

THE
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OF THE COMMITTEE
ON
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EDUCATION

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EDITORIAL COMMENT

It is hoped that all subscribers enjoyed the new Summer 1986 issue. The Associate Editors and your Editor held a meeting at the Grand Lodge Communication last July to make certain decisions and, as a result, we are using a different printer; the type has been tightened up a little and heavier type used occasionally; the addresses of subscribers have been entered into a computer and address labels are now produced with greater ease. At the same time a group of volunteers has agreed to place the issues in envelopes, which the printer has produced with a return address on them. In fact the whole process is becoming much more sophisticated and your Editor has been relieved of several routine tasks.

We have now entered the seventh year of operation of this Newsletter and its longevity is in some measure a comment on its value. We hope that you continue to enjoy each issue. Contributions and comments are always welcome. All correspondence should be directed to the Editor:

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THE MASTERS' GAVEL

The honour, reputation and usefulness of a lodge materially depends upon the skill and ability with which the W.M. manages its affairs. To help him preside over and manage its affairs, the gavel, as a symbol of power, is placed in his hand when he is installed in the Master's Chair. It is an acknowledgement of his authority and enables him to preserve good order.

The gavel has long been recognized as a symbol, or emblem of authority. The presiding chairman of a meeting, a court judge, or an auctioneer wield their gavels to command attention to their instructions. It takes its rise from the very early stone axe which gave power to early man in pursuit of a livelihood. The common gavel today is generally a two faced hammer (or mallet) (sometimes referred to as a 'hram'), made in various sizes, and from a variety of woods from around the world. Old Masonic records reveal that some lodges have gavels made from the wood of old Masonic Temples and the planking of ships that are no more.

The masters' gavel is not very heavy, but it carries a lot of weight. This is primarily because the W.M. of a Craft lodge has powers so much greater than those of other presiding officers. He presides over the business, as well as the work or Masonic labours of the lodge; and in all cases his decisions on points of order are final, for it is a settled principle of Masonic law that no appeal can be taken to the lodge from the decision of the W.M. The Grand Lodge alone can overrule his declared opinion on any point of order. The W.M. should not have to exert these powers unless in his judgement the good of the lodge demands it. The W.M. must remember that the first principle of successful presiding is to use authority without anyone being conscious of it. A well-conducted lodge will seldom hear any gavel knocks except those used to 'open' or 'close' the lodge; in degree work, or when declaring an item of business 'closed', or when the W.M. has 'sealed his decisions'.

A gavel when used wisely by the W.M. means 'profit and pleasure', when used roughly, means 'ruin and restlessness', and when used weakly, means 'failure and foreclosure'. It should always be used as the wand of brotherly love and good will.

The gavel should not be regarded as 'common', even though it is called that. Look upon it as symbolic of an instrument that can transform raw material into a beautiful and complete work either as a stone in a building, a statue, or in a human being, a thing of beauty to be cherished all our days.

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

THE NEWLY RAISED MASTER AMONG MASONS

Some pertinent observations on the duties that they have assumed. For the benefit not only of our newly raised brothers, but to refresh the memories of our more adept Masters among Masons, it is well that we look back, in retrospect, upon our labours as apprentices and as fellowcraft, that we may assess in all humility, the results of those labours so far. From such assessment, to prepare ourselves for those duties that we have voluntarily assumed and which will be expected of us in our role as Masters among Masons.

In the course of the ceremony of the Master's Degree, when the candidate is invested with the distinguished badge of a Master Mason, he is reminded that it is not only to point out his rank, but it is to remind him of those important duties which he has solemnly engaged himself to perform.

He is further reminded that it calls on him to afford assistance and instruction to his younger brethren in the inferior degrees. It stands to reason therefore, that the first and the most lasting impressions that the new initiates and fellowcraft receive of Masonry, will to a large extent depend on the knowledge of the Craft, its teachings and its duties, as imparted to them by those who, by virtue of their rank and station in the Craft, the newly admitted brothers must turn to for advice and instruction. That is one reason why it is necessary for us to make a daily advancement in Masonic knowledge. A brother who studies Masonry, and endeavours to make a daily advancement in the science, will as the years roll by, realize that he has embarked on a lifetime study, because Freemasonry is just that, the study, the meanings, and the purposes of our lives.

In it we learn of the duties that we owe to our Creator, our fellowman, and to ourselves. It is in this sense that it is for each brother individually to discover the secrets of Masonry by reflections upon its teachings and its symbolism. No other Mason can do it for him. We can only guide him. By the study of the teachings of Masonry, true knowledge will gradually unfold to him. As the Volume of the Sacred Law so aptly expresses it, 'Seek and ye shall find, knock and it shall be opened unto you,' Matt. 7:7, 'for everyone that asketh receiveth, and he that seeketh, findeth; and to him that knocketh it shall be opened.'

To the new Master, let me state that much of the Masonic secret manifests itself without speech revealing it to him; that he will partially comprehend all the degrees in proportion as he receives them. The more that one prepares himself in the striving for a daily advancement in Masonic

knowledge, the better prepared he will become to imbue the brethren with whom he comes in contact, with the same enthusiasm and the desire to mold their lives, their spiritual beings, as brethren of a common Father.

The command and the desire of our Father, is that we make perfection of character the goal of our life, rather than the seeking of a heavenly reward. This command we will find in the great light of Masonry, the Volume of the Sacred Law; where it states, 'Be ye therefore perfect, even as your Father which is in heaven is the perfect one.' Matt. 5:48.

This seeking for the perfection of character will be found in both the Old and the New Covenant of this great light, as being the goal of life which we should be striving to attain. In many places we will find the Creator mentioned as the Perfect One, and if we would do His will, we must set our feet on the road to perfection.

At the very onset as an apprentice, the candidate is told something of what Freemasonry consists. He learns that it is a beautiful system of morality, veiled in allegory and illustrated by symbolism; and immediately he receives a little of the instruction pertaining to this teaching in allegorical form. The lessons that it contains are illustrated by the use of certain symbols.

As he advances in the work, he receives further instruction by the same means. During this progression it soon becomes apparent to him, that one of the fore- most characteristics of our fraternity is that it has a constant and a consistent theme, that runs through it from beginning to end, by means of which it can be logically and reasonably explained. This theme is quickly revealed as a system of morality, depicting the proper conduct necessary in our relationship to the Great Architect of this Universe, and to our fellow man.

But this system, no matter how beautifully it may be designed, or how skillfully it may be devised, is of little value until its teachings are put into practice. So that it can be seen that a daily advancement in Masonic knowledge by itself is not enough. That is why the practice of every social and moral virtue is the admonishment given to every new brother.

True Masonry, above all else, is a practising order of dedicated and devoted men, closely united, who by the use of symbolic forms borrowed principally from the operative Mason's trade, from architecture, and from nature, work together for the welfare of mankind. It has no other aim than that of the upbuilding of humanity, in faith, friendship and freedom. To ennoble and to beautify life, and the soul of men, this world-wide fraternity of free and

devout men, seek also to deepen their own faith, and as I have already stated, to set their goal of life as the perfecting of their character.

Here let me state for the benefit of our new Masters, that Masonry does not claim to be a religion. It can never usurp the birthright of the Synagogue, Church or Temple, and it has no desire to do so. It receives into its fellowship those of all faiths professing a belief in the Supreme Being, who is the Creator of the Universe. Also that the Supreme Being has so created man, that he can choose to do that which is good, or that which is evil, but of his own volition will come his punishment or his reward, according to the manner that he carries out the will of his Creator, as has been revealed to man.

