on that occasion only to make a small nominal charge for admission.

Prints of the earlier 'Prestonian Lectures' are now very scarce, but the Collected Prestonian Lectures, 1925-1960, have been published by the Quatuor Coronati Lodge (twenty-seven Lectures in one volume) and that is available to members of the Q.C. Correspondence Circle."

BOOK OF CONSTITUTION

The following amendment was moved and passed at the Annual Communication in July, 1985, and became effective July 17, 1985.

Section 428 now reads - 428. All applications for benevolence which shall be deemed to include an application for interim loan support must be made through a lodge or a
Local Board of Relief and in no instance shall an application be accepted by Grand Lodge from an individual brother.

Section 445, which is inserted immediately following Section 44, and under Part V, now reads as follows -

Interim Loans 445. Wherever it is evident, to the Committee on Benevolence, in any application for benevolence, that the need for assistance is of an interim nature, and that due to the circumstances surrounding such application indicating that there will be some disposal of property of other future arrangements which will make an outright grant inappropriate, then in such circumstances, and at the discretion of the Committee, it may grant benevolence support in the forms of an interest free loan. The Committee may, in its discretion, require an informal letter agreement, a promissory note, or other document to provide evidence of the intention that the proceeds of the benevolence support are to be ultimately repaid to the Committee.

Former Sections 445 and 446 are now renumbered 446 and 447, respectively.

WILLIAM MERCER WILSON

The year was 1857; the place, the city of Toronto, King Solomon's Lodge; the Grand Lodge of Canada was in session. An alarm at the door of the lodge brought forth the Grand Tyler's report - "Most Worshipful Bro. Sir Allan Napier McNab, with the officers and members of the Ancient Grand Lodge of Canada, desire admission ' " Sir Allan McNab, the Grand Master of the Ancient Grand Lodge, accompanied by a number of his brethren, entered Lodge at the direction of the presiding officer. He was welcomed with the words "Most Worshipful Sir, you are indeed most welcome." The man who spoke those words died over 100 years ago. He was William Mercer Wilson, our first Grand Master. Today we gather at

his graveside to once again pay homage to his memory and review, within each of us, our resolve to use his life and actions as a mould for our daily living, that we, as men and masons, may approach closer to that ideal we believe in and endeavour to attain.

Who was this man, who in 1855, became our first Grand' Master? What was the special significance on this memorable occasion? For some few years, in Colonial Canada West, between 1792 and 1845, there existed no fewer than 3 Provincial Grand Lodges. Sir Allan McNab was the Grand Master of the Third Provincial Grand Lodge and when it held its sessions in Hamilton in 1845, One William Mercer Wilson, the Worshipful Master of St. John's Lodge, attended as a delegate.

Some years later, efforts were made to obtain for this Grand Lodge independence from the Mother Grand Lodge, the Grand Lodge of England.

Permission to establish a Grand Lodge in Canada West, with full authority to conduct its own affairs, was sought but such a request seemed to fall on deaf ears in England. The idea of an independent Grand Lodge continued to find fertile ground among many of the leading Masons of the day.

In 1855 the Provincial Grand Lodge ruled a repetition of the request out of order. There were those who persevered in seeking such independence and soon thereafter a new Grand Lodge was formed from among many leading masons in the community, all who were members of the Provincial Grand Lodge.

William Mercer Wilson, then Senior Grand Warden, headed a committee seeking independence for Canadian Masons for England. Then some 41 lodges from Montreal to Windsor joined together with a view to establishing a new Grand Lodge, self autonomous and distinct from the English Grand Lodge. This body of Masons met in Hamilton in 1855 and agreed, in practical unanimity, to pass a resolution to establish the Grand Lodge of Canada. William Mercer Wilson was elected as its first Grand Master. M.W. Bro. Wilson dispatched communications to England, in an endeavour to establish a independent Grand Lodge, but one in amity with the Mother Grand Lodge of the world. Bad feelings had existed between this new Grand Lodge and the Provincial Grand Lodge, and the Provincial Grand Lodge directed its members to have no Masonic intercourse with any members of the new Grand Lodge.

With an ardent desire to restore Masonic unanimity in this part of Canada, M.W. Bro. Wilson, who had friendly personal relations with many Grand Lodge officers of the Provincial Grand Lodge, and in Particular with its Grand Master, Sir Allan McNab, directed his efforts to establish direct communications between the leaders of these two Masonic Bodies, which seemed bent on directing their respective courses in opposite directions.

