

THE  
NEWSLETTER

OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION

GRAND LODGE, A.F. & A.M., OF CANADA  
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## **EDITORIAL COMMENT**

A heartfelt thank you to those who sent articles in response to the appeal made in the last issue. However, more are required for future issues and it is hoped that a flow of articles can reach the Editor's desk on a continuous and consistent basis.

A great deal of interest has been developed by the new format. The reduction of the weight of the paper used for the cover seems to have imparted a richer texture to it, and made it more attractive. In addition our present printer has been responsible for quite a number of suggestions to improve print quality, most of which have been adopted by the Editorial Board.

Many thanks are due to all subscribers for their support and encouragement as we draw to the end of the seventh year. All correspondence should be directed to the Editor:

## **TO ALL CONTRIBUTORS**

THE FACTUAL ACCURACY OF AN ARTICLE IS THE CONTRIBUTOR'S RESPONSIBILITY. THE OPINIONS EXPRESSED BY THE AUTHORS DO NOT NECESSARILY REFLECT THOSE OF THE GRAND LODGE A.F.&A.M. OF CANADA, IN THE PROVINCE OF ONTARIO, NOR OF THE COMMITTEE ON MASONIC EDUCATION.

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## **FOUR CARDINAL VIRTUES**

Pendent to the four corners of the lodge are FOUR TASSELS, which represent the FOUR CARDINAL VIRTUES, namely: TEMPERANCE, FORTITUDE, PRUDENCE, and JUSTICE. Their importance has been recognized since the days of Plato. These are also known in scholastic philosophy as the four natural or moral virtues (as distinct from theological virtues of faith, hope and charity).

TEMPERANCE is self-control. It applies the ability to master oneself and one's appetites in the area of speech, drink, conceit, covetousness, and so on. It is unfortunate in our day that it has come to be applied mainly and almost exclusively to drunkenness, since it applies to all areas of living as well and limiting it to this one area tends to obscure its real implications in a total life-style, Temperance is that due restraint upon our affections and passions which render the body tame and controllable, and frees the mind from the allurements of vice. Temperance is the ability to keep to yourself that which you have promised to conceal and never reveal.

The virtue of FORTITUDE is courage and bravery in times of adversity. It enables us to suffer pain, peril or danger, when deemed necessary. It is a fence or security against any attack that might be made upon a Mason by force or otherwise, to extort from him that which we have promised to conceal and never reveal.

The virtue of PRUDENCE is being practically wise, gifted with discernment, acute-minded and shrewd. It teaches us to regulate our lives and actions according to the dictates of right reason. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also outside of the lodge. PRUDENCE is the true guide of human understanding, and consists in judging and determining with propriety what is to be said and done in all our undertakings, what dangers we should endeavour to avoid, and how to act under all difficulties and danger.

The virtue of JUSTICE is exercise of authority in maintenance of right, just conduct and fairness. It is the rendering to everyone that which is his due. Justice is not an optional product of Cod's will, but an unchangeable principle of His very nature. The Mason who remembers how emphatically he has been charged to preserve an upright position in all his dealings with mankind, should never fail to act justly to himself, to his brethren, and to the world.

Happy will be our destiny if we square our lives according to the moral

lessons the CARDINAL VIRTUES convey, in all our actions, Guided by Prudence, Sanctioned by Justice, Ennobled by Fortitude, and by Temperance Restrained.

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

## **TENETS**

Shortly we will hear our distinguished Junior Warden eloquently inform the Newly Initiated Entered Apprentice, that 'it is but the summing up of what has been intimated in this explanation, to say that the tenets or fundamental principles of Ancient Free Masonry are Brotherly Love, Relief and Truth'.

What does he mean by this. In examining this phrase, it is necessary not to ignore the word PRINCIPLE, for it signifies that while our Craft puts the greatest emphasis on these three teachings, there are others which must not be overlooked.

A TENET is a teaching that is so obviously true and so universally accepted, that we believe it without question. Freemasonry considers Brotherly Love, Relief, and Truth to be teachings of this kind, true in the sense that no man can question them.

