

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

GRAND LODGE, A.F. & A.M., OF CANADA
IN THE PROVINCE OF ONTARIO

Winter 1987

VOL. 6 NO. 3

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EDITORIAL COMMENT

The first comment must be an appeal for articles. Once again there is a shortage and all contributions and comments are welcome. The Editorial Board hopes that all subscribers have had a pleasant and peaceful Yuletide and are looking forward to the New Year with enthusiasm and confidence.

There have been several occasions this year when an envelope has been returned bearing the inscription 'removed'. It is urged that all subscribers remember to notify the Editor of any changes in address and, in this way, prevent your subscription from being interrupted.

Most subscribers have responded well to the changes in format and a great number have sent a gift subscription to a friend. The subscriber list includes masons throughout the U.S.A., and in Canada from British Columbia to New Brunswick and even from as far away as Honduras. All correspondence should be directed to the Editor:

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THE APATHETIC MASON (CONT)

BANQUET HOUR PROCEEDINGS

Banquet hour proceedings are an important aspect of lodge activity and should be well organized for every meeting. Some form of entertainment should, where possible, be provided; this need not necessarily be of a musical nature but could include a guest speaker, who must of course be a member of the craft; there are plenty of interesting subjects that can be used for a ten or fifteen minute talk in this way. Short film programmes are usually popular if kept to a reasonable length. Toasts should be to the highest standard and to this end proposers and responders (if any) should be given ample warning. Few Brethren can make an interesting and worthwhile speech without at least a little time for preparation. Banquet hour proceedings should not be prolonged, but should finish on a high note.

Special nights occasionally have much merit, but the banquet hour proceedings for the rest of the year must not suffer for the sake of that one big night; it is far better to have a successful banquet hour every meeting, than one good one and the others poor during the year.

LODGE ACTIVITIES

The church parade should be a regular event in the life of the Lodge, for no Lodge can remain healthy unless its members are reminded continually of the first of their three great duties.

Social activities which include the ladies must not be overlooked, as they do much to create the all-important family atmosphere. At the moment there seems a desire in some places for more functions for the ladies, and Lodges could give this consideration.

Ladies' nights as usually held are not the only desirable activity of this form as frequently they appeal to a limited few; alternatives which sometimes have a greater appeal are motion picture evenings, preferably with supper, group evenings in private homes, children's parties and picnics, provision for ladies to be entertained on Lodge nights and daytime gatherings in some form or other. Masters will be able to work out many alternatives which are appropriate in their areas and for their own members.

It is important that in arrangement of these social events consideration be given to all the age groups of the Brethren.

LODGE COMMITTEES

An endeavour should be made to appoint committees for all activities and functions of the Lodge.

Social committees, building committees, almoners' committees, charity committees and special project committees immediately come to mind; some at least of them would be appropriate in almost every Lodge. To such committees should be nominated Brethren who are not Lodge Officers as possible, thus giving them responsibility and a greater interest in attending. The more duties we can give out in this way the greater the benefit to the Lodge.

CONCLUSION

In summing up it is obvious that Masonry finds its greatest difficulty in trying to cater for the many and differing classes of men who make it up: perhaps we can divide them into three groups:

1. The mason who seeks in Masonry for the answers to the many questions of life and finds in the craft the satisfaction of a true understanding.
2. The earnest member who enjoys the ritual but finds it difficult to understand, and therefore feels a degree of disappointment in his Masonry.
3. The mason who is in Masonry because he enjoys the fellowship and finds his greatest pleasure in the banquet hour.

In the first group we have those who become the backbone of our Lodges and find satisfaction in the Lodge itself. In the second and third groups we have Brethren who may well benefit greatly from a study of the thoughts expressed in this paper.

To cater for all its Brethren is the greatest difficulty of any Lodge, yet it is essential that all should be used in the work of Masonry, and used in the best way possible to achieve its ultimate end.

I conclude with the hope that these suggestions may help Masters to

realize that we will always have changing conditions, and that within the community are many factors that compete for the loyalty of our members. We can only overcome our problems by a dynamic approach to Masonry by keeping our Lodges strong and virile, and by facing the challenges with the positive determination of true freemasons.

The above article, forwarded by W. Bro. Peter D. Park of Kilwinning Lodge No.565, consists of Part III 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.

LIGHT

If you were asked to sum up the meaning of Masonry in one word, the only word equal to the task is, Light. From its first lesson to its last lecture, in every degree and every symbol, the mission of Masonry is to bring the light of God into the life of man. It has no other aim, knowing that when the light shines. the truth will be revealed.

Symbolically a lodge of Masons has no roof but the sky. As the sun rises in the east to open and enliven the day, so the Master rises in the East to open and guide the lodge in its labour. All the work of the lodge is done under the eye and in the name of God, obeying him who made great lights, whose mercy endureth forever. At the centre of the lodge, upon the altar, the Great Lights shine upon us. Without them no lodge is open in due form, and no business is valid.

To the door of the lodge comes the seeker after light, groping his way, asking to be led out of shadows into realities; out of darkness into light. All initiation is 'bringing men to light', teaching them to see the moral order of the world in which they must learn their duty and find their true destiny. So through all its degrees, its slowly unfolding symbols, Masonry makes men of insight and understanding, who know their way and can be of help to others who stumble in the dark. Ruskin was right: 'to see clearly is life, art, philosophy, and religion, all in one.'

To find the real origin of Masonry we must go far back into the past, back beyond history. All the world over, at a certain stage of culture, men bowed down in the worship of the sun, the moon and the stars. In pre- historic graves the body was buried in a sitting posture, and always with the face towards the east, that the sleeper might be ready to spring up early to face the new and brighter day. Such was the wonder of light and its power over man, and it is not

strange that he rejoiced in its beauty, lifting up hands of praise. The dawn was the first altar in the old light religion of the race. Sunrise was an hour of prayer, and sunset was the hour of sacrifice. The mission of Masonry is to open the window of the mind of man, letting the dim spark within us meet and blend with the light of God, in whom there is no darkness. Once we take it to heart, it will help us to see God in the face of our fellows.

Author Unknown

THE CORNUCOPIA

The Ancients depicted the Sun as being driven along the arch of the Heavens by a team of fiery horses and once descended in the West, She was transported in a golden cup, up the river Okeanos, back to the East to re- enter her chariot and preside over the opening of a new day.

This is but one of the legends of the Ancient Thessalians and Helladics who were so named after their ruins in Thessaly and the rest of 'Hellas' or Greece. Contrary to popular belief these ancients were far from solemn or dull, but rather down to earth and very lively. From their legends we may gather a good deal of man's earliest philosophy and gain some insight in his perception of a God or Gods.

According to Hesiod (800 B.C.) and before him implicit in Homer, the following story of Creation emerges, 'In the Beginning', there was Chaos or Void, from which sprang forth Gaia or Earth, who all by Herself, produced Uranos or 'Heaven' personified. This Mother-Earth and Father-Sky couple had numerous offspring, such as Night, who became mother of Day, of Pontos, sea-personified etc.

To Earth and her Husband Heaven were also born a group of seven Deities, collectively known as Titans, whose Chief was Kronos. These Titans, instigated by Mother-Earth, rebelled against Father Uranos, for as long as Earth and Heaven were in embrace, there was no room in between them and their children had to be hidden in caves and hollows.