The Provincial Grand Lodge had finally severed its direct connection with the Mother Grand Lodge by 1857, and it had become known as the Ancient Grand Lodge of Canada West.

Sir Allan McNab, who had served nominally as Grand Master of Masons in Canada for the preceding ten years, was elected as its first Grand Master The zeal for Freemasonry in this leading citizen of the day was not to surpass the energy and dedicated hard work of MW Bro. Wilson, who had then, by his actions, clearly demonstrated his unbounded zeal for Masonry in General and the Grand Lodge of Canada in particular.

It was he who arranged committees of both Grand Lodges to be formed and to meet together to iron out any apparent differences, and in true Masonic spirit, to arrange for the unification in July of 1858 of these two great Grand Lodges.

The personal and unstinted dedication of this man and Mason inspired all with whom he came in contact, and his life and actions for us have become a trestle board, an example which we as modern Masons, some 100 years later, can only hope to emulate, to some lesser degree.

Let us look briefly at the life of this leader of long ago, that we might know more of the man whose memory we honour today as we encircle the sacred ground that contains his mortal remains.

He was born in Mavisbank, Scotland, in 1813. His family first settled in Nanticoke on Lake Erie in 1832. Two years later he came to Simcoe, where he received an appointment as a Commissioner to hold the Courts of Justice in Talbot and District, and presided over the Court of Requests, one of the first small claim civil courts in this country. He was then only 21 years old.

A few years later, in l837, during the Rebellion, he formed a troop of cavalry at Simcoe and was commissioned a Captain. He and his troop commenced duty in the Niagara District, and he continued in military service for the next three years.

By midsummer of 1838 the Rebellion had lost its impetus, and life returned to normal for Capt. Wilson and his troop. Capt. Wilson had started a dairy, still intact to this day and from its dusty pages the life and times of William Mercer Wilson emerge.

This young man now turned his attention to his future life and he sought appointment as Clerk of the Peace and Clerk of the District Court. After some negotiations and presentations to those in authority, he secured the appointments he sought. The embers of the Rebellion, which lay smouldering for several years, were fanned into recurring hostilities, and our young captain found himself back again in military service, but only for a short period.

Again his capacity for hard work led to his appointment as a Notary Public and then as Registrar of the Surrogate Court in the District.

At this time a new facet of his abilities surfaced and after importing the first printing press in the area, he founded a newspaper, the Norfolk Observer. He published his newspaper for at least two years and even though only 27 years of age, his editorials and news reporting were making a mark in the community in which he served.

How he managed to keep pace with his many duties and responsibilities in so many different fields can only be answered by his untiring energy and assiduity.

It was in 1840 our young editor first saw the light of Masonry and was initiated, passed and raised in St. John's Lodge, now Norfolk Lodge in Simcoe.

Soon he was Junior Warden of the lodge and by the time he had attained the ripe old age of 29, he occupied the Chair of King Solomon. Masonry now consumed his total energy and he turned over his newspaper business to his successor.

His most formative years appear to have been from 1842 to 1852 when he gave serious study to his new found Masonry and prepared himself by appropriate study and become a barrister at law, which, some few years later, became a reality.

He travelled quite extensively around Canada West and found the opportunity to meet and become friendly with many citizens who were leaders of the community of the day.

William Mercer Wilson was a family man and married three times in his lifetime. His first wife died in 1850, shortly after the birth of their youngest child. In those early days many children died in their very early years and the Wilson family was no exception, or death claimed five children of this union. Bro. Wilson's first wife was his greatest support, a fine woman and a good mother. Her passing left him disconsolate for months.

After his election as Grand Master he re-married, but again, fate did not smile in this marriage, for the grim reaper took his second wife from him when he was only 44 years old.

Our brother subsequently married again and lived in happy union with his third wife, who was his very loyal support until his death.

This man, whose memory we honour, whose vitality and energy seemed endless, was of medium height, heavy set and with broad shoulders with a full set of whiskers that radiated goodwill and joviality.

His later years were crammed with activities - almost all Masonic or related thereto.

Just before he completed his term as Grand Master he was appointed County Court Judge for Norfolk County. He brought great learning and wise judgment to the orders, judgments and decisions he rendered from the bench and he had the unqualified respect and support of bench, bar, and the public, as he dispensed justice in his community.