Masonry may be said to be the 'Rock of Gibraltar that guards the gateway to the Sea of Religion'; an all embracing sea that hugs the shoreline of Temple, Synagogue, and Church worship.

During the few months of a new brother's progress in Masonry, there is so much to learn, that the mind is unable to comprehend the full import of the lessons taught in the degrees in which he has taken part. It is not until he has been obligated in the Master's Degree that his attention is recalled to a retrospect of those degrees that he has already received. It is then that he will probably realize for the first time, a fuller import of their lessons and to appreciate the connection of the whole system. Finally, with the completion of the Master's Degree, its truths begin to make a real impression on his mind.

It is then that the esoteric symbolism of Masonry gradually unfolds itself, and begins to make a real meaning to the underlying purpose of the Craft. His seeking admission to the Craft, and the entrance in the state of darkness, knowing nothing of what he is about to receive; the seeking of light, his dependency on his guide, the hidden mysteries of nature and science, death, resurrection and immortality, all leave their lessons thinly veiled in allegorical form and of a symbolic nature. They all have an allusion to the birth of man, his progress in life, and his aspirations for a new life in a spiritual realm when his earthly body has ceased its functions and is again returned to the earth from whence it derived its nourishment. However, it must be remembered that in its esoteric symbolism, Freemasonry is neither dictatorial, nor dogmatic.

To every brother of the Craft is given the opportunity to adapt for himself whatever meaning of our esoteric symbolism that may appear to him to be both logical or correct. He is left to study for himself, and to make clear in his own mind, the message that Freemasonry has for him in the symbolic sense. It is as personal as his own religious beliefs.

In a pamphlet on symbolism, prepared for the Grand Lodge of Pennsylvania by Bro. Wm. Montgomery, he states, and I quote, 'The one great vital fundamental idea sought to be inculcated by the several Craft Lodge Degrees considered collectively as a system, is to give a representation of human existence, to portray the beginning, the struggles the progress of humanity, individually and as a race.' 'In a symbolic sense, the novitiate in Masonry may be likened to a human embryo about to be born into the world. The preparation of the candidate and the circumstances in connection with his admission into the lodge room, (that is, the world), may well be compared with what brother Oliver Day Street calls 'the helpless, destitute, ignorant condition of a newly born babe,' who has little or no power over his actions, and knows nothing of the new life he is entering, and must therefore depend upon others for assistance, guidance and direction. And so likewise, a new candidate in Masonry, his freedom of actions partially restricted, must rely on others with implicit and unquestioning obedience, for without that guidance he cannot advance in those ritualistic ceremonies which depict his journey of life.' (Unquote.) In the progress of the candidate through the three degrees, at first in a state of complete darkness, and reliant upon his guides, and gradually overcoming the obstacles that he encounters in his journey, and his giving oral proof of the progress he is making from the instructions that he has received, symbolizes the journey that we all make in the early formative years of our life. We have to rely so much on the guidance and instruction we receive from our parents, teachers, older friends and others who may be interested in our welfare.

Similarly, we rely on our Pastor, Priest or Rabbi and the teachers in the laity of our faith, whatever form it may take, to help set our feet on the right path in our quest for the Divine truth.

In our ceremony, the prayers of the faithful join with the candidate that he may be endued with the competency of divine wisdom, so that he may be the better enabled to display the beauties of true godliness, to the honor and glory of the Most High. This is the first regular step and It is in this position, of heart and of soul, that the secrets and light that he is seeking can be communicated to him.

Thus the candidate is brought face to face with the truth that the first regular step that is required of him in his newness of life, is the observance of that blameless purity of life and conduct, that alone will enable him hereafter to stand before the Great Architect of the Universe, unstained by vice, and unspoiled by sin. As the loving Father has been merciful to him, he in turn must practice love, or charity, (synonymous terms), to his fellow man; to divide his bread with the hungry, and to assuage his thirst, ever remembering that we are all brothers of one great family, and that God is the Father of all mankind. Further, he is reminded of that moment in his life when he also stood before his

Maker, poor and penniless, neither naked nor shod, at his entrance into this world. In his adolescence, there comes that rashness of youth, and he will be reminded of his struggling against the cable tow that would have kept him within all due bounds, and from the rashness of his behaviour. Eventually, there comes the stabbing of the heart, and the pricks of the conscience, and the remorse that follows for his foolish and wilful behaviour.

He now learns that labour is the lot of man. From it he may derive daily lessons of admonition and instruction. He learns that perseverance is necessary to establish perfection of character, and that nothing short of indefatigable exertion can endue the habit of virtue and enlighten the mind to render the soul pure. From such labours and perseverance, we can overcome all our difficulties, raise ignorance from despair and find true happiness.

Finally the brother is taught that nature presents one lesson more; a great and useful lesson; for she prepares us by contemplation for the closing hours of our existence in this our mortal life. We are instructed how to die. We also learn that death has no terrors to equal the stain of falsehood or dishonour. This is not however, the final object of this degree. In the third regular step one lesson still remains. That is, that after the silver cord be loosed, or the pitcher be broken at the fountain, he is to be raised again in a new life, a spiritual life, a life eternal as the heavens.

In this manner the drama of life is portrayed and gradually unfolded to our view, as we progress through the school of Freemasonry.

There is one lesson however, that should not be overlooked even in this so brief summary; that is, the lesson depicting how one can be raised from a dead level to a living perpendicular. We could refer to the two grips that proved a slip. We could refer to the two slip grips as being science and logic.

Sir Arthur Eddington, the great British astronomer, in his preface to 'The Nature of Physical World', maintained that the physicist philosopher must look beyond physics to the borderland of the material and spiritual world. Eddington maintains that religion has become possible to recognition by science within the last century, and that this has been made possible because the philosophical trend of scientific thought has been startlingly re-directed by the discoveries by men like Einstein, Heisenberg, and Bohr in the field of relativity, and quantum physics. Dr. Bell Dawson, F.R.S.C., and a member of the Engineering Institute of Canada, in his book 'The Bible, Science and Superstition', states and I quote, 'We must bear in mind that science has its limitations. If the student asks what electricity is, or gravitation is, we may never be able to give a satisfactory or final answer; for their intrinsic nature lies beyond our comprehension, and is

likely to remain a matter of speculation. It is also recognized by the most clear sighted scientists that science can never reach back to the primary origin of anything; either of matter or of man.' 'This is the limitation of science itself, in relation to nature, and its laws; for it is through faith that we understand that the worlds were framed by the word of God.' (Unquote.) Similarly, logic, being the science which investigates the principles governing the correct or reliable inferences, will therefore of a necessity fail for the same reason as any other branch of science. 'The name of God,' says Hobbes, 'is used not to make us conceive of him, for He is inconceivable, but that we may honour Him.' As the Greek poet once said, 'believe in God, and adore Him, but investigate Him not, the enquiry is fruitless, seek not to discover who God is; for by the desire to know, you offend Him who chooses to remain unknown.' 'When we attempt' says Philo, 'to investigate the essence of the Absolute Being, we fall into an abyss of perplexity.'

We find that at the most critical moment, in the hour of our greatest need, the grip of an E.A. proves a slip. Not by that grip alone can man be raised from a dead level to a living perpendicular. Knowledge alone is not sufficient to sustain the soul through every duty, every responsibility, every trial and every tragedy of human life. Something more than knowledge, something more than skill or the exercise of individual power is needed. But surely the grip of a F.C. The F.C. who has been permitted to extend his researches into the hidden mysteries of nature and of science, shall be able to prove that the soul in its nature is indivisible and indestructible and so immortal. But the grip of a F.C. also proves a slip. Not by that grip alone can man be raised to walk in newness of life.