Kronos, Lord of the Universe, took precautions against being overthrown by his own offspring, and while not afraid of his daughters, thought it prudent to swallow his sons, Hades, ruler of the underworld, Poseidon, who with his trident was in command of the waves, and Father-Kronos almost swallowed Zeus, but almost, as his sister Rhea substituted a huge stone for the baby.

Baby-Zeus, himself, was hidden on the Island of Crete where Melissus gave him to be suckled by the Goat Amalthea. We note that in the myths and legends, associated with the Gods of the Olympos, little, if any, attention is paid to the mortals inhabiting the earth. The relationship of the ancients to their gods was like a spectator and a narrator. The inter-relationship of Man to God appears virtually lacking. It would take Judaism and later of course Christianity to develop the philosophy of one-caring God and Father.

Our Order, of course, recognized this relationship it also accentuates the relationship man-to-man and assigns it to its proper place, no longer is man portrayed as either a ruler (such as in Abbot or King) or as a mere serf (as in slave).

As Masonry moved from the Operative Craft into the Speculative Art, it was inevitable that it would pick up symbols well out-of-reach of the tools of the operative stone-mason. We will shortly find just such a symbol.

A great Feast, in Masonry, has always been that of St. John the Evangelist, the Seer of Patmos and the apostle of brotherly love. Traditionally it was celebrated on June 24th, the time of the summer-solstice. Our wardens, back in the early seventeen-hundreds had similar problems arranging banquets as our Junior Wardens today. They solved it by appointing 'Stewards', a derivative from perhaps STY (as in pigs) and WARD (as in warden or keeper).

Volunteers were sought for this onerous office as one became personally responsible for the banquet-bill, and raising of prices for tickets met with a similar howling as it does today.

By 1735 we find the Stewards twelve in number (as in the sign of the Zodiac) and witness the formation of the Stewards Lodge. It's original number on the register of Grand Lodge was 117. It never engaged in Initiations.

The painter William Hogarth, himself a Grand-Steward designed a jewel for this Lodge. The jewel was to last for a century and consisted of a deft combination of the square, the level and the plumb rule set in a circle.

The importance of the Stewards and the Stewards- Lodge to the craft, was exemplified by subtle concessions. The number of the Lodge was advanced from 117 to 115, then to 70, then to 60 to be followed by 47, and finally in 1792 the honorary number 0 was assigned to this Lodge, which it retains to this date. To celebrate it's centennial in 1835 the Stewards-Lodge sought further concessions. The then M.W. the Grand Master informed the Stewards that their jewel was inappropriate for members of Grand Lodge, and thus a new jewel was

created. (At some other time I may speculate on 'who' might have designed it.) For the moment, suffice it to note that the Hogarth Jewel was replaced by a Cornucopia set between the legs of a pair of compasses. (The Hogarth Jewel is still worn by the Wor. Master of the Stewards Lodge No.0.)

We left Baby-Zeus on the island of Crete, in care of Melissus and nourished by the goat Amalthea. When Zeus grew up to his formidable status as ruler of the Olympian Pantheon, he acted swiftly. He made his father Kronos, literally bring up the swallowed sons Hades and Poseidon, and, of course the huge stone. He then took a horn of the goat Amalthea and gave it to her keeper Melissus, with the promise that it would pour out whatsoever his heart desired. The Goat herself was promoted to the heavens where it shines as a constellation, such as Capricorn.

The Cornucopia, the 'Horn-of Plenty' the Legendary horn of the goat now adorns the stewards wands and collars in our Lodges in this jurisdiction.

It but leaves me to wish you and all your loved ones a true conucopia for 1987.

Extracted from a paper by W. Bro. John M. Boersma of Occident Lodge No.346.

INTEREST AND ATTENDANCE

Freemasonry's greatest problems are lack of interest in its teachings and poor attendance at its meetings.

There is no cure-all and probably never will be, but we can improve the situation with a well planned programme in the hands of real Masonic leadership. Many times a brother can show the way if he will only work at the job. Talent is not enough; it takes willingness and courage to give some time to the cause.

An active programme with the right leadership will go a long way in bringing about considerable improvement. More jobs for more members would be a good slogan. If all newly made masons were given some task to perform, in line with their talents, I think you would notice an increase in interest and attendance. There is no substitute for leadership and hard work.

Lodge meetings must be conducted with interest for all brethren, not for just the lodge officers. Many brethren involved to limited capacities in ritual,

committee activity and administration will lessen the load of anyone individual. It is not enough to assign tasks; there must be instruction, experience and imaginative thinking. We must try to stir the interest of every brother. Every lodge meeting should be a 'happening'; and that means participation by as many members as possible. 'Happenings' don't just happen: they have to be planned to the last detail.

A list of topics and ideas could be prepared, which may possibly help the members to go into action. There may be some who would try to take the easy way out, but a good leader will motivate by giving direction and guidance; also by applying a little pressure when and where necessary.

The brethren should realize that it is the duty of every member to attend the meetings and to take some active part in the affairs of the lodge. You were not made a mason by standing idly by. It was expected of you that you do something for the good of Masonry. You were not admitted to the lodge simply to pass through the degrees. Our duty, our principles, our teachings, all demand some return for the honor conferred by the lodge. Fit the task to your ability, but get involved. By participating you will certainly be a benefit to the Craft; and more importantly, you will begin to learn what Free- masonry is all about.

Remember this Brethren, participation is living and vitality. Don't be satisfied with being just average. Display your enthusiasm; it will rub off on the other fellow and all will benefit from it.

Finally, and most important; don't run down your Lodge. It may have improved since you were last there.

Submitted by R.W. Bro. Emil Albrecht, PDDGM of Ottawa 2 District.

JUST, PERFECT AND REGULAR

During the Examination on Being Passed from the First to the Second Degree, the candidate is asked where he was made a Mason. The answer given by the candidate is: 'In the body of a Lodge, Just, Perfect and Regular'.

Oftimes, when the last three words of this answer is given, it is verbalized as follows: 'Just Perfect, and Regular'. This is incorrect and the candidate should be made aware that each of these key words have separate and distinctive meanings: truthful and lawful; complete and exact, and conforming to an accepted rule. What do we as Speculative Masons mean when we say: 'I n the body of a lodge, Just, Perfect and Regular'? 'In the body of a Lodge' -an

assemblage of brethren at labour in their lodge; 'Just' -the VOSL opened on the altar; 'Perfect' -seven or more regularly made Masons; 'Regular' -the charter or warrant of constitution.

'JUST' -the VOSL on initiation, is the first Great Light that every Mason's attention is directed to, also, during initiation he is charged 'ever to consider it as the unerring standard of Truth and Justice'. Not once, but many times during each degree, the attention of the candidate, and indeed all the brethren, is drawn to this ageless book of Truth and Justice. The book itself is the way not the end. The first condition into, and membership of, the Order is a belief in a Supreme Being. The VOSL is ever present to remind each Mason of the omnipresence of the Deity and for him to moralize on. He that ruleth over men must be Just.