Prior to his appointment to the bench he served on the Municipal Councils of Simcoe and Area, rendering public service to his fellow citizens. Grand Master Wilson's reputation extended far beyond the territorial jurisdiction of his Grand Lodge. He was loved and respected by Grand Lodge throughout the United States, and the rest of Canada, and had the loyalty and support from Masons everywhere during these early times.

Our Grand Lodge, under the direction of Grand Master Wardley in 1944-45 established, in honour of this great leader the William Mercer Wilson medal.

It is given only to those who have never ascended to the Chair of King Solomon and who have rendered distinguished service to Masonry and to our Grand Lodge.

The brethren recognize this award as the Victoria Cross or our Grand Lodge and its establishment was inspired by the untiring efforts and distinguished service of our first Grand Master, after whom it was named.

Whenever a body of men unite, sooner or later strong wills and independent personalities are bound to clash and can, if left to fester, produce dissension and discord.

Grand Master Wilson was known for his great ability to mediate and solve such problems, even beyond the jurisdiction of our Grand Lodge. He was a most able Masonic statesman and had entrees to many Masonic circles in the country and a keen knowledge and understanding of all things Masonic.

Accordingly, in 1874, his brethren, who needed his expertise and ability, once again elected him as Grand Master of the Grand Lodge of Canada, this time to solve some difficulties which had arisen out of the formation of the Grand Lodge of Quebec.

Congratulations and accollades followed him everywhere. His energy was limitless. His knowledge, wisdom and experience were in constant demand and he displayed, wherever he went, the ideals of manhood, which we, as practising Masons, admire.

And so we enjoy once more the opportunity to remember; to remember a man, and a Mason, whose life is an inspiration to us all ... a challenge to stretch beyond mediocrity, to excel in daily living, and to endeavour continuously to so direct our course in life so that when our time comes, as come it will, those that we leave behind will likewise remember us, as a brother whose contribution to our noble Craft was not insignificant.

This land beneath our feet, my brethren, is sacred ground for Masons, for there lie the mortal remains of William Mercer Wilson, the first Grand Master of

the Grand Lodge of Canada, Ancient Free and Accepted Masons-a just and upright man, and a true Mason. We cherish his memory in our hearts.

An address given by R W Bro.N.E.Byrne at the graveside of Grand Master William Mercer Wilson on June 23,1985.

UNANIMOUS CONSENT

Some confusion may exist in regard to Section 348 of the Book of Constitution, whereby the lodge is permitted to hold a collective ballot on several applicants provided there is unanimous consent. Some may feel that new Constitution has radically changed the old one, and that 'unanimous consent' now means that a motion to pass a collective ballot is out of order.

In actual fact there has not been any major change at all. The old Book of Constitution provided (Section 193) that "By unanimous consent the ballot may be passed for two or more candidates at the same time, but if adverse must be taken for each separately."

Section 348 in the new Constitution provides that "By unanimous consent, a collective ballot may be passed for two or more applicants at the same time; but if unfavourable, the ballot shall be taken again for each applicant separately."

It is readily seen that cosmetic changes have been made in the wording, but the main intent remains exactly the same. It is therefore left entirely to the W.M., who is conducting and controlling the ballot, to decide in what manner he should obtain unanimous consent. And, of course, if it is the wish of the members and the W.M., Section 348 does not exclude as one option a motion to hold a collective ballot.

The Editor

MASONIC TOOLS PRIOR TO THE UNION

The majority of Craft Lodges affiliated with the English Masonic Constitution today allocate three working tools for each of the three Masonic degrees, E.A., F.C., and M. M. This practice dates from about 1816, and represents the date that the new revised ritual was put into practice.