Yes, fortunately, there does remain another method: the lion's paw grip. Here is the firm grip, the sure, strong grip of spiritual faith, which is the intuitive conviction of the soul itself that which both reason and conscience approve. And yet, even this grip alone is not sufficient, for remember what the Master said: 'Which with your assistance I will now make trial of.' This means that it must be faith assisted or sustained by knowledge and understanding, the voice of God speaking within, the divine word abiding in the heart. It is in this way only that truth has ever been revealed to man. Once we realize that the soul is akin to T.G.A.O.T.U., we shall receive the power of faith. It is thus, my brother, that all MM.'s are raised 'from the valley of the shadow into light.'

In the above brief summary, it has been my endeavour to state what the great lessons of Masonry as symbolized in the Craft Lodge Degrees, have meant to me. Others may receive different meanings and impressions. Suffice it to say that it is my hope and desire that I leave with you, my brethren, some food for

thought, that you may in your own way pursue the quest for the building of a more stately temple, to the glory of the Most High.

The above address given by M.W. Bro. John Melymick, P.G.M., Grand Lodge of Saskatchewan in Banff in 1978, and printed by the Victoria Lodge of Education and Research in March, 1984.

MASONIC CHARITY IN OUR CONTEMPORARY SOCIETY

Several years ago, I had the occasion to be involved as the Co-ordinator of sports organizations in conjunction with the Lions' Clubs of Greater Victoria, in arranging a 'Telethon' in aid of the Lions' Easter Seal Campaign for the handicapped citizens of our community. At that time, it made me wonder about the present outlook on 'Charity' and of course, because of my involvement in Freemasonry, I also wondered just what the term, 'Charity', is, or should mean, to each of us as Freemasons. I am still very much concerned about this issue as it affects our Fraternity today.

Seldom does a day or month go by without the wide publication of information about fund-raising activities for a wide range of charitable organizations: The United Appeal, The Salvation Army Annual Appeal, Heart Fund, Conquer Cancer Campaign, Kinsmens' Mothers' March and many other such worthwhile campaigns that almost fill the calendar year.

Unfortunately, the philosophy of today's society is to base its understanding of the term, 'Charity', as being the giving of money; -Is it not unfortunately true that our modern day society is so 'money-oriented'? Too many of our citizens are content to make a financial donation and consider that their obligation to their community has been fulfilled. We, as Freemasons, however, are taught in our rituals that 'Charity should know no bounds save that of prudence.' How can we forget the night when we received the Charity lecture in the First Degree? Who can fail to recall its lessons? But we do not reinforce that situation adequately throughout each Master Mason's search for light. We do not practise what we preach!

The meaning of the term, 'Charity', to a Freemason may be found in an article from the B.C. Masonic Bulletin of November, 1961, entitled 'The Value of Man' and I quote: 'A man's value to the world is the direct proportion to the unselfish service he renders. In the heart of every Freemason there is something; -call it instinct, principle, or what you may; -that provides him with more

satisfaction in doing something for others rather than in doing something for himself.'

We often hear a great deal of discussion within and without our Craft dealing with community activities and community service as they were practised in the 'old days' as compared with what appears to be a general apathy in today's world. We, as Freemasons, should certainly be ever conscious of our changing times and of our own personal philosophies relating to our contribution to our communities and to those with whom we come into direct contact. The obligation to serve our Brethren is one of the most important lessons to be found in our Masonic teachings, and really, there is no restriction to reserve that service to Brethren of the Craft but it could and should be extended to the service of society in general.

There is, however, a strong tendency amongst all of us, to put off until tomorrow what we could and should do today. There is a well-known Spanish word which carries a message of genuine value to all Freemasons: 'Manana' - Manana is Tomorrow and, so often, Tomorrow never comes! Yes Brethren: Tomorrow - our path of thoughts is paved with good intentions. It is the little things which make the difference -that make life friendly and it's the little things that bring genuine happiness and so often they do not cost a cent. But surely we all have found, at times, that 'Manana' is really too late?

These little things, my Brethren, represent the true meaning of 'Charity' to a Freemason. Do not put them off until tomorrow.

An article reported in the February, 1959, Masonic Bulletin and entitled, 'Why are we here?' may well describe what Masonic Charity is all about, and I quote: 'Aiding others does not necessarily involve the distribution of material things. How much more potent in many cases, is the friendly handshake, the timely admonition, the word of encouragement, than the mere bestowing of alms. How much more important to give of ourselves.'

But are we practicing these principles of Masonic charity today? No, we are not. At least, not in all cases. Are we not caught up in the treadmill of today's commercialized and materialistic aid? A time to hurry and grab. The report of the Grand Master's Special Committee on the economics of the Benevolent Fund included in the 1983 Proceedings of the Grand Lodge of Manitoba, probably sums it up best, and I quote a portion of the report. 'Today we find that through government bodies and public charities, a large part of the charitable and compassionate activities that formerly were left to the care of individuals, have now been absorbed by centralized authorities. We mention in passing, the assistance provided in such cases as unemployment, work place

injuries, pensions, medical services, hospitalization and education. The centralization of these areas of public concern, in a matter that would not have been tolerated in the days of rugged individualization is now generally accepted. In this regard, the proposed Federal legislation changes involving the use of interest from charitable funds, could have a profound affect on the distribution of Masonic charity in the not too distant future. I feel sure that we will hear more on this subject from Most Worshipful Brother Gordon Thompson.

Is the Fraternity meeting its obligations to its members to teach and to stress its basic principles, particularly, as they relate to charity? In most cases, it is not. Is Masonry being adequately explained to its members to ensure that a sufficient portion of a Mason's time is being made available for him to fulfill his Masonic obligations in this age of competition for time? Again, I say -No, not in most cases. The difficulties brought about by a rapidly changing society and its demands on every individual's time was thoughtfully expressed at this Conference in 1962 by M.W. Bro. S.H. Dayton, Grand Master of Manitoba, when he stated, 'Undoubtedly, never in the history of the world, has society had such a multiplicity of organizations. Wherever a quorum gathers, another organization is formed. Many with overlapping membership and purpose. To one who wishes to actively participate, there is just not enough time to do justice to all. The tendency then, is to give time to that body that has material evidence of accomplishment. Add to all of this the various forms of so-called entertainment that only require one to be a spectator -radio, television, etc. And we begin to see the magnitude of the difficulties we face.' This competition for time demands that we re- evaluate the role of Freemasonry to establish new priorities in relation to this role. The late R.W. Bro. the Honourable Mr. Justice Victor L. Dryer, may well have addressed this problem when he stated in the keynote address at the Thirtieth Annual Banff Conference, and I quote, 'The level of the Craft as a whole must be raised. What is needed is a re-evaluation of Freemasonry. We must place it higher on our scale of values, both, as to what we expect and will accept in the way of members, and as to the price in money and otherwise that we are prepared to pay for it. 'What can we as Freemasons do to improve the desire to extend Masonic charity through our membership and into our communities, especially in this age where competition for time becomes a prime motivator? There is no doubt that one of the major ills facing our Craft today is to be able to adequately establish how we as individuals value our Freemasonry. What priority does it hold in our daily lives and activities? I feel that we value it too cheaply, both in terms of dollars contributed, and time spent learning in applying our lessons. Other organizations require fees and dues far greater than we demand from our membership. Is it not true that none challenges us to practice what we preach? It is obvious that the answers to these questions are to be found in improved education methods. It is from the lack of instruction, rather than a desire to learn the meaning of Freemasonry, that the

Craft suffers today. This was mentioned also last night in M.W. Bro. Melmych's keynote address. No one can communicate the deeper meaning of Masonry to another. Every man must discover and learn them for himself. Although, a friend or Brother may be able to conduct him a certain distance on the path to understanding.