'PERFECT' -In the lecture of the E.A. Degree it states that the Mason who possesses the virtue of Charity in its most ample sense, must justly be deemed to have arrived at the summit of Masonry, which is emblematically depicted in our lodges by Seven Stars, and which have an illusion to as many regularly made Masons without which number no lodge is 'Perfect'. The Seven Masons who form the Perfect Lodge are yet another of the traditions which have come to us from the past. Biblical numerology is a system of interpretation, based on the numerical value of the letters of the Hebrew alphabet by which hidden meanings are extracted from the texts. The number seven occurs frequently in Scripture, and is known as the symbol of Perfection, the sacred number, the number of sacrifice, purification, consecration, forgiveness, rest, reward, punishment and abundance. On the seventh day God rested; the division of time into weeks of seven days; the seven branches of the golden candlestick, and many more. Figuring prominently in Masonic history are the seven Liberal Arts and Sciences. Three rule a lodge, five hold a lodge, seven or more make it Perfect.

'REGULAR' -This is our Charter or Warrant from the Grand Lodge which must be on display at all times when a lodge is opened and in labour, and is ever ready for inspection. Without the Charter or Warrant a candidate's initiation would have been irregular and unconstitutional. On installation, the W.M. is presented with the Warrant of the lodge and informed that it must always be present when the lodge is opened, as without it the meeting would be illegal.

Lodges were not always Regular. Even after the beginnings of the premier Grand Lodge of England in 1717, it was many years later that all lodges applied for and received a Warrant. In those days a lodge could have been initially chartered from the date of institution and not legally warranted until the

date of constitution which in some cases was many years later. The Grand Master could suspend the work of the chartered lodge for good reason but could not revoke their Warrant, however things have changed with the Charter and Warrant being one and the same large document, framed and permanently displayed. Present-day Constitutions have all but eliminated the word Charter in favour of Warrant.

When a brother visits another lodge, it is his right to see the Warrant of that lodge before he enters the lodge. If the membership of the lodge be reduced below seven, or if for some reason the lodge should cease to exist, its Warrant (and other records) shall be delivered to the Grand Secretary. The Grand Master has the power to revoke the Warrant of any lodge in his jurisdiction. however this will not be done until the Master (or in his absence the Wardens) have been properly notified in writing of the reason therefor.

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

THE GOLDEN FLEECE

The Golden Fleece refers to the Order of the Golden Fleece, and not to the Argonautic expedition of ancient Greece. This order was founded by Phillip the Good,

Duke of Burgundy and the Netherlands. This order came into existence on the 10th day of January, 1427, on the occasion of his marriage to Isabella, daughter of King John the First, of Portugal The order was instituted for Saints and the protection of the Church The fleece was chosen as the emblem of the order because wool was the staple manufacture of the Lowlands, and also for its connection with historic times. The number of knights was 31 The order continued to the year 1559 when Phillip II of Spain held the last chapter in the cathedral of Ghent. The insignia was the golden fleece, a sheep skin with head and feet attached, encircled in the centre by a ring. The motto of the order was when translated -NO MEAN REWARD FOR LABOUR Around the year 1700 a quarrel arose between Emperor Charles 6th of Austria and Philiip 5th of Spain, as to who should be head of the dormant order. The matter was settled by establishing the order in both Spain and Austria

Author Unknown

THE UNIVERSAL MAN

Johann Wolfgang von Goethe was born in Frankfurt on August 28, 1749. He became a man of many talents and this prompted Carlyle to call him the 'Universal Man'. And again in 1866 Carlyle said, in an address to the students of Edinburgh University, 'no dearer man or noble and grander intellect has lived in the world, I believe, since Shakespeare left it'. Great tributes indeed but to a man who was at times a novelist, administrator, philosopher, lyric poet, playwright, botanist, geologist, actor, translator, theatre manager, draughtsman and a minister of state, the tributes were well deserved.

In 1780 Goethe sought admission to the Lodge Amalia in Weimar and was initiated on June 23, 1780. One year later he was passed to the Fellow craft Degree; and finally on March 3, 1782 he was raised to the Sublime Degree of a Master Mason. At this time the so-called higher degrees in masonry were being developed, which led to many differences of opinion and many discussions took place as to the form of masonry to be followed. The general unrest and lack of harmony caused a motion to be passed that discontinued the work of the lodge and it became dormant. However, Goethe joined the Order of Illuminati on February 11, 1783, probably following the lead of his companion and friend, the Duke of Saxe-Weimar-Eisenach. In 1808 Goethe with several others was appointed to a committee to examine the possibility of re-opening the lodge. The reorganization meeting took place on June 27, 1808, but Goethe, although he could not attend that particular meeting, was a regular attender for many years after the re-opening. His last appearance in the lodge was for the initiation of his son on December 5, 1815. Owing to ill-health Goethe was unable to attend an evening in his honour to celebrate the 50th anniversary of his initiation into masonry; however he wrote a poem for the occasion called '50 Years Today are Over', which was read in the lodge as part of the celebration.

But what of his personal life. He studied law for three years at Leipzig University, but ill-health prevented him from completing his course of studies, and he returned home where he spent two years making a slow recovery. His illness was somewhat of a mystery and could have been hysteria, or lung infection, or simply hypochondria. He resumed his studies at Strasbourg University and there obtained his licentiate to practice as an advocate. In 1775 he became a companion of Karl August, Duke of Saxe-Weimar-Eisenach, who had just taken over the reins of government. Goethe performed administrative duties and also was appointed a member of the Duke's Privy Council. He remained in Weimar for most of his life, except for a two year visit to Italy and trips to the valleys of the Rhine and Maine. As a result of his illness he had plenty of time for reading, thought and introspection. He read books on the

occult and on philosophy; he was also guided in research into alchemy and astrology by his mother's friend Susanne Katherina von Klettenberg.

He studied the work of Linnaeus, the famous Swedish botanist and, in 1784, discovered that the inter-maxillary bone, which most anatomists believed not to exist in man, was present in the human jaw. He was not the first to make this discovery, but he did arrive at it independently. This was of major significance to Goethe because it was, to him, a proof that every creature was a part of one great whole. A theory of colour was originated by him in which all colours derived from two primary colours: yellow or blue.

He was a warm and passionate man and his long life was full of participation and commitment. Faust, the work for which he is most well-known, was written over a period of sixty years and only completed one year before his death. His most successful novel was the first one that he wrote called 'The Sorrows of Young Werther', it was translated into other languages and was an instant success. The second novel 'Wilhelm Meister's Apprenticeship' is supposed to contain some Masonic allusions, but these do seem rather tenuous. But 'Faust' had the greatest effect on the world, it was even said to be political and inspired Gounod, Schumann, Liszt and Wagner to compose music based on its theme.

For those who wish to extend their reading into the life of Goethe, the following books, and many more, can be found in any library;

Goethe: His Life and Times by Richard Friedenthal, Weidenfeld and Nicolson, London, 1965.

Goethe: The Poet by Karl Vietor, Harvard University Press, 1949.

Johann Wolfgang Goethe by Liselotte Dieckmann, Twayne Publishers Inc., New York, 1974.

The Editor

HIS JUST DUE

This evening when the Lodge was opened, we heard these words spoken by the Senior Warden, 'To see that every brother has had his just due.' How many of us have given any thought to what is meant by these words? Perhaps for a few moments this evening you might think upon these words while I offer what might be an explanation.

For a brother to advance in Masonry, whether it is to the next degree or

to the Chair of King Solomon, he must have instruction, not only in the working of the Lodge and its ritual, but instructions which will enable him to understand Freemasonry .What it is that makes a real Mason! What it is to play a part in promoting the welfare of the Craft! What it is to put his best into Masonry and get his best out of it!