The Masonic ritual was changed, as a result of the Union of the two former Grand Lodges in England in the year 1813. Prior to this date there was a moral explanation of tools used in the first and second degrees, no tools were used as instruments of moral enrichment in the third degree. Their tools for the first were the 24 inch gauge, the square, and the common gavel. The tools that they allocated for the second degree were the plumb, the square, and the heavy setting maul. It did not seem unnatural to them that the square and the common gavel were used in both degrees. The gavel was used by the Master of the lodge to call the brethren to order, and the square was well known as one of the great emblems of masonry. Dr. Anderson made in his constitutions, dated 1738, reference to the hammer and the trowel being tools requisite for a Free Mason, the one used to separate and the other to join together. He makes no mention of any explanation of working tools during the degrees as is practiced today. There is a reference to the square, level and plumb rule as the moveable jewels of the lodge, and the square and compasses in relation to the Bible. However, it is quite clear in the recitation of early Masonic Quotations and Poems, that a great deal of speculative thought was directed to the ordinary tools of Masonry. William Preston, in his 2nd edition of Illustrations of Masonry, Published in 1775, included some notes on the consecration of a new lodge, and the installation of that lodge's first Master. He indicates that a similar sort of ceremony ought to be observed at subsequent installations. During the ceremony he declares that the Warrant should be delivered to the new Master, and then the Holy Bible, the square, and compasses, the Book of Constitution, the minute book, the hiram, the moveable jewels, and the insignia of the different officers, should also be delivered to him along with a suitable charge for each.

The hiram is still another name for the gavel when used by the Master of the lodge as the symbol of authority. William Preston's Illustrations of Masonry, published in 1792, includes items for the first time: The rule and line, the mallet, the trowel, the chisel, and further explains, "For the accommodation of the brethren whose distance from the metropolis may deprive them from gaining the necessary instructions in this important rite, we shall insert a few moral observations on the

instruments, or tools of Masonry as they are presented to the Master of the Lodge at Installation."

However, there is a manuscript from Lancashire, believed to date from the late 1790's which is more enlightening than William Preston's, and I quote that portion which explains the tools: "As the various implements of our profession are emblematical of our conduct in life, and intended to imprint on our memory wise and serious truths, which every Mason ought to understand, and constantly bear in mind, an explanation of them is requisite in this lecture."

What does the rule direct?

> The rule directs that we should punctually observe our duty; press forward in the path of virtue, and neither turning to the right nor to the left, in all our actions have eternity in view.

What does the line teach us?

> The line teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.

What does the trowel teach us?

> The trowel teaches, that nothing can be united without proper cement, and that the perfection of a building must depend on the proper disposition of that cement, so charity, the bond of perfection and social union, must link separate minds and separate interests, that, like the radii of a circle which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every part of the community.

What does the plumb admonish us?

> The plumb admonishes, to walk upright in our station, to hold the scale of justice with an equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

What does the square teach us?

The square teaches, to regulate our actions by the rule and line, and to harmonize our conduct by the principles of morality and virtue.

What do the compasses teach us?

The compasses teach, to limit duty in every station, that rising to eminence by merit, we may live respected and die regretted.

What does the level represent?

Birth, Masonry, and death.

What does the level demonstrate to us?

The level demonstrates, that we are descended from the same stock, partake of the same nature, and share in the same hope, and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forgetful that we are brethren, and that he that is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because the time will come, and the wisest know not how soon, when all distinctions, but that of goodness shall cease, and death, the grand leveller of human greatness, shall reduce us to the same state.

What does the chisel demonstrate?

The chisel demonstrates the advantage of descipling and education. The mind, like a diamond, in its original state is unpolished, but as the effects of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and man.

What does the mallet teach us?

The mallet teaches us to lop off excrescences and to smooth surfaces, to correct irregularities and reduce man to a proper level, so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the

mallet is to the workman, enlightened reason is to passions; it curbs ambition, it depresses envy, it moderates anger, and encourages good disposition.

What do the crane and pully teach us?

They teach, that human strength, without genius and judgement, can do little, and that genius and judgement will effect that which strength alone cannot.

What does the trassel board teach us?

The trassel board teaches, that as the workman executes the designs, of the Master, so we should faithfully copy in our life and converstations those excellent rules of conduct which are laid down for us in the Holy Scriptures, which will infallibly secure to us a permanent felicity in the realm of endless bliss.

The last two are not included by Preston. However, they both still appear in the Lodge. the crane and pulley is associated with the lewis or cramp, which are used to lift stones to certain heights with little effort, and to fix them on their proper bases, the whole signifying strength. The trassel board, or tracing board, represented a draftman's board on which, as the description implies, the Master laid out the plans for the workmen to follow.

There is ample information to prove, if proof were necessary, that our Operative Masonic Brethren of the Middle Ages were taught symbolism that was similar to and in some cases identical with the speculative application of the Modern Craft. One recorded instance was that of a square being recovered from beneath the foundation of an ancient bridge near Limerick, during the demolition of the bridge in 1830. The square was made of brass and had a date on it the year 1517; it also contained an inscription as follows: "I will strive to live with love and care, upon the level, by the
square."