Improved education of new members and, if we would take the time, of all members, in the basic principles and concepts spelled out for each of us in our rituals, would certainly reinforce the understanding and appreciation of our concepts of Masonic charity. These education procedures should commence with the receipt of the petition for initiation and extend through the various degrees and beyond into the Masonic life of the individual. Some Jurisdictions have already proceeded along these lines by the development of Mentor Plans. But we need much more than Mentor Plans. We need involvement of the membership and improved planning by Worshipful Masters and their Officers. This is an area where the Past Masters of a lodge can and should use their experience to provide the key for education and leadership by assisting the Worshipful Masters and his Officers by actively participating in such programs. Again, this would involve time. But, all Brethren, by their very involvement would be included in the education process. A process whose prime objective is to assist its members to establish their own individual interpretation of the Masonic Order as it involves them alone. Only when a member has established his own. Masonic philosophy, will he become a true Mason and then interpret this philosophy into his everyday pattern of life; within his family, his private avocation, and community. We would not have to worry about the decline in the practice of Masonic charity in this society or any future society. To achieve this end, I mention the need for planning. But, what kind of planning? Planning that would ensure greater involvement of the membership, ensuring that all the work of the lodge in relation to education and charity are not just left to the officers. Planning that would have the membership take a more active role in lodge business committee activities, sick and visiting, which are all part of the Masonic education process. Planning to improve members' involvement by rotating committee membership throughout the year but under the guidance of strong experienced Past Masters as Chairman of such committees. These are only a few areas of planning that would improve the present climate of most Craft Lodges.

The subject of individualism in Freemasonry could form a Paper itself. But some impressions of the subject can be found in the keynote address to this Conference in 1962 by Bro. Dr. George Turpin, Past Grand Chaplain of the Grand Lodge of British Columbia, as follows, and I quote, 'Masonry sets a man on a search for knowledge, through the lectures, the obligations of the rituals, the truths from the great teachers of the past and from the volume of the sacred

law, we set a man out on a search of knowledge. Out of this wonder and knowledge comes a sound philosophy of life in which a Freemason sees meaning and purpose in life, and finds great eternal principles by which to live. In this sound philosophy of life a Freemason learns to subordinate all activities of life to the quest for goodness and beauty and truth. A sound philosophy of life will teach a man to know himself. It also means appreciation of fellowship.'

It is interesting to note that Masonic scholars have for over two hundred years expressed concern about the future of the Craft. Have written volumes on the problems of Freemasonry because the Brethren do not put into practice what the rituals preach. This includes much material on our present subject -Masonic charity. It would seem evident that we have not profited from their messages. But how do Masons and Masonic Lodges practice charity today? In our particular Districts in Victoria, Lodge charity consists of an annual monetary donation to worthy local organizations. An Annual Widows Night when the widows of our late Brethren are honoured and entertained. Christmas gifts for the elderly Brethren and widows. Perhaps, an annual picnic for the youngsters and families. And hospital or sick visits to ailing Brethren, that is, if someone reports their illness to the Sick and Visiting Committee of the lodge. It would, of course, be impossible to determine the individual contributions of members to their communities, Brethren etc. How be it -I feel that too many Masons today are quite satisfied to have the lodge fill their respective Masonic duties, as outlined above, on their behalf -quite unsettling, isn't it? But something that we should not be proud of, and certainly we must rectify, if this great fraternity is to grow and continue its existence. We constantly hear the complaint that poor lodge attendance is affected by the lack of interest or the lack of something for the individual member to do. Hence, they find other ways to use their limited time. Again, we are faced with competition for time. I would suggest, and strongly recommend, that our Worshipful Masters and their Officers could and must make sure, with more imaginative and meaningful planning, combined with more efficient use of this limited time available, that every Brother in the lodge, and here I stress those who attend regularly could be given a task on a monthly basis. Instead of an annual widows night, why not assign one or two Brethren to make at least a monthly contact with each widow? Or a monthly phone call, or a visit to an elderly Brother unable to attend lodge? Or a followup on Brethren absent from the last lodge meeting? All too often we hear in our lodges of Brethren suffering lengthy illnesses, or being hospitalized for lengthy periods, without the lodge Visiting Committee being aware of the problem until after the facts are known and the Brother has returned home or is on the road to recovery. A terrible and lamentable problem for the Craft to suffer, but, oh, so painfully true. Here we see the need for basic education on the duties of our Sick and Visiting Committee. It is my understanding that Craft Lodges in England and Scotland practice these very simple acts of Masonic charity on a

regular and permanent basis. Why not in our Jurisdictions? What happened to the application of our basic tenets? But what a challenge for our Masters and Officers. What a basic but useful method to educate our membership, and thus enable each and every one of us to truly establish a better and fuller philosophy of Masonic Craft. We, as individuals, as Lodges, as Grand Jurisdictions, and, most certainly our communities, would be true benefactors from such a program. No longer would we need to worry, if actually necessary in the first place, about our image in the community, our future attendance, our declining membership -no need to be negative at all about our Craft. We could be positive about our future, because we would be doing what our teachings tell us we should be doing, and we would grow accordingly.

We have discussed, particularly last year, ways that the Four Jurisdictions involved in this Annual Conference could make a combined contribution to our beloved Craft. And from my experience with our first venture, it was a startling success, at least in our area, and I speak very quickly of the exchange of Brethren from one Jurisdiction to the other. And Alberta, so far, has made available to us, members from their Jurisdiction in my particular area, Lower Vancouver Island. It was an outstanding success in this respect, that every- one of those Brethren were contacted. It involved many members on our two districts, and it certainly involved the Brethren who are now living in our area - many have become active as a result of the contact. But the key to the success, in my opinion, and why we must extend this combined affect of the Four Jurisdictions, everyone included in that particular followup became the benefactors from the experience they had on a Brother-to-Brother contact. This to me, is a start towards, maybe, re-generating enthusiasm.

I say that we as leaders, are charged with responsibility to make Freemasonry work. I suggest that the contents of this Paper may, and I humbly stress- MAY, provide a guide to a further extension of our joint endeavours agreed to at last year's Conference.

I would close my remarks with a short comment made during the discussion at the Eighteenth Annual Conference of 1958. And I quote, 'An Anglican minister said, 'I think Masonry is a good thing for society, if their members would live up to their teachings'.' Thank you Brother President, Brethren.

The above is an address to the 1984 Inter- Provincial Conference at Banff by R.W. Bro. D.W. Wakelyn and reprinted for distribution by Victoria Lodge of Education and Research, September, 1985.

THE TYLER

The word tyler according to Kennington's Masonic Cyclopaedia comes from 'teglator' the Latin term for a workman who lays tiles. As in operative masonry, the tyler, when the edifice is erected, finishes and covers it with a roof, he, in Speculative Masonry, when the lodge is duly organized, closes the door, and covers the sacred precincts from all intrusion.

We may have some difficulty in following the argument that the man who guards a door is connected with the man who covers a roof. There seems no natural connection between them. In olden Scots the word 'title' had a wider meaning than that of merely referring to the roofing of a house. To title a thing was to cover, or 'tile' had a wider meaning than that of merely referring to the roofing of a house. To tile a thing was to cover, or hide, or keep it secret, and in this sense, without any reference whatever to the covering of a roof, it quite appropriately applies to the intention of Freemasons to guard their mysteries from the uninitiated. If this be correct, the Masons would find that the most direct way to secure secrecy was by keeping the door locked, and in process of time the man whose special duty it was to attend to the door, the man who tiled it, would come to be known as the tiler.