When a candidate enters into Masonry he is poor and penniless in material matters as well as in his knowledge of the Craft, its traditions, history, objects and principles. A Mason's due is what he owes to himself and what we owe to him, that will bring into the richness of knowledge and understanding of our noble fraternity, not merely the ritual but of the history of Freemasonry, its origin, development, objects, tenets and principles; its symbolism as well as some acquaintance with the men who have helped build our fraternity and bring it to the degree of importance which it now enjoys.

At his initiation a candidate is charged to 'study more especially such of the liberal arts and sciences as may lie within the compass of your attainment'. Unfortunately, through lack of subsequent instruction it is only a form of words. If the apprentices of operative days had neglected their studies of the liberal arts and sciences many of the magnificent cathedrals of England and Europe would have remained unfinished. The candidate and his sponsors have the opportunity to visit the Masonic Library and with the assistance of the librarian to select the right material to complete the candidates spiritual and moral temple as is his due.

Six hundred years ago one of the earliest of the old charges defines the duty of the Warden in his Master's absence, if it befell him to be a Warden under his Master that he be a true mediator between his Master and fellows. This was the origin of the words we now use, to see that every brother has had his just due.

Times have changed and we need to put a new interpretation on these words. With the rising standard of education it is evident that our new members will look for an understanding of our ritual and a true insight into the symbolism, tenets and principles of the Craft. All these are his just due. A great step in this direction will be to induce these new members to read our history and study our manuals, but this encouragement must come from those who know and love the Craft.

By ancient usage the V.S.L. is always open in the Lodge when at labour. To close it would intercept the rays of divine light which emanates from it. The lodge is under its influence and it teaches us that its contents are to be studied as the rule and guide to our conduct. The V.S.L., square and compasses are

significant symbols in Freemasonry. They show that within Masonry, religion is not enough. If Masonry is to be enjoyed to the full by the brethren there is much to learn, so much in the Craft that belongs to him if he will only take the trouble to look, and his masonry will take on a new life.

You can add vast pleasure to your Masonic career, in particular, and your life, in general, by using the facilities of the Library as I have already mentioned, by regular attendance at your lodge and by ceaseless interest in the Masonic education of new members, so that every member can have his just due. Our younger brethren are seeking knowledge in their formative Masonic years, but many are uncertain where and how to find it. It is the duty of the Lodge to provide the facilities that will ensure that every brother has had his just due.

From a speech by R.W. Bro. John A. Box, PDDGM of Toronto District 5.

SPECIAL COMMITTEES

A glance through the Proceedings of our Grand Lodge for any year will disclose a listing of chairmen and committee members of Standing Committees. Their duties and responsibilities can be found in the Book of Constitution. There is, however, a second list which is entitled Special Committees but, in this case, the duties and responsibilities will not be found in the Book of Constitution. These Special Committees are designed to take care of a particular circumstance or need and therefore have a time frame imposed upon them by whether that need still requires attention. This is unlike the Standing Committees which, being incorporated into the Constitution, continue until such time as the Constitution is changed.

One of these Special Committees is the Blood Donors. In his address to the 103rd Annual Communication of Grand Lodge, the late M.W. Bro. Harry L. Martyn formed a Special Committee called 'The Blood Donors' Committee', and said that 'The purpose of the Committee is to assist agencies working in this field and to keep us identified with this wonderful work'. Ever since then masons have been assisting the Red Cross in the collection of blood.

But for some years prior to this in Hamilton a blood donor programme had been in existence owing to the imagination of one man, Bro. William Hoyle, then Senior Deacon of Electric Lodge No.495. It was in the Fall of 1941 that he broached the idea of a voluntary blood donor service and, after the planning stages had been completed, the sanction of the then Grand Master was obtained on February 4, 1942. The intent was to guarantee to replace any blood

given to a brother by sending enough donors to the Hamilton General Hospital the day following a transfusion. This included prior checking of all volunteers and their blood type recorded.

The following is taken from a report written by W. Bro. William Hoyle: 'The Committee is very pleased to report the splendid response to a very urgent appeal which was received at 1:30 a.m. on the morning of May 24, 1944 to contribute whole blood to the suffering victims of that terrible flash fire which swept through the dance hall in the Moose Hall in Hamilton. It is many years since our fair community has been visited by such scenes of horror, and the quick and ready response we received to our phone calls should prove to all the benefit of having such a useful up-to-date list of blood donors at hand. While the blood donor service was designed primarily for the purpose of service to Masonic brethren and their immediate families, the Committee felt that this was a community emergency, and if we as masons were to live up to our creed of brotherly love and relief, we could do no less than our level best to be of aid to the suffering victims of that disastrous fire.'

In 1949 the Red Cross established a free blood donor service available to all, and so the voluntary service provided by the Hamilton Masters and Wardens Association was discontinued. However, the blood donor service did not end there, but continued to provide blood for the Red Cross blood banks, and this service spread and was adopted in other larger cities. In Toronto, for instance, the four Toronto Districts set up a blood donor service in January, 1949 under the auspices of the Past Masters Association. The good work continued and was finally co-ordinated by the establishment of the Special Committee now called simply The Blood Donor Committee. Its current chairman is R.W. Bro. Edsel C. Steen of Wallaceburg.

And so the idea of the late V.W. Bro. William Hoyle covers the entire Ontario Masonic jurisdiction and continues to provide a vital and necessary service.

THE INDIANS

The American Indian was never acquainted with Freemasonry until sometime after the advent of the white man. However, he did have his own secret societies, and these organizations paralleled our own fraternity to an amazing degree.

Societies, or brotherhoods, existed among many American tribes. They fell into the general classifications of (1) social, (2) secret. Some were

concerned with the religious mysteries; with the keeping of records; with the dramatization of myths. Some were ethical societies, others mirth-makers. There was one called 'bigbellied men'. There were no societies composed exclusively of women, but some did allow them to belong.

The 'plains' Indians had a greater number of societies than the others, and of them the Omahas and the Pawnees took first place. An individual might belong to one or more societies, and most consisted of two or more orders.

Distinctions were made between the members of the societies and non-members, even dividing the non-members as well as members into classes.

Almost without exception, Indian secret societies were based on the belief in a Supreme Being. The Omahas put their faith in Wakonda, the God of Truthfulness. They regarded the orderly progression of the seasons and of day and night as one method by which Wakonda taught men to be truthful -his words and acts could be depended upon! When the lightning and the storm came to break the ordinary calm, it was considered a punishment for their sins. It was once said by a thoughtful member of the tribe that, 'No matter how far an Omaha may wander in his superstitious beliefs and attribute godlike power to natural objects, he invariably returns to Wakonda, the source of all being, when he falls into deep and sober thought on religious conceptions.'

The Wewacpe, among the Omahas, was a religious rite which defined means, 'something to bring the people into order and thoughtful composure'. The word indicated a discriminating observation of the social value of religious rites not only as a power to hold the people together by bonds of common belief and enjoyment of ceremonial expression, but as a means to augment, in the popular mind, the importance of self-control, composure, and submission to authority. A Masonic virtue, indeed!

The above is extracted from the Tracing Board of October, 1985, of the Grand Lodge of Saskatchewan.

CENTRES AND CIRCLES

What is a 'centre'? That point within a 'circle' from which every part of the circumference is equally distant. Why at the 'centre'? Because that is the point from which a M.M. cannot err.