What then is Brotherly Love? It means that we place on another man the highest possible value as a friend and companion. We do not seek any selfish gain from our relationship and our bond with a Brother is its own justification, its own reward. Brotherly Love is one of the supreme values without which a life is solitary, and unfulfilled. This is not a fantasy, but a fact. Freemasonry builds on that fact, and provides opportunities for us to have such fellowship, encourages us to understand and to practice it, and to make it one of the laws of our existence; ONE OF OUR PRINCIPAL TENETS.

Relief is one of the forms of charity. We often think of charity as relief from poverty. Our Masonic conception of relief is much broader than this. While we fully recognize the emergency demands made by physical and economic distress, we likewise understand that the cashing of a cheque is not necessarily a complete solution of the difficulty. There sometimes enters the problem of readjustment, of rehabilitation, and various other matters vital to the welfare of those concerned. There is a need for spiritual comfort, for the assurance of a sincere and continuing friendship and interest, which is the real translation of our principal tenet Brotherly Love.

Masonic Relief takes it for granted that any man, no matter how industrious and frugal he may be, through sudden misfortune or other conditions over which he has no control, may be in temporary need of a helping hand. To extend it is not what is generally described as charity, but it is one of the natural and inevitable acts of friendship. Any conception of Brotherhood must include this willingness to give necessary aid. Therefore RELIEF, Masonically speaking is a TENET.

By Truth, the last of the principal tenets, is meant something more than the search for truth in the intellectual sense, though that is included. Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. In any permanent brotherhood, members must be truthful in character and habits, dependable, men of honour, on whom we can rely to be faithful and loyal friends. Truth is a vital requirement if the Craft is to endure, and we accept it as such. Therefore, Truth, masonically speaking is a TENET.

Thus, Brotherly Love, Relief, and Truth are the principal tenets of Masonry. There are no other teachings or tenets so obviously true, that no argument is needed to sustain them. You see Freemasonry does not tell us that the principles of Brotherly Love, Relief and Truth, ought to be true, and that it would be better for us all if they were true ---she tells us that they are true. It is as impossible to question their validity as it is impossible to question the ground under our feet, or the sun over our heads. It is also challenging for Freemasonry to call these TENETS. In doing so Freemasonry states they are both obviously and necessarily true. UNLESS you grasp this, and see that the Dogmas of Freemasonry are self-evident realities, and not visionary ideals, you may never understand Masonic teachings.

With this in mind I urge you to ponder the precepts of the Craft. You may not find the tenets novel, but novelty is unimportant in the light of the knowledge that the ideals upon which Freemasonry is founded are eternal. They are Immortal because they never change or die, in them is a ceaseless inspiration and inexhaustible appeal. They are the tenets of a flourishing life.

Prepared by Bro. Nelson King, Senior Deacon, for presentation at the official visit of the D.D.G.M. to Birch Cliff Lodge No.612.

## THE CHISEL

The first reference to the chisel in something akin to the present form is found in a lecture in the 3rd. edition of Hutchinson's Spirit of Masonry, 1802. It is called 'A Lesson for Free-Masons: or a series of Moral Observations on the Instruments of Masonry: From your MALLET and CHISEL, you may likewise know what advantages accrue from a proper education. The human and unpolished mind, like a diamond surrounded with a dense crust, discovers neither its sparkling nor different powers, till the rough external is smoothed off, and beauties, till then unknown, rise full to our view. Education gives, what a chisel does to the stone, not only an external polish and smoothness, but discovers all the inward beauties latent under the roughest surfaces. By education our minds are enlarged, and they not only range through the large fields of matter and space, but also learn with greater perspicuity -what is above all other knowledge -our real duty to God and man. This was followed in 1825 by Carlile in The Republican: From the chisel, we learn, that perseverance is necessary to establish its fine polish but from repeated efforts alone, that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure. From the whole we deduce this moral, that knowledge grounded on accuracy, aided by labour, prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science.