One of the principal duties of the tyler in earlier days was to warn brethren to attend the funeral of deceased craftsmen. Thus in a very practical sense he gave out or made known that a brother was dead. Like the bell he becomes a 'teller' and it may be that in this way his office got its name. In bygone days, the duties of Tyler were undertaken by some brother who was not too well endowed with worldly goods. The nature of his work debars him almost wholly from mixing in the social life of the interior of the lodge and this, together with the fact that, in former times, he was more or less the personal servant of the W.M., led to his being paid for his services.

Try, if you can, to picture our Tyler dressed in the uniform of the Tyler of the Lodge of Scoon and Perth in Scotland in the beginning of the 19th century. The brethren of that lodge lamented that their Tyler, being 'a poor man', frequently attended the meetings in torn clothes, and instructed the Treasurer to procure some suitable garments. The Treasurer and a committee were appointed 'to get the dress done in a masterly' fashion. It consisted of white trousers, a royal blue velvet tunic with light blue vest on which were embroidered in white the name and number of the Lodge. There was also a royal blue cloak trimmed with ermine, and the headgear was a feathered turban. To add to the ferocity of the Tyler's appearance a pair of moustaches were supplied, and at a later date a

beard was added. Armed with a sword of ample dimensions the functionary looked a very formidable person to be regarded with fear and awe.

The Tyler with his drawn sword is a perpetual reminder to us that nothing that is unworthy should be permitted within the sanctuary of the lodge. The Tyler marks, as it were, the dividing line between the lodge and the world. In a moral sense he constitutes the barrier between right and wrong. It is our common faith that the day will come when the light of truth shall gladden the whole earth, and our constant aim is towards the diffusion of that light. But so long as any territory remains under the power of darkness, so long as the light of Masonry is not shed in the hearts of all men, so long will there be a barrier, so long will there be a dividing line, and so long will there be a need for a Tyler with a drawn sword to guard the threshold of our faith.

Author Unknown

THE APATHETIC MASON

A HAPPY LODGE

A lodge should be a happy place and it is the Master's task to make it so. He should show a happy and friendly disposition towards his brethren, keeping in touch with them all and in particular with those who have not been present for some time. He should seek and receive the assistance of his officers, who also should make it their duty to mix with the Brethren, and in particular to look after the new member or the Brother who does not mix so freely. In the ideal Lodge the Brethren should all know each other: yet this rarely happens and we frequently find those who seem 'out of it'. It is imperative that we strive for this family atmosphere by getting to know better, not only our Brethren, but also their families; for the Lodge should become a family of families, in which the bond between its members will become clear and strong.

VISITING

The first duty of a Master is to his own Brethren and the benefit to the Lodge will be great when he considers their interests his first Lodge responsibility. The Master who makes a record number of visits to other Lodges is usually a poor Master for his own Lodge. If he would instead spend his time visiting his own Brethren, finding out the reasons for the non-attendance of those missing their Lodge meetings, and join the Almoner in visiting the sick and the widow, the benefit to the Lodge would be great. He would show to his

Brethren that their welfare and that of their families is a matter of great concern and, as Master, his primary responsibility. This could be a tremendous factor in arousing the interest of dilatory at tenders, and a personal attempt by the Master in this way to get them to Lodge will often be successful.

The Master who undertakes these duties will not only help his Lodge but will also be carrying out properly the tenets of the craft and will receive great personal satisfaction in the warmth of welcome he will usually receive in the homes of his Brethren. This practical interest in the welfare of our Brethren, their family and the widows of our departed Brethren, is a vitally important factor in a healthy Lodge, yet it is one that is often overlooked, or left to an already overworked Almoner. Is it not the duty of all Masons to offer the hand of true charity?

THE ALMONER'S WORK

I am sure that all Lodge Almoners would appreciate seeing a greater interest taken in their work, and thought could perhaps be given to the appointment of a committee to assist the Almoner in this way. Such a committee could comprise of Brethren who do not seek office, but are regular attenders and have the interest of the Lodge and its precepts at heart. Its duties need not overlap those of the Almoner, for the committee could well work side by side with him to give a greater coverage in the visiting of members. Together with visits to the sick, committee members could visit the poor attender, the elderly member who is always so pleased to see a representative of the Lodge, and the widow also who is happy in the thought that she is not forgotten. This is a part of Masonry that is often neglected yet there is much valuable work to be done in this field. Not only could this do much for the Lodge in bringing back the poor attenders but it would also give great satisfaction to those members who undertake such responsibilities. Our interest lies where our effort goes.

CHARITY

The more active the charitable work of the Lodge the greater will be the contentment of its members. The hearts of most men are readily stirred by a call to practical and active charity. It is the very cornerstone on which our craft is built. We look with modest satisfaction at our Masonic foundation where we have had an opportunity for the practice of true Masonic charity, and in looking we learn how much is yet to be done. Such schemes should be encouraged for active charity is always so much more beneficial to the giver than is passive giving. Consideration could well be given to the possibility of assisting other

worthwhile organizations outside of the craft. The days of hiding our light under a bushel are over: today we must be up and doing and thereby the public image of our craft will be brightened.

The Master who realizes the truth of this and persuades his Brethren accordingly will do much to retain their active interest in the Lodge.

EFFICIENT ADMINISTRATION

The Master should be proficient not only in ritual, but also in business-like conduct of his meetings. Punctuality in commencing and conducting business and in the admission of visitors, followed by a reasonably early finish, are the hallmarks of a successful Master. The highest possible standard of ritual works should be insisted upon, as Brethren soon tire of slovenly work, inefficient conduct of meetings, and late closing of the Lodge. The strictest and most efficient Lodges are usually the most prosperous.

The custom of inviting Past Masters to work a degree once a year seems to be a good one, and could be adopted by most Lodges: this will do much to retain the interest of Brethren who might otherwise gradually drift away. The Master should seek the help and advice of the Past Masters and should make them feel that they are important to him in his administration, in running the Lodge. He should also use his Wardens so that the Lodge is run by a team, not by a dictator. Past Masters can often be encouraged to attend Lodge of Instruction and by their very presence will greatly encourage the younger Brethren. There should at all times be a purposeful activity in the Lodge so that the Brethren will be caught up in its atmosphere and will attend. A Master should make the most effective use of his standing committee, which in a way is the board of directors of the Lodge. Meetings should be called at appropriate intervals, so that the problems of the Lodge can be fully discussed to the benefit of all Brethren. This can be of the greatest assistance to a Master during his year in the chair.

EDUCATION OF THE BRETHREN

The newly-made Brother usually has many questions he would like to ask, so every effort should be made to answer his queries and thus to encourage his enthusiasm. Masonic education of the Brethren in some form is an essential: well delivered ritual is the most usual form but there are many others. It is the Master's duty to employ and instruct and to this end he can arrange for lectures and lecturettes, encourage attendance at, and membership of, a Lodge of

research, introduce discussions at Lodges of Instruction on ceremonial duties and other phases of Lodge work, and supply the Brethren with educational material of various kinds. A full lecture could well be an annual event, replacing degree work for one night in each year. A Master should never forget that where the Brethren have understanding, their interest will be aroused. Leave them in ignorance of the true meaning of the craft and of its many activities and one by one they will drift away.