From a viewer's standpoint, the 'centre' may be described as that point to which concentration takes place, or, that point round which anything rotates or

revolves.

We have in our cities and towns, memorial, recreational and medical 'centres' which provide a community service.

The compasses stand for the 'circle'; they are an emblem of the sky, and hence stand for heaven in contrast to the square which stands for earth; they are a symbol of the spiritual life; of the 'circle' of brotherhood; and they are a great light. Of all plane figures the 'circle' encloses the greatest area for the least perimeter.

The 'circle' is a symbol of eternity, for it has neither beginning or ending and therefore has ever been symbolical of the Deity. The brother who lives according to the unerring standard of the Volume of the Sacred Law may hope to arrive at that immortal 'centre' whence all goodness emanates.

Our lodges represent the universe with the WM, S and J.W. representing the sun in three different positions, thus the point within a 'circle' is the symbol of the same sun, and the surrounding 'circle' of the universe.

Forming a 'circle' of brethren at, or around, the altar has a specific significance to certain fraternal rituals. Masonic brethren around the world have formed many fraternal clubs referred to as 'circles' (a number of persons bound by a common tie).

The Volume of the Sacred Law states: He sits enthroned above the 'circle' of the earth. This is symbolically represented in our lodges by the letter 'G' suspended from above, directly over the Volume of the Sacred Law, and of course, the altar, which is at the 'centre'. To the Creator, at the 'centre' of a 'circle' every soul of His creation is equally near and equally distant. Then we have a 'great circle' which is a 'circle' on the surface of the sphere, the plane of which passes through the 'centre' of the sphere.

Symbolically, when seated in the chair of King Solomon, wearing his collar of office, the W.M. represents the 'centre' and his collar of office the 'circle'. All brethren seated in the lodge are considered to be an equal distance away from the W.M.

Given a 'centre' and with one point of the compasses located at the spot an infinite number of 'circles' of increasing size may be drawn, which may illustrate an increasing area of Masonic and Spiritual development. It is better to scribe a 'circle' and draw brethren into it than to scribe a 'circle' that shuts them out. The 'circle' informs us that in every situation of life we must learn to live

within due bounds, that we may thereby be enabled to contribute freely and cheerfully to the necessities of our fellow creatures.

Submitted by W. Bro. A.R.P. Golding of Prince Arthur Lodge, No.523.

THE SWORD

The sword symbolically teaches all Masons to set a watch at the entrance of their thoughts, place a guard at the door of their lips, and post a sentinel at the avenue of their actions, thereby excluding unworthy thoughts, words or deeds and thus preserve a conscience void of offence towards God or man.

In olden times the sword was a practical weapon against intruders, and cowans. The worthy Masons who assisted at the building of the second Temple at Jerusalem, and who were long threatened and interfered with by their hostile neighbours, were always armed with swords to resist any unprovoked attacks.

So today brethren are guarded at their Temple work against the profane. As a guard at the door of one's lips, it should control the tongue and prevent it getting loose and irresponsible. pythagoras, the Greek philosopher, advised his pupils, 'poke not fire with a sword' meaning add not fuel to the fire, or do not irritate an angry man by sharp words, which will only increase his rage.

In time of war, military men of necessity carried their swords or weapons at all times, except when they entered the House of the Lord. I trust that what I have told you will indicate to all, the true symbolism of the sword, that it definitely has a place .in our Temples while at work, however we wish to point out that it has no place at a Divine Service.

Author Unknown

THE GRAND RIVER LODGE NO.151

On June 11, 1861, a group of local brethren held a meeting in Berlin (now Kitchener), for the purpose of organizing a craft lodge. Following the receipt of a petition, signed by ten worthy brethren, the required warrant was signed by the M.W. Bro. T. Douglas Harrington, Grand Master and Rt. W. Bro. Thomas B. Harris, Grand Secretary. The new lodge was designated 'The Grand River Lodge' and was numbered 151 on the register of Grand Lodge. The first W.M., S.W. and J.W. were W.D. Perine, Charles Camidge and John McDougall respectively. W.D. Perine is known locally as the founder of the Doon Twines

Company. He served as Master for two years and was called again to serve as Master for another two years in 1864 and 1865. Charles Camidge was a school teacher at the original grammar and common school on Frederick Street. He did not progress to the Master's chair. John McDougall served as Master in 1863. There followed a number of Masters and Wardens who were some of the early builders of the community including Wm. Hendry (first general manager, Mutual Life), Joseph E. Seagram (Seagram Distillers), E.P. Clement (legal firm) and numerous other distinguished men from all professions and walks of life.

In 1861, the Lodge initially met in a small room located on the second floor of the original Mackie Block adjoining the Commercial Hotel (now part of the Walper Terrace Hotel on King Street between Queen and Ontario Streets). After a very short time more desirable quarters were found on the north side of King St. between Frederick and Queen Streets. In 1879, the Lodge room was moved to the Merner Block on the east corner of King and Foundry (Ontario) Streets. In 1889, more suitable quarters were obtained in the Economical Block on the opposite corner. This Lodge room was dedicated on February 22, 1889, by M. W. Bro. Otto Klotz, who was also an honorary member of Grand River Lodge. On the night of January 25, 1901, fire completely destroyed the Economical Block along with all Lodge records, jewels and paraphernalia. Temporary, but inadequate quarters were secured in the next block at 36 King St. W. until, in 1902, Lodge activities resumed in the former quarters in the Merner Block. On November 8, 1910, the entire upper floor of the Huehn Block at 107 King Street W. was dedicated by M. W. Bro. D.F. McWatt. These facilities were to become the centre of all Masonic activities for the next forty-seven years. They included, besides the Lodge room of ample size, a large dining room and extra rooms for club purposes and committee meetings. For many years a separate Masonic Temple building had been a dream of the brethren and when the former Rumpel residence on Cameron Street South, came available in 1957, it was acquired and renovated for use as a Masonic Temple. This structure was ideally suited for that purpose being an historic home with a pillared portico at the entrance and wide verandahs on the sides. In 1965 the City of Kitchener advised the Temple board that they wished to purchase the property to erect a technical school (Cameron Heights Collegiate). Sale of the property was subsequently made. The last meeting in the Cameron Street Temple was held on June 14, 1966. Temporary accommodation was arranged with Waterloo Lodge until 1972. On April 7, 1972, the Lodge rooms in a brand new temple at 440 Weber St. N., Waterloo, were dedicated by M.W. Bro. Wm. K. Bailey with Grand River Lodge acting as the host lodge. This new temple was built to accommodate all of the Lodges in Kitchener-Waterloo and serves that purpose to the present day.

On September 26, 1961, a special celebration was held to commemorate

the 100th anniversary of the Lodge. The Lodge equipment and paraphenalia was replaced with gold plated equipment procured, in the main, through donations from other lodges and individual masons. That evening, a degree team of P.D.D.G.M.'s with R.W. Bro. E. Flath, initiated Roland Barrett, now a Past Master of the Lodge.

About 30 years ago, a brotherly relationship was established with Jefferson Lodge No.553, of the Grand Lodge of Michigan, in St. Clair Shores, Michigan. Continually from that time to this, brethren and their wives have journeyed to both Lodges on an alternate annual basis. The bond with Jefferson Lodge has grown over the years such that numerous brethren from both Lodges travel to the respective installations as well.