And finally the ritual of 1838, which was probably in the form approved by the Lodge of Promulgation before the Union of the Grand Lodges in 1813: I now present to you the working tools of an E.A. Free Mason, which are the 24 inch gage, the common gavel (sic) and the chisel. The 24 in.ga(u)ge is to measure our work, the common gavel is to knock off all superfluous knobs and excrescences, and the Chisel is to further smoothe and prepare the stone, and render it fit for the hands of the more expert workman ---. The chisel points out to us the advantages of education, by which means alone, we are rendered fit members of regularly organized society.

The above show the progression towards the use of the chisel for moral teaching. The earliest references to the chisel from a manuscript entitled The Whole Institution of Masonry, are of the English exposures of the period 1724 - 1726. In answer to a question as to the number of lights in a lodge, there are given the following Father. Son. Holy Ghost. Sun. Moon. Master Mason. nother Square. Rule. Plum. Mall and Chizzel. And again, in a exposure entitled The Whole Institutions of Free- Masons Opened, the answer is this time given as: Father, Son, Holy Ghost, Sun, Moon, Master Mason, Square, Rule, Plum, Line,

Mall and Chiesat. Substantially the same answer is given in the Graham M.S. of 1726, but again there is no hint of any symbolism.

Since that time there was a great surge in masonry and the catechisms became very expanded, but it seems that no ritual from 1726 onwards until 1802 mentions the chisel. Other tools with which we are familiar are mentioned together with their symbolism but, for some reason, the chisel ceases to be mentioned and does not reappear until 1802.

The Editor.

## **HOW FREE IS A FREEMASON?**

Freemason, how many times have I used this compound word? A thousand times, or more? But as it usually happens, we use words mechanically, without much thought to their meaning. As years have gone by, the second half of the word, Mason, has been made increasingly clear to me through conversations, lectures, reading and my own musings on the subject. But what about the first half, FREE?

Frankly, I have not given it overly much thought beyond the fact, that it probably came from operative masonry, wherein the master masons enjoyed numerous privileges, among them free travel, exemptions from taxes and military duty, as opposed to others, who were not members of the Guild and who have not received the same considerations. I have therefore later, when browsing through the book *Beyond the Pillars*, noted with great interest, that the name freemason was most likely derived from a certain English limestone, called freestone and the masons who carved it became known as free-stone masons, as opposed to other masons who were doing less skill demanding work, and were called rough-masons, Later the name got shortened to freemasons, In time certain connotations became associated with it in connection with the trade, meaning to have free access to Guild, company and lodge privileges, and also personal, meaning a mason free by birth, The distinction between mason and freemason was however not always clear, they were used interchangeably many times, when around 1655 the adjective free was dropped altogether, only to be revived after masonry changed from operative to speculative.

Moving from the historical to the philosophical and practical interpretation of the word I posed myself a simple question: How free is really a Freemason? As I have later discovered only the question was simple.



The dictionary defines freedom as the 'state or quality of being free and independent including exemption and liberation from: control of a person, power or state, wants and obligations, restrictions on civil or political rights, movement, travel, choice or determination of actions', and further, as 'a right or privilege'. In actual fact the interpretation of freedom in different historical times and cultures has always been a function of what man felt was most threatening and limiting to his existence at that time, Whether economic, scientific, religious, social or individual/personal aspects were taught to be the dominant factors, determined not only the concept but also the resultant course of action.

Basically three main trends of philosophy evolved:

- man viewed as subject to natural events and destiny
- man viewed as a master of himself
- a composite view, making man part of nature, but also, due to certain material and spiritual powers, having the ability to go beyond it,

The Primitive had to appease the spirits and demons inhabiting this world with rites and sacrifices to gain mastery of his destiny, otherwise totally beyond his control, with its mysterious causes only explainable by mythology or magic.

The Greeks approached from all three directions using scientific and practical intellect as their beacon. For Democritus and the Epicureans a Logos-guided cosmos and its consequent determinism ruled. To the sophists the world was in a constant flux, hence how could anything be determined? Man's choice could only be free however if it was limited to himself and his immediate environment and if valid only for a limited time. Socrates, Plato and Aristotle held that man can transcend nature through self knowledge and control of his affections. Clear thinking and achieving harmony with one's self and nature were believed to be the way out of the cave. It was knowledge that had to replace fear, fraud, force and ignorance if freedom were to prevail. The choice of good or evil was both man's freedom and responsibility. Education and reason were the means to arrive at the right choice. But on an even more practical plane for the Greeks and later the Romans, freedom meant participation in public life and not a right to privacy.