COMFORT OF LODGE ROOMS

The comfort of the Brethren should be given consideration and I think all will agree that there is often room for improvement. Sometimes Lodge rooms or refectories, and even both, are bitterly cold in winter and extremely hot in summer, while at times the seating leaves much to be desired. Brethren do not need luxury in their Lodge rooms but they are entitled to modest comfort, and if they do not get it they will not attend. Elderly Brethren are often quite unable to sit for two hours in a cold room and no one can blame them for non-attendance under such conditions. If these points were given consideration I am sure those not taking part in the ceremonies would be much happier to attend: man is a comfort-loving creature and the alternative to the fireside and the armchair must be at least adequate.

The above article, forwarded by W. Bro. Peter D. Park of Kilwinning Lodge, No.565, consists of Part II of a paper compiled by Bro. E.A. Howarth, I.P.M. United Masters Lodge, No.167, Grand Lodge of New Zealand, and printed in the Grand Lodge of Scotland Year Book for 1966.

SYMBOLS AND ALLEGORIES OF THE SECOND DEGREE

In the Second Degree you discovered that a number of emblems and symbols of the First Degree reappeared in it; you will also discover in the future that a number of its own emblems and symbols will reappear in the Third Degree. For this reason I shall, in my brief talk, confine myself to those symbols and allegories that belong peculiarly to the Second Degree.

Among the allegories peculiar to it, the most striking and important one is that rite in which you as a candidate acted the part of a man approaching King Solomon's Temple; you came into its outer precincts, climbed a winding stair, passed between the Two Pillars, and at last entered its Middle Chamber, or Sanctum Sanctorum; standing in it you acted the part of a Fellow craft workman who received his wages and during certain stages of this allegorical journey you

listened to various parts of a discourse which Masonry calls the Middle Chamber Lecture.

This entire acted allegory is a symbolic picture of the true and inner meaning of initiation. The Temple is the life into which a man is initiated. That which lay outside the walls of the Temple, from which you as a candidate were supposed to come, represent what in Masonry is called the profane world -not profane in the usual sense of the word as being blasphemous, but profane in the technical sense; the word literally means 'shut away from the altar,' and it thereby signifies all who are not initiated; when you are instructed not to reveal the secrets to a profane, it means not to reveal them to an uninitiated person; that is, to one who is not a Mason.

The stairs you climbed represented the steps by which the life of initiation is approached -qualification, petition, election, and the Three Degrees. The Pillars represent birth; when you passed between them it signified that you were no longer a profane but had now entered the circle of initiates. The Middle Chamber represents initiation completed; once arrived there the candidate receives the rewards for the ordeals and arduous labours he endured on the way; he has arrived at his goal.

This, as I said, is an allegorical picture of Masonic initiation, but our interpretation cannot stop here; for the whole process of Masonic initiation is itself a symbolic allegory of something else, so that in this central portion of the Degree we have an allegory within an allegory. We must ask then what is symbolized by Masonic initiation itself.

The answer is that it symbolizes, and in so doing interprets, the experience of every man who seeks the good life; and by interpreting it teaches us how the good life is found. This will best be explained by one or two examples.

As one of these examples consider that form of the good life which we are seeking when we seek education or enlightenment. Ignorance is one of the greatest of evils; enlightenment is one of the greatest of goods. How does a man pass from one to another? In the beginning a man is a profane, stands in the outside darkness, is in that ignorance from which he would escape into the Inner Chamber of Knowledge. How is he qualified? By having the necessary desire to learn and by possessing the required faculties and abilities. How does he find his way? By trusting to his guides, that is, his teachers, and these may be teachers in the professional sense, or they may be others who have themselves learned that which the seeker needs to know, or they may be books. What kind of path does the seeker follow? It is a winding path, that is, he must feel his way along from stage to stage, for he has never walked it before; it is an ascending

path, that is, laborious, arduous, difficult, for there is no royal road to learning. What is the door through which he can enter? It is a door composed of the Two Pillars, which means birth; this signifies that knowledge must be won inside our own natures, through what happens there; others may assist but their assistance is limited; each man must learn by his own efforts, and knowledge is never permanently won until it is made a part of ourselves. What are the rewards? The rewards are found in knowledge itself which not alone is useful because of what it enables us to do but is a thing to be enjoyed for its own sake, like food, or sleep or music. The value of enlightenment is represented by the Temple; this means that it is holy and sacred. Why holy? Because it is set apart from the world of ignorance. Why sacred? Because it has been won at the cost of great sacrifice, sacrifice by ourselves and by all our forefathers who at great cost won it for us.

It is by the same methods that a man grasps all the other great goods of life; religion, which is the knowledge of God; brotherhood, which is a life of fellowship grounded in good will; art, which gives us ways and means of enjoying the beautiful; citizenship, by which we are enabled to enjoy the goods of communal life; science, by which we learn the nature of the world we live in; and literature, by which we enter into communion with the life of all mankind. A good life is one in which all such things are enjoyed.

All this, you may say, is commonplace. It is common- place only in the sense that it conforms to the experience of all wise men everywhere and always. It is not common in the sense that all men understand it or follow it. For it is certain that many men do not understand it, or if they do, have not the will to follow it, or else do not sincerely believe in it in their hearts.

Such men, when they are young, are so impatient, or else are so indolent or so self-conceited, that they refuse to submit themselves to a long and painful apprenticeship, but rush out into adult life with all its tasks and responsibilities, without training and without knowledge, trusting, as we say, to their luck.

This belief that the goods of life come, or even can come, by luck, or that they happen by chance or fall out by accident to the fortunate, is their chiefest and most fatal blunder. The satisfying goods of life, whether they be spiritual, moral, intellectual or physical, have a nature which renders it impossible for them ever to be won by luck, like a lottery prize, or for them to drop into a man's lap by some happy accident. They cannot come at all except by our toiling to make them come, and even then they cannot come except at the cost of changes and transformations in our own natures, which are often painful and costly to make.

Such is the meaning of your allegorical entrance into Solomon's Temple as a candidate in the Second Degree. You can see at once that all the other symbols and allegories in the Degree are to be interpreted in the light of that meaning; you can also see that in the light of that meaning, the Degree itself and as a whole becomes a living power, by which to shape and build our lives, not only in the Lodge-room itself but in the world of human experience of which the Lodge-room is a symbol.

The above is one of a series of papers prepared for use in the lodges when no ceremonial work is planned. It is taken from the Grand Lodge of Scotland Year Book.

BY A SIMILAR FIDELITY

You may feel that the Masonic Order is a mysterious and secretive group of men, who meet occasionally for an undisclosed purpose. Your feelings in this regard are understandable. Masonry is an ancient fraternity and traces its ancestry as far back as the guilds of the Middle Ages. It is definitely of British origin and raised on British soil, though it uses the Bible and the Temple of Solomon to teach its values and beliefs. The stories that are told are not necessarily always based upon fact, but are merely a means by which to impress certain ideas upon a new member.

There is very little that is secret about the Craft. From the earliest times many of the so-called secrets of Masonry have been revealed in what are known today as 'The Exposures'. A disgruntled person felt that he would expose to the world whatever secrets he knew of this group, and so revenge himself upon it. Or perhaps a member felt impelled for whatever reason, a real or imagined slight, to disclose the secrets and mysteries of the Craft. But these exposures have been of benefit to masonry, because so much of masonic history has been lost or mislaid that these exposures form a great research resource. From them and, of course, combined with fragments of lodge records that have been found, the development of masonry has been pieced together. It is a fascinating subject that rewards all who delve into its mysteries.

Although there are few secrets in masonry, it is felt that details of the ceremonies by which candidates become members should not be revealed. This is not to create secrecy, but to preserve the impact of the ceremony on the new member; it is solemn and dignified and intended to impress an idea of the beliefs and values to which masons subscribe and to engender enthusiasm for further knowledge. The Craft is not a reform society. It hopefully selects good men from those who apply for membership and places before them the means of

increasing their potential. Masonry is not teaching a new subject or a new idea; the values and beliefs expounded by masonry are as old as time itself, and have been present to guide men's lives at all stages of global history. This is not to say that these values have always been adopted; in some eras they have been submerged. The masonic aim therefore is not to teach new values, but to remind members of the ancient and well-tried ones.