These early operative brethren formed and or belonged to Guilds, some which trace back over 800 years. A guild was an association within a city or borough, that effectively controlled the trades as well as business trading.

When an operative Mason came into town to find work his first task was to secure the freedom of the town or borough. This could be acquired by applying for a permit or license.

Normally there were only three ways to join a Guild; two were Patrimony (following your father into the trade), and Purchasing your way in (which was frowned on unless you could produce letters patent from your home town Guild). However, it no doubt was allowed when the need was great, such as after the great fire in London in the seventeenth century. You could also serve an apprenticeship. The Guild set the regulations for the apprentices, and controlled the degree of knowledge required for the journeyman, or Master, as they were known at that time. A Mason with a Guild permit to work in those days was called a "Free Mason" ' London England's city Guild was known as the Fellowship of Masons until the early 16th century, when he name was changed to The Company of Free Masons. The name was changed again in 1665 to the London Company of Masons, which is its name today. The city of London suffered a great fire in the year 1666, as a result of which an immense number of masons and other building tradesmen were employed by the Guilds to rebuild the city. This construction process lasted over forty years, with St. Paul's Cathedral being the last to be completed in the year 1710.

Symbolism associated with the use of tools was put there by our ancient brethren for a particular purpose, and that symbolism bears a striking resemblance to today's modern Craft tools. Surely, it would not have been sensible for them to teach their brethren about the use of tools; after all the Operative Mason was a Master of his Craft. However, to teach him symbolism, where the tools that he used every day represented morality, virtue, and honour, reminded him of his duty of God and to his fellow man, added a new dimension to his life, and laid out a design, which, if followed, assured him immortality.

Submitted by W. Bro. M. Johnson of Dominion Lodge No.598, Windsor.

ON MASONIC VISITING

Probably at all Masonic functions, whether it be in open lodge or Ladies' nights, installations or any gathering of Masons, we hear of the attributes of visitation. The practice of visiting is one of the oldest customs of the Craft, dating

back to the earliest days of Operative Masonry. Practically every version of our Old Charges, from 1583 onwards, contains a rule on the subject. Mackey in his Encyclopedia writes, "Every affiliated Mason in good standing has the right to visit any lodge wherever it may be, as often as at may suit his pleasure or convenience. It is one of the most important of
all Masonic privileges, because it is based on the principle of the Masonic institution as one universal family. It has been so long and so universally admitted, that I would not hesitate to rank it among the landmarks of the Order!"

It is a matter of individual opinion whether visiting is a landmark, but it certainly has "time immemorial" status and has always been an important art of Masonic life. The practice can be traced back to the Middle Ages, and of the Church and Cathedral builders. Then, every Lodge attached to a building site or in a centre of a population was a potential home for masons and a place to which travellers in the trade naturally gravitated for shelter, or in search of work. Most of the Old Charges gave instructions
that such Masons were to be welcomed and assisted on their way, if work could not be found for them locally. Before the traveller could benefit, he had to prove that he was genuine, and from this would seemed to have developed the secrets of recognition. In the course of time, lodges became less purely functional trade centres, and evolved a social side. With this arose the custom of lodges being visited by Masons to meet their
colleagues, and to enjoy their company.

The proper precautions regarding visitors to lodges, must have been rather slack in the early days of Grand Lodge. With the publication in 1730 of Pritchard's famous exposure "Masonry Dissected", Grand Lodge was compelled to take action. The minutes of Dec. 15th, 1730 was the first official step towards a proper control of visiting, and it was the first official regulation relating to the present-day signature book.

It must be realized that the right of visiting only applies to part of a meeting. Visitors have no right to be present while a lodge deals with its private and domestic affairs. Lodges in England usually do no worry about this, and visitors are admitted before the lodge opens and remain until it is finally closed. In many parts of the world however, the admission of visitors is a definite item on the agenda, and follows the lodge business.

This system has much to recommend it; it saves visitors from being bored by domestic details with which they are not concerned, and it may save them embarrassment if the brethren get involved in controversy It also has the advantage that unknown brethren can be examined, without causing a delay to the opening, and all visitors can be admitted and welcomed formally, with any honours to which they are entitled.