In 1985, changes were made to allow the Lodge to make available a portion of funds generated from interest on investments for the purpose of assisting worthy charitable organizations in their programmes. In this year, the Lodge donated a sum of money to the Boy Scouts of Canada to build a sleeping cabin at the Everton Camp. This cabin now stands at the camp and has been designated by the Scouts as 'Grand River Lodge'.

Space doesn't allow detailed accounts of all the events that have made Grand River Lodge prosper over the last 125 years. Suffice it to say, it has a rich heritage, interwoven with the moral fabric and steeped in the traditions of Waterloo County. It surely has had an influence on the men who have built our community into the thriving, growing area of Ontario that it is. Keeping in mind the past and looking toward the future, it is essential that we supplicate the assistance of the Great Architect to assist us to continue in the example set for us by our predecessors.

Extracted from the programme of the 125th Anniversary dinner of the lodge held on November 15. 1986.

QUESTIONS AND ANSWERS

Question 1: Why are we forbidden to solicit Candidates? How did the rule arise? Is there a distinction to be drawn between 'solicitation' and 'improper solicitation'?

Answer: Let us first be clear about the 'rule'. There is no rule on the subject of 'soliciting', either in the Book of Constitutions or in the Points of Procedure listed in the Grand Lodge Year Book. The prohibition against the soliciting of

Candidates is implicit in two documents which the Candidate must sign before his Initiation. The first is in the Candidate's portion of the Proposal Form, in which he declares:

'My application is entirely voluntary.'

The second appears in Rule 162 of the Book of Constitutions, which prescribes the form of Declaration that must be signed by every Candidate before his Initiation:

'I..., being a free man, and of the full age of twenty- one years, do declare that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I do freely and voluntarily offer myself a candidate...'

There is no 'rule' and, therefore, no specific penalty. The ban against soliciting arises out of this requirement that the Candidate shall declare that he comes voluntarily and without improper solicitation.

How did the 'rule' arise? It cannot have been old operative practice. When a lad was bound apprentice, probably by (or to) his father, it may be assumed that there was no improper solicitation. When he ultimately took his freedom, that was certainly voluntary, and all the information we have relating to oaths, in the Old Charges and in craft Gild practice, show that they were simple oaths of fidelity to the appropriate authorities, i.e. the King, the Master, the Craft, the Gild, or the municipality. But for operative masons, so long as a lad was apprenticed, he would automatically join the lodge to become E.A., and then F.C. or Master, because these were essential stages in his trade career. The questions of voluntary application or improper solicitation simply did not enter into the operative system.

Early non-operative and speculative records are curiously silent on these matters; there is no evidence on them in the early exposures, or in any of our oldest lodge minutes. There is, however, some possibility that the 'rule' had its roots in the clandestine and improper admissions of Masons, which became a serious problem in England in the 1730s. Even so, there is no textual evidence of a ban against improper solicitation, either in the 1723 or the 1738 Constitutions, or in any of the English exposures of that era.

In trying to trace the source of our present regulation on voluntary application and improper solicitation it is essential to view the two ideas as one, which indeed they are, the latter being a natural though strict corollary to the

insistence on 'voluntary application'; and our earliest evidence on the subject is concerned with this voluntary approach. It appears first in a a. and A. in the Wilkinson MS., c. 1727:

Q. How Came you to be Made a Mason?

A. By my own Desire & ye Recomendat of a friend.

A better example appeared in a French exposure, known as the Herault Letter, of 1737, which was reprinted in several English translations at that period. I quote from the opening lines, with my own free translation:

Reception d'un Franc-Macon (The Herault Letter), 1737 (From Leics. L. of Research Reprints, No. xiv)

Le Recipiendaire est conduit par le Proposeur (qui devient sone Parrain) dans une Chambre (de la Loge) ou il n'y a pas de Lumiere; Laon lui demande s'il a law Vocation pour etre Recu.

The Candidate is conducted by the Propower (who becomes his Sponsor) into a Room where there is no Light; There he is asked if he has a Vocation (i.e., a calling) to be Received.

The crux of the matter lies in the word vocation, or calling, i.e., a personal and almost spiritual inner desire to join the Craft. The question was considered so important in 1737-1738 that it was actually repeated twice more, inside the Lodge, before the Candidate took his Obligation, and always with this same word, 'Vocation'.

In the period 1738 to 1745 there was a spate of exposures printed in France and Germany, exhibiting the rapid expansion of the ceremonies at that time. To avoid overloading these notes with too much repetition I will merely summarize by saying that, apart from a few trivial publications which were mere catchpennies, every one of the Continental exposures that described the Initiation reproduced this same question (or one in similar terms), and there is no doubt at all that this was, the origin of our own well-known phrase 'of my own free will and accord'.

No new exposures were published in England between 1730 and 1760; only a long series of re-issues of Prichard's work of 1730, and this gap in our English documents makes the foreign productions doubly interesting. But, starting in 1760 we have the first of a whole new series of English exposures, all containing a great deal of Prichard's and earlier material, but all exhibiting some of the expansions that had come into practice in the intervening years.

The first, and one of the best of the series, was Three Distinct Knocks,

published in 1760. The preliminaries to Initiation are not described very well in this text, and the first item that has a bearing on our study appears in the opening words of the Obligation, where we read (for the first time, in print):

'I..., Of my own Free Will and Accord...'

J. & B., one of the most popular works in the whole series (it was reprinted many times), was first published in 1762. It contains much more detail, and after the opening ceremony the Candidate

'...proposed last Lodge-Night...is in another Room, which is totally dark;'

The Wardens Come to prepare him and he is

'then asked whether he is conscious of having the Vocation necessary to be received?'

The admission procedure is described in detail, and after three perambulations the Master asks the Candidate again:

'Whether you have a desire to become a Mason? And if it is of your own free Will and Choice?'

And the Obligation begins, 'I-A.B. of my on Free Will and Accord...'

Mahhabone and Hiram, both of 1766, are almost word-for-word identical with the above. Shibboleth, of 1765, ShoWS a new variation:

'Having obtained from him (the Candidate) a frank declaration of his desire to being a Mason...'

This is the earliest use of the word 'declaration' in this connection; later, the Ob. begins, 'I, C.D., of my own voluntary choice...'

From 1772 until the early years of the nineteenth century the outstanding figure in the study and literature of Masonic philosophy and ritual was William Preston, and the next evidence on the development of these themes of 'voluntary application' and 'improper solicitation' Comes from Preston's Illustrations of Masonry, first published in 1772, a work which was greatly enlarged and frequently reprinted in many editions from 1775 onwards.

In the 1772 edition we find (So far as I am aware) the first version of the Declaration which is required to be made by every Candidate nowadays, and which is prescribed in our Rule 162 of the 8. of C. I quote only the first few lines of Preston's version:

A DECLARATION

To be subscribed, or assented to by every Candidate for Masonry previous to his Initiation.

'I. A.B. do seriously declare, upon my honor, that unbiassed by friends and uninfluenced by mercenary motives, I freely and voluntarily offer myself a candidate for the mysteries of masonry;'

(1772 edn., pp. 210-211.)

Preston's 1775 edition did not mention a signed declaration:

A Declaration to be assented to by every Candidate, previous to his being proposed.

Do you seriously declare, upon your honour, before these gentlemen The Stewards of the Lodge that unbiassed by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself...

(1775 edn., p. 59.)