Let us turn first to a few mundane points of interest. Masonry in Ontario is governed by the Grand Lodge of Canada in the Province of Ontario. It consists of groups of masons organized into lodges; these lodges are gathered together into districts, which vary in size, but are shaped mainly by geography. Members must be at least twenty-one years of age and believe in a Supreme Being, who has revealed His will to Man. It is readily apparent therefore that men of diverse cultures and backgrounds are eligible to enter masonry. No member will ever directly ask you to join the Order, so there is no solicitation of members; all must join of their own free will and accord. Two members of a lodge must recommend a man for membership, and approval must be given by the members of the lodge; references as to character may be required.

Freemasonry is an institution that has as its objective the search for Light and Truth. Its principles and values are intended to promote friendship and brotherly love and to use the Golden Rule in all our dealings. The continuance of our culture, of our way of life, is dependent upon the growth of these tenets and the positive health of Freemasonry. We have all pledged ourselves to be faithful to these principles. Perhaps when we recommend a person for membership we can be sure '... that by a similar fidelity, he will ultimately reflect honour on our choice'.

The Editor

THE MEANING OF 'ENTERED APPRENTICE'

You are now an Entered Apprentice Mason. The first step in your journey to the Sublime Degree of Master Mason has been taken. Doubtless you found your initiation an experience you will never forget, nor should you ever forget it. A Degree of Masonry is not an isolated experience, but an ever-enduring privilege. Always you can sit in an Entered Apprentice Lodge; always you can return to observe, to participate in, and to study its ceremonies. Your possession of the Degree is complete; you can continue to enjoy it as long as you live.

Doubtless you have an eager curiosity to learn more about this remarkable Degree before you receive the Fellowcraft Degree; perhaps its

ceremonies seemed strange to you; its language fell on your ears with unaccustomed accents; and at its end you may have been somewhat bewildered. It is our function to help you to interpret it by giving you a brief explanation of the term 'Entered Apprentice'.

The builders of all those remarkable structures erected in the Gothic style of architecture in the Middle Ages in Europe and Great Britain, for six hundred to nine hundred years ago we call 'Operative Masons', because they were builders in the literal sense, hewing stone from the quarries, dressing it to shape, laying it in the walls, constructing roofs, doors, windows and spires. In short, it was their trade and means of livelihood.

Those Operative Masons were organized in Lodges, governed by Masters and Wardens. They had Lodge rooms and in them held frequent communications. The members were divided into grades. They employed ceremonies of initiation, used signs, symbols and pass- words, preserved secrecy, and admitted only men to membership. Their Lodges were in many ways strikingly similar to ours.

It was necessary for the Operative Masons to recruit new members to replace those lost through removal, accident, illness or death. To do this they used the apprenticeship system, which was in vogue in all crafts for many centuries. The word 'Apprentice' means 'learner' or 'beginner', one who is taking his first steps in mastering a trade, art or profession. The Operative Apprentice was a boy, usually from ten to fifteen years of age. He was required to be sound in body, with out maim in his limbs, in order to do work requiring physical strength and endurance. He had to be of good habits, obedient and willing to learn, and of unquestionable reputation, and be well recommended by Masons already members of the Craft.

When such a boy was chosen an Apprentice he was called into the Lodge where all the members could assure themselves of his mental, moral and physical qualifications. If they voted to receive him, he was given much information about the Craft, what it required of its members, something of its early history and tradition, and what his duties would be. He gave a solemn promise to obey his superiors, to work diligently, to observe the laws and rules and to keep the secrets.

After being thus obligated, he was bound over, or indentured to one of the more experienced Master Masons. As a rule he lived with this Master Mason and from him day to day learned methods and secrets of the trade. This apprenticeship lasted years, usually seven.

After this young man had gone to school in this manner long enough to give assurance of his fitness to master the art and to become an acceptable member of the society, his name was entered on the books of the Lodge and he was given a recognized place in the Craft organization; and because of this official entering of his name he was given the title 'Entered Apprentice'. All of the same degree of advancement constituted the rank, or grade, of Apprentice Masons.

It is difficult to exaggerate the care our Operative Masonic forebears devoted to these learners. The Intender, as the Master Mason to whom the Apprentice was intendered was called, was obliged by law to teach him the theory as well as the practice of Masonry. Not until the Apprentice, after many years, could prove his proficiency by meeting the most rigid tests of skill, was he permitted to advance to a higher rank in the Craft. Other Master Masons with whom he was set to work at the simpler tasks also were his teachers. He was given moral instruction; his conduct was carefully scrutinized; many rules were laid down to control his manner of life. When we read the Old Charges and ancient documents that have come down to us, we are impressed by the amount of space devoted to Apprentices. The Operative Masons knew that the Apprentice of today made the Master Mason of the future.

As time passed, therefore, there grew up about the rank and duties and regulations of the Apprentice, an organized set of customs, ceremonies, rules, traditions, etc. These at last crystallized into a well-defined unit, which we may describe as the Operative Entered Apprentice Degree. When, after the Reformation, Operative Masonry was at last transformed into Speculative Masonry, the Entered Apprentice Degree was retained as the first of the three degrees of the Speculative Lodge. It was modified, of course, to meet the needs of the Speculative Fraternity, but in substance and meaning is fundamentally the same as it always has been.

As an Entered Apprentice Mason, you are a learner, a beginner, in Speculative Masonry. You have taken the first step in the mastery of our art. And it is because you have this rank that certain things are expected of you.

First, you are expected to show a certain humility. As a learner you must have guides and teachers; you must show obedience to them and be willing to have them lead you.

Second, you must learn certain portions of the Degrees, so as to prove your proficiency in open lodge or as the Worshipful Master may order. But you are to learn these parts not merely to pass this test; you must master them so

thoroughly that they will remain with you through life, because you will have need of them many times in the future.

Third, you must study to improve yourself in Masonry in other ways. This Lodge will not be content merely to have your name on its books and to receive your annual dues; it requires that you become a real Mason, not merely a member.

Fourth, you will learn the laws, rules, and regulations by which an Entered Apprentice Mason is governed.

As you stood in the Northeast Corner of the Lodge during your initiation, you were taught a certain lesson concerning a cornerstone. The meaning of that lesson should now be clear to you. You are a cornerstone of the Craft. Today you are an Entered Apprentice; in a short time you will be a Fellow craft; after that you will become a Master Mason. The day will come when into your hands will fall the responsibilities of the Lodge. What Masonry is to be in the future depends on what you as an Entered Apprentice, are now. You are the cornerstone of which the Fraternity that is to come is now building itself. It is our hope that you will prove a solid foundation, true and tried, set four square, on which our great Fraternity may safely build for work in many years to come.

Extracted from the fourth edition July, 1985 of Tried and Proven; A Lodge System of Masonic Instruction by the Masonic Service Association. Maryland. U.S.A.

QUESTIONS AND ANSWERS

Question 1: Although my question is probably not of any practical importance, I should like to know at exactly what stage of the ceremony an Initiate becomes a member of the lodge?