Visitors to lodges fall into definite categories. First, there are the official visits of the Grand Master and his officers, or the D.D.G.M. and his officers. Then may be mentioned the organized visits by a Worshipful Master and his officers and brethren. These present no problem, as the visitors will all be known as regular Masons. There are also guests invited to such occasions as Installations, all will be well-vouched-for friends of the lodge. Finally, we have what, without being in any way derogatory, we
may call "uninvited visitors". These are the Masons who are exercising their right to visit, referred to by Mackey. Such visitors should be prepared to prove their regularity, and it is equally important that lodges should be aware of the proper procedure for receiving them. One point however, must never be forgotten. Such brethren have the right to visit in accordance with Masonic custom, and they are obeying the implied wishes of the Grand Master in doing so.

Unless a brother can be vouched for, he must be prepared to submit to a short examination, to prove in fact that he is a Mason. Examinations of this type have been in use for centuries. One assumes that lodges have a regular drill for examining visitors, and providing they are simple and reasonable, usually prove effective.

Although it is the right of the Master of the lodge to refuse admittance to a visitor, no wise Master would do so without consulting his most knowledgeable colleagues. The Book of Constitution states that, a board of Trial for a visitor shall be conducted by at least two Master Masons, one of whom shall be an Installed Master, appointed by the Master of the lodge.

Another acceptable method would be, if available, a Grand Lodge Officer, a past Master and a young Master Mason who could sit with the visitor while in the lodge.

There are apparently no set rules for the examination, except perhaps a sense of decorum and civility. The prerequisite should of course be an up-to-date dues

card. Failing this, the visitor should be asked for acceptable proof of being initiated, passed and raised, such as a Grand Lodge certificate. Knowledge of the penalties, the five points in the third degree, the particular passwords of each of the degrees, and of these could be asked of the visitor.

If a man truly is a Mason, he would, we assume, be aware of these requirements. It is doubtful that he would visit a lodge without a paid-up dues card, and hope to gain entry by simply subscribing to the Tyler's oath!

What we should remember is that if at any time any of us are privileged to be part of the Examining Board, that the man we are examining most probably is a Mason. The examination should be conducted in such a manner, as to afford this man the highest degree of respect he is entitled to, so that he will leave knowing he was treated like a visitor, but more important, as a Mason.

Submitted by Bro. S. Pocock of Acacia Lodge No. 580, London.

BALLOTING FOR APPLICANTS

The subject matter is fully explained in the Book of Constitution in Sections 335-357 These sections provide certain rules as a guide to the W.M., but also have embedded in them the procedure for the actual ballot.

For simplicity the way to perform the ballot is given in point form:

1. The W.M. directs the J.W. to advise all members of the lodge in the ante-room that a ballot is about to be taken.
2. The W.M. orders the deacons to distribute the ballot. The S.D. distributes the white and the J.D. the black balls to all the members present and to the Tyler.
3. The W.M. inquires whether all members have been supplied with one white ball and one black ball. On this being affirmative, the S.D. takes his white box to the J.W., S.W. and W. M. for examination.
4. The W.M. informs all members of the particular of the applicant. It there is more than one applicant then the particulars of each are given, and by unanimous consent, a collective ballot may be taken on these applicants.
5. The W.M. then orders the deacons to collect the ballot.

6. When all ballots have been collected, the W.M. asks whether every brother has balloted. If the answer is affirmative, he declares the ballot closed. The S. D. takes the white box to the J.W., the S.W. and the W.M. for examination. He then places the white box open on the altar to allow any member who wishes to inspect the ballot.
7. The W.M. inquires of the J.W. and the S.W. in turn whether they find the ballot favourable or unfavourable to the applicant. If the response is 'favourable', the W.M., if he also finds the ballot favourable, declares the applicant to be accepted as a candidate for initiation. The W.M. then orders the deacons to destroy the ballot.

The above is a rather straightforward procedure, but there are certain aspects of it that seem to cause problems. First of all, the apparent requirement that the Tyler be permitted to ballot provides the problem of how to accomplish this without too much disruption. Section 337 of the Book of Constitution appears to give a clue as the method: "No brother shall be admitted or allowed to retire during the balloting, except to receive the ballot of the Tyler ..." It seems permissible therefore to open the door to
either give or receive the Tyler's ballot.