It is possible that the signed declaration was already in use by this time, but it was not prescribed in the contemporary Constitutions. The first B. of Const. of the United Grand Lodge was published in 1815, and there we have the earliest version of the Declaration, as an Official requirement, and this is the earliest version which contains the words 'improper solicitation':

'I, being free by birth, and of the full age of twenty-one years, do declare that, unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntary offer myself a candidate for the mysteries of masonry.'

(B. of C., 1815, pp. 90-91)

And so we come to the last of our questions: 'Is there a distinction to be drawn between solicitation and 'improper solicitation'? This is a most difficult question, largely because the answers will usually depend entirely upon the particular circumstances of each case, and the notes that follow are an expression of my private opinion.

Assuming that some close friend, or a relative, were to open the subject and express some interest it would be quite proper to tell him all that may be told and to give him a leaflet describing the Craft and its objects. In the case of a really suitable person, the next conversation might easily contain an element of 'solicitation', especially if he were to say, 'Do you think I ought to join?' Broadly, I am convinced that unless a man has expressed a proper interest in the Craft, asking the kind of questions fully indicative of his interest, any

suggestion that he ought to join would be improper solicitation.

As a piece of general guidance, I suggest three rules to be followed:

1. The prospective Candidate must have opened the discussion himself.
2. Do not make it easy for him. After he has read and heard all the information that you may properly give him, do not offer to propose him until you have full evidence of his interest and intention.
3. If you have the slightest grounds to suspect his reasons for wanting to join the Craft, any kind of help would be 'improper solicitation'.

These rules, used as guiding principles, should be a sufficient safeguard, and I trust that the foregoing may indicate my views on the distinction between proper and 'improper' solicitation. I believe that such a distinction can and may be drawn, and this view is confirmed by Bro. the Rev. J.T. Lawrence in his *Masonic Jurisprudence* (1912 edn., p. 148).

One final note, which may serve to show how far Masonic ideas can differ. I am informed, by a well-known Masonic writer and student, that in the American State of Vermont it is customary for groups of Brethren to hold 'Invitation Evenings', when selected local business-men and professional-men, all non-Masons, are invited to attend Lectures on Freemasonry and its objects, followed by dinner or refreshment, at which the guests can meet and talk to some of the Masons in their locality.

The motives may be wholly praiseworthy, the proceedings and their environment may be completely dignified and respectable, yet to our English way of thinking, this must surely be the most flagrant kind of 'improper solicitation'.

Question 2: Can you tell me what are the proper page-openings for the V.S.L. in the three degrees, and are there any official rules on the subject?

Answer: Customs vary considerably in different parts of the country, and the following notes are designed to show some of the best-known procedures. I have added a brief note, in each case, indicating the essential Masonic significance of the passages quoted.

The earliest French exposure of the ceremonies, *Le Reception d'un Franc-Macon*, states that the E.A. took his Obligation with his right hand on the Gospel of St. John, and this is confirmed by the next-oldest French version, *Le*

Secret des Francs-Maçons, of 1742. Several later documents of this period indicate that the V.S.L. was open at chap. i, v.1 , 'In the beginning was the Word...'

Three Distinct Knocks, an English exposure of 1762, gave different pages for all three degrees:

- 1° The Second Epistle of Peter (with its references to brotherly kindness and charity).
- 2° The story from Judges, xii, of the test of the Ephraimites.
- 3° I Kings, chap. vii. The final details of Solomon's Pillars.

Cartwright in his Commentary on the Freemasonic Ritual, cites the procedure in old Yorkshire Lodges where the following is customary:

- 1° Psalm 133. 'Behold how good...it is for brethren to dwell together in unity.'
- 2° Amos, vii, v. 7. '...the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.'
- 3° Ecclesiastes, xii. 'Then the dust shall return to the earth as it was: and the spirit shall return unto God who gave it.'

The Bristol working is unusual in that the Master actually quotes -during the three Opening Ceremonies -the texts from the pages on which the V.S.L. has to be opened, i.e.'

- 1° Ruth, ii, v. 19. The story of Ruth and Boaz.
- 2° Judges, xii, w. 5, 6. The test of the Ephraimites.
- 3° Gen., iv, v. 22. The birth of Jabal and Jubal, who are mentioned in the Old Charges, from c. 1400 onwards.

Of course, there is no official Grand Lodge ruling on this question, and few of the 'named' rituals prescribe any particular page-openings for the three degrees.

Cartwright states that the 'perfect Ceremonies' (i.e. Emulation), in their editions from 1918 onwards, specify II Chron., chap. vi, as a standard 'opening' for all degrees; it deals with Solomon's prayer at the consecration of the Temple. Generally, Cartwright agrees with the widespread practice in English Lodges, where a haphazard opening of the V.S.L. suffices, but if a particular page is to stay open through all degrees, he favours II Chron., ii, which is prescribed in the 'English Ritual'. That passage deals with the preliminaries to the building of the Temple, and of Solomon's first embassy to Hiram, King of Tyre, asking for

timber, etc., and a 'man cunning to work in gold, and in silver, and in brass...!'

My own favourite passage is in I Kings, vii, vv.13-21, which deals with the design, casting and erection of the pillars.

(Ed. note: In this jurisdiction the V.O.S.L. openings are prescribed in the ritual.)

The above questions were answered by the late W. Bro. H. Carr of Quatuor Coronati Lodge No.2076 ER.

BOOK REVIEWS

THE REGIUS POEM

Bloomington, Illinois: Masonic Book Club.
(Publications, volume one). 1970, reprinted 1975. Pp. xi, 73. \$15.00.

Some time about the year 1390, an unknown English man wrote a poem 794 lines long; it still survives, and is the earliest example of the old charges of the operative masons. The book under discussion contains a facsimile of this precious manuscript; since the writing is hard to decipher, it also has a transcription; since the spelling and vocabulary are old fashioned, it even has a translation into modern English. The last 100 lines of the poem are adapted from another work, a treatise on good manners, of which a facsimile and transcription are given on pages 33-35. The hundred lines before that are derived from 'Instructions for Parish Priests', by John Mirk; a facsimile and transcription of the relevant parts are given on pages 36-40. The book also includes a glossary of unfamiliar words, and two essays on the poem. If you are curious about the early history of the craft, this is a good place to start.

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

The Following Books are Listed for Information

THE MAGIC FLUTE: MASONIC OPERA

By Jacques Chailley (Translated from the French by Herbert Weinstock); Alfred A. Knopf, New York, 1971. \$10.00.

A COMMENTARY ON THE FREEMASONIC RITUAL By Dr. E.H. Cartwright, Penrose Ltd., Tunbridge Wells, Kent, (2nd. ed.) pp. 248.

ROYAL DUKE: AUGUSTUS FREDERICK, DUKE OF SUSSEX (1773-1843)

By Mollie Gillen, Sidgwick & Jackson Ltd., 1976 pp. 268. (Ed. note: Of interest, perhaps for an additional reason, is that the author is a Canadian citizen.)

THE MASONIC THREAD IN MOZART

By Katharine Thomson, Lawrence and Wishart, London, 1977. p.p. 207.

THOMAS DUNCKERLEY, A REMARKABLE FREEMASON

By Ron Chudley, London (Lewis Masonic Ltd.) 1982. pp. 188.

For those members who wish to start a library of their own a possible source of books is Lewis Masonic, Terminal House, Shepperton, Middlesex, England. TW17 8AS.