Early Christianity held that freedom was obtainable, as Koestler put it 'on the human plane, while divinity is omnipotent, omniscient and completely determines the world on a superhuman plane.' This divine will, known as destiny, had its own logic, which was thought to be inaccessible to mortals.

The question debated by Christian theologians was therefore not whether free choice existed, this was assumed, but whether to achieve it through will or reason?

Not quite so, thought the philosophers of the East. Freedom was regarded as a subjective matter, achievable by liberating one's self from the inner constraints, egoistic desires and anxieties. This was to bring about a unity of body and mind, the ultimate goal. A road mastered through meticulous contemplation, observation of the self and the constant practice of strictly defined traditions. The outside world and its events were all predetermined. In the words of the Koran 'every man's destiny is fastened to his neck'. Since all was written no further explanations were necessary.

The Renaissance brought a resurgence in individuality and optimism to the Western world. Freedom meant developing one's own nation, family or personal qualities and though this age cradled the philosophy of humanism it also endorsed Macchiavelli for whom the end justified the means. Secular and clerical powers alike became fiercely entangled in developing a power base to achieve their own dominance and through it freedom.

Around the beginning of the 17th century a new philosophy appeared: a machine model to interpret the universe. It was called Natural Law, which stated that God created the world according to certain algebraic formulae. What then was the point of man having free choice or will? Clearly there seemed none. Determinism ruled once more, with God dissolving into Natural Law and man into a machine. This was hard to swallow and indeed Descartes believed that man's mind was separated from nature, thus not governed by the same laws that operated a material universe. 'Cogito ergo sum', thoughts make me a person. To this came the reply from Leibnitz and Spinoza that human acts are thought to be free only because we do not really know the laws that govern them.

Immanuel Kant also followed the Cartesian philosophy, in so far as dividing the world into two independent parts, in one nature being the ruler, in the other freedom. The latter existed inside man, who alone determined what was morally right for him and what was wrong. To Hegel, as well as to Kant, the will stayed rational, but freedom was not individual but social. Only in a perfect State can life itself become perfect and only in total freedom can the dissolution of the State itself be eventually accomplished.

Karl Marx too thought that freedom existed in terms of the social rather than the individual. Man had to have the aid of his fellow beings to liberate himself from nature and become what he wants to be. His was however a socio-

economic determinism as Marx felt that not heroes, nor their ideas but economic laws dictate an inevitable course for society and hastening those conditions by revolution will also bring about the freedom of an ultimate classless society in the world.

Determinism gained strong support with Darwin's theory of evolution. Indeed it seemed that everything had a cause and all was predictable, given time. But then; the school of thought called libertarianism, has posed a very pertinent question: How can man be held morally responsible for anything if everything is predetermined by heredity and the environment and there is no real choice at all? This gave rise to a compromise trend, called soft determinism, which held that man has certain freedom of choice, therefore responsibility, even though his behaviour is determined. But if man's behaviour is determined, then maybe we ourselves can do the determining? If only we could gain control over people's behaviour we could then produce the enlightened and mature people that we want?

This of course horrified all those who argued in the name of freedom that conditioning will replace human thinking and people will be turned into uniformed robots. Who would want to live in such a Brave New World, no matter how free it may be? Not to mention, if conditioning were used to achieve ill conceived purposes!

It was therefore received with great relief when recent scientific evidence presented itself that nothing can be determined with absolute certainty. The nature of truth changes as we learn more and more about things, and at least for the present, we lack the means to determine the whole truth.

And so the Old debate over order versus freedom goes on. In the words of Mary Clark 'Scientists once felt that natural order excluded freedom; political scientists wondered how much freedom man could be allowed if order was to be retained. Today, in the name of freedom and starting from the base, it is being asked, how much order could be tolerated by man?'