Answer: At first, my instinctive reply to your question was that an Initiate is a member of the Craft from the moment that he has sealed his obligation, but your question, though a hypothetical one, was so interesting that I felt it necessary to seek other opinions. I consulted several brethren whom I regard as experts on ritual matters but, as might have been expected, there was no unanimity. However, the majority opinion seems to be that if the ceremony were terminated for some reason before the obligation had been sealed, it would be necessary to start again, but that if it had been sealed, it would not be necessary for the obligation to be taken a second time and the ceremony could be continued from

where it was broken off so that the Initiate should be regarded as a member of the lodge as from this point in the ceremony.

You must understand that this is not an official ruling and if such a case arose, Grand Lodge would have to give a decision.

The above question answered by W. Bro. H. Carr of Quator Coronati No.2076 E.R., and printed in the Summons for Feb. 21, 1985.

Question 2: I would appreciate it if you would tell me the name and date of the earliest document indicating that a candidate for initiation was brought to the door of the lodge blindfolded. In his paper entitled 'Initiation Two Hundred Years Ago' in AQC 75, Bro. Harvey indicates that according to Hiram (1764) the candidate was unable to see. He does not specifically say that he was hoodwinked.

Answer: It is difficult to give a definite reply to your question. In the catechism of the Graham MS of 1726, in answer to the question : 'How came you into the Lodge?' The answer is: 'poor and penniless, blind and ignorant of our secrets' and it seems this would indicate that the candidate was blindfolded. However, there is no reference to the fact in that most famous of exposures, Prichard's Masonry Dissected (1730). Nevertheless it seems certain that the candidate was blindfolded at this time as the French exposure of 1737, Reception d'un Frey-Macon, there is a passage which in translation, reads: '...let him see the light, he has been deprived of it long enough; at that moment his eyes are unbandaged...!'

This question answered by W. Bro. C.N. Batham, Secretary of Quator Coronati Lodge No.2076 E.R.

Question 3: What, do you consider, is the correct position of the Rough and Smooth Ashlars in the Lodge Room?

Answer: As to 'What is correct?', since there is no Grand Lodge rule on the subject, the answer may be simply a matter of custom in your Jurisdiction or Province, or in your particular ritual 'Working' if it rules on that subject. In England nowadays, they are generally to be found on the J.W's and S.W.'s pedestals; they are also to be seen, occasionally, on the floor, immediately in front of the pedestals.

If we go back to our earliest ritual evidence on this subject (i.e., the Edinburgh Register House MS. of 1696 with the Chetwode Crawley and

Kevan MSS. which are virtually identical), there is some real doubt as to the kind of stones that were used in the Lodge. Their earliest description is in the catechism of 1696:

Q. Are there any jewells in your lodge

A. Yes, three, Perpend Esler a Square pavement and a broad ovall

The texts are unanimous about the square pavement, which appears continuously in later texts and in illustrations of the 'floor-drawings' and Tracing Boards right up to the present day.

The 'Perpend Esler' was a dressed block of stone, shaped so that it extended right through a wall from one side to the other, to serve as a binding stone.

The 'broad ovall' (or Broked Mall in the Chetwode 38 Crawley MS.) is the problem. It may have been a 'broached ornel', i.e., a stone that had been 'broached' (pricked, indented, or furrowed), but it may also have been a 'broaching maul', i.e., a mallet or maul used for indenting or furrowing the stone.

Pritchard, in 1730, had the question in a different form:

Q. What are the Immoveable Jewels?

A. Trasel Board, Rough Ashier, and Broach'd Thurnel.

Q. What are their uses?

A. Trasel Board for the Master to draw his Designs upon, Rough Ashier for the Fellow-Craft to try their Jewels upon, and the Broach'd Thurnel for the Enter'd Prentice to learn to work upon.

Evidently Prichard was satisfied that his 'Broach'd Thurnel' was another stone and not a mason's tool, and this is probably the earliest text from which we may safely deduce that there were two stones in the lodge- room. In the early years of the first Grand Lodge the stones would probably have been drawn on the floor of the lodge, but they might have been actual stones laid out on the 'drawing' and since practices were not standardized we cannot be sure.

The minutes of the Old King's Arms Lodge (now No. 28) on 1 December 1735 speak of 'the ...Foot Cloth made use of at the Initiation of new members' and this must have been an early version of our modern Tracing Board. On the other hand, the records of the Old Dundee Lodge (now No.18), London, show a host of entries from 1748 to the end of the 18th century of payments made to the Tyler for 'Drawing the Lodge' and 'floor-drawings' seem to have been the more general practice.

From 1744 onwards, when the printed pictures of the 'Floorcloths' begin to appear frequently in the French exposures (and later from the 1760s in the English exposures) the Rough and Smooth Ashlars are usually shown in the designs, though not in any fixed position. The earliest version in *Le Catechisme des Francs- Macons*, 1744, has the rough stone towards the N.E. corner of the design and the polished stone towards the S.E., but later versions do not follow the same layout.

Towards the end of the 18th century and in many of the old English lodges today, we find the Rough and Smooth Ashlars placed respectively in the N.E. and S.E. corners of the lodge floor and, from the nature of exhortations which the Candidates receive when placed in those positions. Preston's 'First Lecture of Free- masonry' supports this view:

(After the E.A. has been) Entrusted and invested...what is his proper situation in the Lodge?

At the north-east corner...or at the right hand of the Master (AOC82, p. 128)

Why...at the north-east rather than at any other part of the Lodge?
Because there he treads on the foundation stone of the building.

To what does it allude?

To an established custom of laying the foundation stone...at the north-east corner...

In what form does he appear?

With his feet formed in a square, body erect and eyes fixed on the Master (ibid. p. 129)

Later:

Name the immovable jewels.

The rough ashlar, smooth ashlar and the tracing board.

What is their use?

The first is the representation of the brute stone taken from the quarry, which is assigned to the apprentices...that by their industry it might be brought into due form and made fit for use. The second is the smooth

stone, or polished ashlar, which has undergone the skill of the Craftsman and is used by him to adjust his tools... The rough ashlar is an emblem of the human mind in its pristine state... The smooth ashlar is a representation of the mind improved by culture...(ibid., pp. 139/140)

At this stage, the position of the Fellow-Craft is not yet specified. That item appears in Preston's Second Lecture (AQC, Vol. 83, p. 207):

What is the proper situation of the newly accepted Fellow-Craft?
In the S.E. corner of the Lodge... Why?
To mark a distinction from the preceding Degree...

Thus we find the N.E. corner as the place for the Rough Ashlar, the E.A.'s foundation stone, symbolically the foundation stone of the spiritual temple which we, as Masons, are to build within ourselves. The position of the Smooth Ashlar -allocated to the Fellow-Craft -is not mentioned by Preston, but the F.C.'s special position is confirmed and I believe that these are indeed, by long-standing custom, the traditional position of the Ashlars, N.E. and S.E.

This question answered by the late W. Bro. H. Carr of Quator 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 (see *Beyond the Pillars*, page 80). 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 craftsmen, 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 (for example G.S. Shepherd-Jones on 'What is Freemasonry?').

5-15 MINUTE TALKS

by Elbert Bede. Richmond, Virginia, 1972 Pp. viii, 126

Elbert Bede was editor of the Oregon Mason for many years. He was also an accomplished speaker, and in 1945 a number of his 3- 5- 7 Minute Talks were published together as a book; it seems to have weathered the years well. After his death thirty more of his talks were collected; they are published here for the first time. They are not intended to be brilliant papers on Masonic education, or glittering gems of oratory, but just simple thoughtful addresses for the banquet hour. They have a distinctly American flavour; but, if finding words doesn't come easy to you, some of Bede's talks could be adapted for use here as well. For example, he has good thoughts on 'Interpreting our Symbols', 'The Hour of Refreshment', and 'Why not Organize for Public Service?'.

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