The second problem is the obtaining of a unanimous consent for a collective ballot. This should not present much difficulty because Section 348 in the current Constitution contains the identical wording of Section 193 of the old Constitution that dealt with this matter. If there is more than one applicant, it is eminently sensible to ballot on all of them at one time; the only requirement for this is that all the members present much agree.

How does the W.M. obtain this unanimity? As there has been no change in this area of the Constitution, the procedure that your lodge used in 1979 would be acceptable today. There are only two ways in which to attempt to obtain unanimous consent: first, by a motion, regularly moved and seconded, that a collective ballot be taken; second, by the W.M. saying that, if there is no objection from any member, he intends to hold a collective ballot.

Certain matters must be stressed and remembered. All members present when the ballot is taken must ballot; if the ballot on examination is found to be unfavourable, the W. M. may order it destroyed and may order a second ballot to be taken; once the W.M. declares the ballot whether it be favourable or unfavourable, a

further ballot cannot be taken. And no brother shall be admitted or allowed to retire during the balloting.

The Editor

QUESTIONS AND ANSWERS

Question 1: What is the origin and the symbolism of the 'Lion's Paw' or the 'Eagle's Claw'?

Answer: Whenever this kind of question crops up, I always like to look at the earliest-known rituals to see how the words appeared there. We have, in fact, several early descriptions of the F.P.O.F. from 1696 onwards, also the 'story' of a raising, dated 1726 and the first description of the Third Degree in 1730. The procedure you mention does not appear in any of the earliest texts, but a form of it does appear in the 1730 version, though without any reference to lions or eagles:

> ... spreading the Right Hand and placing the middle Finger to Wrist, clasping the Fore-finger and the Fourth to the side of the Wrist ...

This is from Prichard's Masonry Dissected, dated 173Q the earliest description of the actual procedure of a 'Raising Ceremony'.

It is not necessary for me to emphasize that our procedure is different nowadays, and even in modern practice there are numerous variations, so that one would hesitate to assert that a particular manner of executing the movement is 'correct'! I do not believe, moreover, that there is any symbolism attached to the G ... ; it was made different from the others to suit a special purpose, and it is, of course, particularly suitable for the 'lifting' job.

The earliest use of the word 'Claw' that I am able to trace in describing this particular grip comes from Le Catechisme des Francs-Masons, a French exposure of 1744, which gives a particularly good account of the 3rd as it was in those days. In the description of the actual raising it says (my translation):

> Then he takes him by the wrist, applying his four fingers separated and bent

claw-fashion at the joint of the wrist, above the palm of the other's hand, his thumb between the thumb and the index (finger) of the Candidate... And holding him by this claw-grip, he orders him...

Note that, even here, there is no mention of Lion's Paw or Eagle's Claw, and although some modern rituals describe the grip in those terms, I have never been able to trace either of those titles in the earlier eighteenth century rituals.

In London Lodges, the Lion's Paw and Eagle's Claw are virtually unknown; these curiosities of nomenclature seem to belong to particular localities, and flourish there, often far from London headquarters. After a search I found the Lion's Paw in at least one version of Scottish ritual, and both terms in use in an English Lodge, i.e., the Lodge of Friendship No. 202, Plymouth. There, at the proper moment, the W.M. says:

. there yet remains a third method, known as the Lion's Paw or Eagle's law, which is by taking a ...

Apparently this refers to one particular G... that has two titles.

Question 2: Following a lodge meeting at which we had heard an explanation of the Second Degree Tracing Board, a discussion arose as to the story of Jephtha's battle and the death of 'forty and two thousand warriors. Some said the figure was 2,040 and others that it should be 42,000. Which is correct?

Answer: the King James Authorized Version of the Bible (at Judge XII, 6) gives the number as 'forty and two thousand' and that is the source of some confusion, although it is a precise translation from the original Hebrew, with each word in its correct place. It is perhaps necessary to explain that it is not possible in Hebrew to say 'forty-two'; one could say 'two and forty' (as in German) or 'forty and two', but the 'and' must be there.

For the remainder of the argument, I quote from a recent Lodge Newsletter by Bro. Wt. Holmes, Secretrary of United Technical Lodge No. 8027:

The 1st Chapter of the Book of Numbers gives an unequivocal answer to this problem. The Lord commanded Moses to number each of twelve tribes of the children of lsreal every male from twenty years old and upward, all that

were able to go forth to war.' Verse 21 says: 'Those that were numbered of them even of the tribe of Reuben were forty and six thousand and five hundred.' Verse 46 gives the final figures of all the tribes 'So were all those that were numbered of the children of lsreal, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel. Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.'