We are now slowly finding out how to combine in the recipe of freedom in the right amounts those vital ingredients: control, choice and action, to avoid getting a half baked solution. Attempts are being made to replace control and independence with interdependence and integration, while choice and action are aimed to promote the interest of the community as well as that of the self.

How then does Freemasonry fit into all this? After all our basic question was: How free is a Freemason ?

The origins of operative masonry's philosophy can be traced back to a Mosaic/Christian tradition interwoven by a somewhat more individualistic guild philosophy, which besides ensuring rights and privileges has also placed a great deal of practical responsibility on its members. The Old Charges embodied not just the spirit of the Ten Commandments, but also regulated professional conduct, outlined specific social responsibilities towards country, religion, the less fortunate brethren and their families, and required the more knowledgeable masters to educate their fellowcrafts and apprentices.

As time went by and operative masonry turned into speculative, the principles of Socrates (know yourself), the Renaissance (humanism) and the Age of Reason (Egalite, Fraternite, Liberte) have also found their way into the Craft.

Of the three basic trends of classifying freedom, Masonry chose the third one, namely, man viewed as part of nature, but also, because of his spiritual powers as a transcender of it. The task therefore was to develop those characteristics that will hopefully enable man to rise on to a higher plane, both morally and intellectually and to bring about social and economic conditions through peaceful means (evolution) which would permit that. This was all placed in a soft deterministic world frame within which a Mason was free to develop individually, but under the watchful eye of the Great Architect of the Universe, who ultimately decided all.

Masonic conduct was quite explicitly defined and regulated. Reading through Albert G. Mackey's *Principles of Masonic Law*, published in 1856, I found the following: Masonic law is based on two main sources, written (*lex scripta*) and unwritten (*lex non scripta*). The former also includes traditions, the latter usages and customs.

The list he gives for the written sources is rather interesting, so I shall repeat it:

- The Ancient Masonic Charges from the Manuscript of the Lodge of Antiquity (James II.)
- Regulations adopted at the General Assembly held in 1663 under the G.M. the Earl of Albans
- The interrogatories propounded to the Master of the lodge at the time of his installation

- The Charges of a Freemason Extracted from the Ancient Record of Lodges Beyond Sea and of those of England, Scotland and Ireland for the Use of the Lodge of London
- The thirty Nine General Regulations adopted at the Annual Assembly and feast held at Station's Hall on St. John the Baptist day 1721
- Subsequent regulations adopted at various annual communications by the Grand Lodge of England up to the year 1769 and published in different editions of the Book of Constitution

We may note here that the first Book of Constitution of the Premier Grand Lodge was prepared by James Anderson in 1723. The Constitution of the Grand Lodge of England, also known as Ahiman Rezon, and credited to Bro. Laurence Dermott was published in 1756. Mackey notes that onward from 1769 the Grand Lodge of America began to separate from their English parent and organised independent jurisdictions. From then on the regulations adopted by the Grand Lodge of England ceased to have any binding efficacy over the Craft in the country.

The Grand Lodge of Canada has drafted its Constitution in 1855 (Bro. Wm. Mercer Wilson was given the job). The Constitution has undergone four major revisions, namely in 1864, 1886, 1905 and 1979 to incorporate territorial changes in the country as well as Grand Lodge resolutions and rulings of G.M.-s which previously only appeared in the Proceedings volumes to avoid the danger of conflicting rulings. It is of particular interest to us that the 1979 revision is connected to the G.M. -ship of our own M.W. Bro. Wm. Bailey.

Of course there were constitutions for the operative masons as early as 287 (Gothic Constitution), credited to St. Alban. In 926 Prince Edwin convened the General Assembly at York, establishing yearly regular communications thereafter. A lodge required no special permission to be formed. The first Grand Lodge organizing Masters and Wardens into it was formed in June, 1717 and from that time on a lodge to be legally recognized required a warrant from Grand Lodge.