**OR, THE FREEMASON, SUITE 257, 385 THE WEST MALL,
ETOBICOKE, ONT M9C 1F7**

THE MAGIC FLUTE

WOLFGANG AMADEUS MOZART

Humanism and Freemasonry

'Let us teach in Time's commotion
Heav'nly light and Truth implore
Thus we pass life's stormy ocean
Landing on a happier shore.

May the Blessing of Heaven rest upon us and all regular Masons! May brotherly love prevail and every moral virtue cement us! So mote it be!

These words form part of the closing benediction of a masonic gathering and give us a small insight to that legendary society called Freemasons. In over 200 years, this often misunderstood organization of international brotherhood has counted many a famous person among its members. Wolfgang Amadeus Mozart was one of them. Just how much Mozart was influenced by the ideals of that society is reflected not only in his masonic incidental music, but also, more obviously, in his last and most famous opera **The Magic Flute**.

Although their documentation only begins in 1701, the Freemason's ideals go back to antiquity and beyond. Despite the fact that the Bible is their main support, Freemasonry is not a religion as such, but an attempt to educate men and to elevate them to the higher ideals of humanism and brotherly love based on a philosophy of work. In this they stood in sharpest contrast and even in contradiction to the medieval world which, with its stratified system of castes, held that work is degrading and disgraceful. To the idle aristocracy of the Middle Ages, work was a curse, a penalty for the Fall of Man and as such was a burden for the common people to bear.

The Freemasons thought differently. They regarded God as a worker, as a Grand Architect of the Universe. This remains the belief of Freemasons today as they consider work a man's use of himself as a means to produce that which he needs to survive. It is in work, they maintain, that man discovers himself, reaches his peak and becomes that for which the virtues are mere labels. Why exactly it was architecture, the art of the builder, which promulgated this particular philosophy is not exactly known. It is said, however, that for centuries the Freemasons were the ablest minds in Europe, relatively free to think for themselves. Their art included geometry, engineering, chemistry, carving, painting and a certain knowledge of the sciences of perspective and proportion.

The term 'Freemason' suggests that the organization was strictly limited to workers within the architectural field and this was indeed so in the beginning. Gradually however, it opened its doors to men of other occupations who gladly embraced the philosophy of the Masonic Order. Because this philosophy contrasted so sharply with that of medieval times, they necessarily kept unto themselves and made silence a virtue. This of course, created suspicion which in turn generated fear and soon the Freemasons were among the many persecuted minorities or so called secret societies of Europe.

It is no coincidence that the teachings, rituals and ideals of Freemasonry surfaced at the time they did. They are part of that fascinating phenomena called the 'Renaissance' in Europe. The Renaissance can be called a general loosening up of society, a slow but determined effort to escape from the medieval strangle- hold on man's concept of life. People started to concentrate more on this earthly existence, on their personal fulfillment and happiness which again stood in contrast with the medieval pre-occupation with the life hereafter. How to improve life on earth and how to dignify man became a concern for many and is reflected in the arts of the times.

There is no clear division between the Middle Ages and the Renaissance (or any of the periods following), just as there is no clear dividing line between the four seasons in a year; one simply flows into the next with overlapping characteristics. The effects of Renaissance thinking was as evident in Mozart's time as it is in ours, perhaps even more so.

Nothing can be said here about Mozart's brilliance that has not been said a thousand times before. He was irrefutably the greatest musical genius in his time, perhaps of all times. His short and turbulent life embraced the latter part of the eighteenth century, a time marred by wars, revolutions and overall political chaos in Europe. The quiet, peaceful sanctuary of a Masonic lodge would understandably impress and inspire a man of Mozart's temperament. Interestingly, there was a division within the Austrian government regarding Freemasonry at that time. The lodge of which Francis of Lorraine was Grand Master was closed by order of his wife, the Empress Maria Theresia. However, Joseph II, the enlightened son of the Empress was a firm believer in religious tolerance and looked benevolently upon the Order for most of his reign. It has been suggested that the characters in **The Magic Flute** represented real people who were involved in Viennese Freemasonry; the prince was the Emperor Joseph II., the princess the Austrian people, the high priest supposedly represented one Ignatz von Born, head of the Viennese lodge and the Queen of the Night was the Empress Maria Theresia who organized the raid on her husband's lodge. Of course this is all speculation, but it does have interesting

possibilities.

Since the beginning of the Renaissance, **The Magic Flute** is one of the most noble artistic examples of man's search for man. It combines all the intellectual and emotional aspects of that movement called the 're- birth', of which Freemasonry was a manifestation.

Some ideologists and apologists of the Masonic Order connect the society with Hiram, the builder of the temple of Solomon. Others like to associate it with the building of the Egyptian pyramids. This was especially true in the eighteenth century and becomes evident with the Egyptian mythology which permeates the opera. Twice we hear a kind of musical worshipful to Isis and Osiris, the sun gods of Egypt's Old Kingdom.

Categorically, **The Magic Flute** was a 'Singspiel', that is, a musical comedy with some serious parts whose main attractions were impressive stage machinery and lavish special effects. (There are 13 elaborate scene changes in all). The libretto, which underwent several changes, was in the main written by Mozart's good friend and fellow Mason Johann Josef Schikaneder. At the time he met Mozart, Schikaneder was already an accomplished writer of such genres. Posterity has often been unkind to this man. He is often referred to as a buffoon, spendthrift and mediocre artist. Although we cannot defend the first two accusations, the latter is in fact quite untrue. Schikaneder was one of the most famous Hamlets and King Lear's of his day, a fact which prompted Joseph II to call Schikaneder's theatrical company from Pressburg to Vienna.

At first, the libretto of the opera seems almost childish and resembles an absurd fairy tale which another composer may have thought most inappropriate to set to music. Mozart however, realizing the possibility of combining the ridiculous with the sublime, wedded the words to such marvellous music that the final work of art was, and is, an unforgettable experience for opera lovers everywhere. He combines the four cardinal virtues of Wisdom, Fortitude, Temperance and Justice with the three Christian virtues of Faith, Hope and Charity to such an extent as to create a musical master-piece which is cosmic in its depth. At its core burns Mozart's belief in the vital power and importance of love which triumphs over the fear of death at all levels of humanity.

Oversimplified, the story of **The Magic Flute** concerns a young prince (Tamino) who, while hunting, is threatened by a monstrous serpent. He is unable to defend himself as he has run out of arrows. Frightened to a dead faint, he is saved by three fairy-like ladies who are attendants to Astrafiammante, the Queen of the Night. After some friendly bickering over who should guard the

handsome prince, the three ladies inform the now conscious Tamino that he has wandered into their mistresses' domain. In due course the Queen appears and bids Tamino to rescue her daughter Pamina from the clutches of her enemy, the high priest Sarastro. Sarastro, according to the Queen, is an evil creature who has abducted her beloved daughter and is holding her captive in his temple. Tamino is shown a portrait of Pamino and is instantly smitten with great love and desire. With a gift of a magic flute, he sets out to rescue the princess. Upon arriving at Sarastro's sun temple, Tamino learns to his surprise that the high priest is really not a bad fellow, but wisdom and temperance personified. His rescue mission turns into an initiation for both him and Pamina into the temple of the sun where good will always triumph over evil.

The above was written by Gerlinde Sabathy-Judd, University of Western Ontario, November, 1985.