The figures of each of the twelve tribes are given in verses 21 to 43, and the wording of the final total leaves no room for error, 603,550. That total can only be achieved when we calculate the census of the individual tribes by the same method as we use for the 42,000 in Jephtha's battle.

Finally, one hears a great deal of criticism, nowadays, of the New English Bible and it is only fair to add a word of praise. In its account of the slaughter of the Ephraimites (Judges XII,6) it gives the figure in modern terms - 'forty-two thousand'.

Question 3: Can you explain why Tylers were chosen to serve as outer guards to the Lodge? They were not masons; why should en of an associated trade have been chosen when there must have been plenty of men in the mason trade who cold have served equally well?

Answer: Apparently a simple question but a number of curious problems rise, and the reason why that particular officer should bear that title is by no means the first of them.

The O.E.D. shows, beyond doubt, that the tiler's craft got its name from the actual work of making titles, or from the covering, or roofing of buildings with tiles. (Incidentally, this also applies to the corresponding title in French Freemasonry, le tuileur.) The spelling 'Tyler' appears to be a turely Masonic usage and 0. E. D. quotes from Hone's Every-day Book (1827), 'Two Tylers or Guarders ... are to guard the Lodge with a drawn Sword, from all Cowens and Eves-droppers' (in c. 1742).

Early operative records are not very informative, but it is impossible to imagine that the masons on a large scale building job would continually have the services of a tiler at their disposal to guard their lodge during meetings. The tilers

only came on to the job at the end, when virtually all the structural work was finished; theirs was the final stage in the works.

This purely practical consideration leads to the conclusion that 'Tyler' in speculative Masonry was simply the name of the office; it was not the trade of man who held the office. Moreover the name 'Tyler' was not universal. In the 1723 Book of Constitutions Anderson could not give a name to the office but ruled on the subject as follows:

> 'Another Brother (who must be a Fellow-Craft) should be appointed to look after the door of the Grand Lodge; but shall be no member of it'(Reg. lll, p.63).

In the 1738 Constitutions he did use the title 'Tyler', but even in that year the celebrated portrait of the Grand Tyler, Montgomerie, calls him 'Garder of ye Grand Lodge'. Eventually the title 'Tyler' did come into general use for that office, which comprised a variety of duties in the 8th century, including the 'Drawing of the Floor Designs', delivering notice of meetings to members of the lodge, and the preparation of the candidates. The Tyler was virtually a handyman or odd-job man for the lodge; but I
cannot trace the title being used in that sense, and the range of duties does not help at all in finding a reason why that officer was called Tyler.

I feel that the title of the office had some more-or-less reasoned connection with the actual job of a tyler or tiler- to roof or cover - i.e. protection from the weather, or it may be simply that as the tiler was the last man to work on a building job, so the Tyler, in a speculative lodge, is the last man to leave the lodge, or to complete the team of officers; but this is pure speculation.

The above questions were put to and answered by the late H. Carr, a Past Master of Quatuor Coronati Lodge No. 2076 E.R.

BOOK REVIEWS

THE COLLECTED PRESTONIAN LECTURES
by Harry Carr.

William Preston was the third and most influential of the "Three Great Interpreters" of our ritual. At his death he left money for the Grand Lodge of England to finance an annual lecture by "some well-informed Mason." Here in a single volume are twenty-seven of these lectures, delivered by the finest Masonic scholars of this century. They treat such topics as the meaning of "Free" in Freemasonry, the change from operative to speculative craftsman, the early history of the mother Grand Lodge, and the meaning of different parts of the ritual. They are not easy going, and several are rather technical. Others could be read with profit even by the novice.

THE MEN'S HOUSE
by Joseph Fort Newton

This is a collection of Masonic papers and addresses, containing some thoughts on principles, practive, personalities, and prophecy as these concern Masonry.

THE EARLY FRENCH EXPOSURES
by Harry Carr.

Twelve documents, covering the years 1737-1751, which reveal the Masonic ceremonies of the period; translated into English.

The above reviews were produced by R.W. Bro. W.E. McLeod of Mizpah Lodge No. 572.