Out of the many documents and regulations that we have up to now mentioned, in Mackey's words '...only the Land Marks, all those usages and customs of the Craft -whether ritual or legislative, whether they relate to forms of ceremonies or to the organization of the Society -which have existed from time immemorial and the alteration or abolition of which would materially affect the distinctive character of the institution, or destiny its identity' were unalterable, but all other laws enacted by Grand Lodge, no matter how old they

may be could be modified 'for the benefit of the fraternity' under the proper Masonic legal procedure.

Many years ago Roscoe Pound the noted jurist and Masonic scholar said

'The law must be stable, but it must never stand still.'

Dispensations, by the way, to observe a Masonic law or perform a certain Masonic duty can only be granted by the Grand Master, but with the provision that the act be still within the Land Marks. The Grand Master's decision cannot be appealed.

Among the Grand Master's rights is an interesting, but seldom exercised one, making Masons at sight, in a lodge of emergency. Grand Master Lord Lovel in 1731 performed it in Houghton Hall, in Sir Robert Walpole's house, in Norfolk, where the Duke of Lorraine (later Emperor of Germany) and the Duke of Newcastle were made Master Masons. In 1766 Grand Master Lord Blaney formed a lodge of emergency to initiate, pass and raise the Duke of Gloucester .

In Canada, I believe, three such instances were recorded, one each in Ontario, Alberta and the Maritimes. These were not favoured by the membership, for obvious reasons, it was felt that it served more the convenience to admit a well known person into the Craft without him having to expend much time and effort, rather than because of a real emergency for which it was originally designed. The practice has been definitely discouraged.

The Grand Master is accountable to Grand Lodge and he submits his yearly report at the annual communications, as part of his address. The recommendations contained in it are subject to the approval of a special committee, made up of past Grand Masters. The Grand Master's rulings in Canada are valid for one year, unless they become incorporated into the Constitution as an amendment.

Another right of the Grand Master is to give dispensation If more than five candidates are to be initiated in one day in a lodge. We may recall our special circumstances 10 years ago when we were given such dispensation to enable us to form our lodge as swiftly as possible.

It is the Grand Lodge however, which 'enacts the laws and regulations for the government of the Craft and of altering, repealing and abrogating them'. No subordinate lodge can make any new by-laws, nor alter its old one -without the approval and confirmation of Grand Lodge. Lodges cannot be created nor

erased, nor can brethren be expelled from the Craft without the approval of Grand Lodge. All the rights, powers and privileges not conceded to Grand Lodge may be exercised by the lodges. They may not interfere with the work of another lodge, nor can they confer a degree on a candidate who was rejected by another lodge, within a 12 month period.

In the lodge the Master's decision is supreme and can be appealed only to Grand Lodge.

The obligation of a Mason was laid down pretty well in the Old Charges. He was to 'obey the Moral Law' acknowledge 'the religion in which all men agree...that is to be good men and true...to cheerfully conform to every authority, to uphold on every occasion the interest of the community and zealously promote the prosperity of his own country'. He must be a man, mature and of good report and free born. Interestingly at one time a further stipulation was included, that he was to be a perfect youth, meaning no deformities. In 1663 at the General Assembly of St. Albans the resolution read that 'No person shall hereafter be accepted a Free Mason but such as are of able body.' This later gained the interpretation of 'having no maim or defect'. Finally this got modified to a more indulgent 'that may render him incapable'. In recent years in Montana, I believe, a blind person was initiated, with special dispensation from the Grand Master. You will no doubt recall, that without this modification, among others, Franklin Delano Rosevelt could not have been initiated.

There exists an interesting difference in the legal position of Entered Apprentices and Fellowcrafts in the United States and in Canada. In the States only a Master Mason has full rights, Entered Apprentices and Fellow-crafts have not. They cannot vote, ballot, make or second motions, are not entitled to Masonic relief, funerals, and of course cannot stand for office. In Canada only the last restriction is applicable, otherwise full privileges are extended upon initiation. Should the lodge by-laws stipulate they may not be a member in the Committee of General Purposes either.

Masonic conduct has a strict code of ethics. Courtesy, the harmony of the lodge and brotherly love are the guiding principles. Bickering, accusations, inner fighting must not occur. However, if a charge is brought against a Mason by a fellow Mason he has the right to be heard and to be tried by a Masonic court, by his peers. I do not wish to go into the details of this subject, for this is quite an extensive one and would merit a separate lecture, by someone more knowledgeable than me in this field. Suffice it to say that Masons are encouraged to settle their differences amicably, if this is impossible then, before a Masonic body and only as a last resort, by a non Masonic one. Note that

charges against a Mason can be brought by a non Mason and the case can be dealt with in a Masonic court.

All this then would point to the conclusion, that Masons are not free at all, having to contend with a great many extra restrictions, laws and traditions. But then let us not forget that we have no ordinary task ahead of us, which requires great personal discipline and excellence. As Dr. Thomas Roy put it in his address in 1960 at the Grand Master's banquet in Toronto: 'We are privileged men. To us has been given a vision of a new life for humanity, a vision of a better life, for the world, and to us is ever committed. the obligation of trying to translate that vision and that dream into reality, not at some time in the future, but now.'

Well now, I thought, reflecting on what I have so far gathered, things are shaping up, I have covered a good deal of ground and our original question seemed to have been answered fairly extensively. But gradually my euphoria started to dwindle into doubt as I recalled the saying 'To every question there is an answer, quick, plausible and wrong'. Yes, I started to feel that there was something missing, something very important. But what? I thought and thought and slowly a picture emerged, a different image of freedom and its concept. This one was vibrant, elusive, incrutable, not stream-lined, theoretically exact and determinable. Macauley's words came back to me: '...most of us, looking back on younger years, may remember seasons of light, aerial translucency and elasticity and perfect freedom. The body had not yet become the prison-house of the soul, but was its vehicle and implement, like a creature of the thought and altogether pliant to its bidding. We knew not that we had limbs, we only lifted and leapt; through eye and ear and all avenues of sense came clear, unimpeded tidings from without and from within issued clear, victorious force: we stood as in the centre of Nature, giving and receiving, in harmony with it all.'

Yes, freedom is definitely a compound commodity. A chameleon, it means so many different things to many different people and even to the same ones it keeps on eternally changing, as we look at it with maturing eyes and from different angles and, as our circumstances vary. Unnoticed when present, it is missed and appreciated most when it is lacking. Handled irresponsibly, its backlash can be deadlier than slavery's, but even when handled responsibly, the gain is much less than originally thought. Knowledge is power, ignorance keeps us down, yet with knowledge comes the realization of the consequences of our actions which again keeps restricting us, even if on a different plane. We chase after material things to gain more freedom, but those very things that we acquired may make us their slaves. We want to leave on a vacation, but before we can do so we need a plant sitter, pet boarding homes, police, fire department, neighbourhood watch, locks on doors and barred windows. Pretty soon a home



may turn into a fort. In New York homes are almost like prisons where fear and anxiety rule. This is not freedom's fault, but its practical consequence in our imperfect world.

The happy man has no shirt, wrote Anatole France, but most of the people who have no shirt are complaining about the matter and wished they had one.

And yes, there is plenty of responsibility that should accompany freedom, which is one of the reasons why so many people refuse to be free or wish to have one without the other! Freedom is also a lonely affair. We are on our own, we reap our own rewards or face the music for our mistakes. It requires exceptional courage and maturity, two rare qualities.

And doing away with restrictions may not be the solution either. After all if we do not do anything, anything we do is permitted, even in a totalitarian state.

What about direction and control? A symphony orchestra plays better with a conductor, though it could play without one. It has been tried. It took twice as many rehearsals and a conductor to teach the orchestra how to play without him.

Remove a four way stop sign from an intersection and see what happens. Works rather well in sparse traffic, but what if there is a steady stream of cars approaching from all four sides? After a while crossing would become rather difficult, if at all possible, should tempers flare.

An experimental school had no set curriculum. Students could choose their own subjects they wanted to study at their leisure or just toy around with it. After a modicum of success the idea had to be modified and some control reintroduced by the staff as very little got accomplished.

Suppose that everyone could become what he wanted to be. Great! Not so great would be the result if we may end up with no shoemakers, sanitary workers, or road repairmen, but would have 20 million video store operators!

So where does that leave us? The conclusions are far from clear, but something starts to be emerging. I decided, that maybe returning to our original question: How free is a Freemason and re-examining the findings will help us out.

The "obvious" approach has yielded some answers. He is free within close limits that are imposed both from the outside and from inside. He also has

to contend with codes of his Fraternity, which serve both as limitations and guidance.

Let us now dissect this a little closer. I felt that this could be done without fear of being censored, because the approach is being honest and also as Bro. G. Oliver put it in 1855: 'With humble submission I conceive it to be an error in judgement to discountenance the publication of philosophical disquisitions on the subject, because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of free enquiry; but would also have the tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood, or perverted, to the propagation of unsound doctrines and pernicious practices, and thus would ignorance be transmitted as a legacy from one generation to another.'

So, let us then see, what happens when conflict arises between theory and practice, when on the one hand '...a Mason cheerfully has to conform to every lawful authority' and on the other hand he is '...particularly bound never to act against the dictates of his conscience'?

1776. Bros. Washington, Jefferson, Paine and many thousands of fellow Colonials faced the problem whether to endure a legal government imposed on them by Britain, which was indifferent to plight, haughty, despotic and exploitive, or to take up arms? The colonists desperately wanted their rights and independence but could get nowhere through legal means and negotiations. Like Joshua, "when these lenient means proved in-effectual" they had to give battle and the War of Independence started. True, the men leading their fellow colonists were acting as individual citizens, but The Declaration of Independence is as Masonic a document in its spirit as you can find. Interesting to note that the Provincial Grand Lodge of New York did not declare its independence from Britain until 1787.

1802. The brethren of Niagara, Canada were at the crossroads. Masonry in Upper Canada was in disarray. The Provincial Grand Master, M. W. Bro. W. Jarvis had neglected his duties, lodges were founded without a warrant, in fact, the P.G.L. had no warrant to operate either, because M.W. Bro. Jarvis took it with him to New York in 1797. For many years prior to this, from 1792-95 no P.G.L. meeting was called. All requests to change this fell on deaf ears both in Canada and in England. The P.G.L. did the best it could to continue its work under the difficult circumstances but at the end they were not even recognized. What were the choices? To abandon Masonry in Upper Canada, or to elect a new G.M. A long debate ensued, but finally Bro. George Forsythe was elected and installed as the new G.M. The wounds of 10 years of neglect were just too

deep. Some of the lodges stayed with Bro. Jarvis though and the resulting schism was not healed until 1822, when R.W. Bro. Simon McGillivray the new P.G.M. with great personal skill arranged unification.

1855. It became slowly impossible to conduct proper Masonic work in Canada. Nationalistic tendencies and politics were rampant in lodges founded by English, Scottish and Irish G.L.-s. Large sums of money were requested from the P.G.L. to support the G.L. of England, besides having to look after and provide Masonic relief to many hundreds of immigrant brethren from Britain and other parts of Europe. There just wasn't enough money. Also a sore point was the fact that business could not be conducted swiftly as every communication, warrant, proceeding and appointment had to be confirmed by the G.L. of England. The appointment of the P.G.M. was also done in London, without regard to the wishes of the Canadian P.G.L.

These problems were time and again communicated in letters and through personal visits to the G.L. of England, with the warning that if some things were not done separation may follow. There were no replies, until it was too late. In 1855 things came down to the two choices: Is the P.G.L. to operate under these debilitating and humiliating circumstances, or should it seek independence? The vote favoured the latter course and M. W. Bro. W. Mercer Wilson was elected the first G.M. of the G.L. of Canada. Again some lodges elected to stay with the old P.G.L. and the schism was not healed until 1858.

I could quote other events, the schism between the G.L. of England and the French Grand Orient over religious matters, or the contention between Ancients and Moderns, but time is running short and therefore I will only mention our own lodge which had a rough 12 years to wait, and required the delicate diplomacy of many a good Mason to be made a sister lodge, according to the legal procedures of the G.L. of Canada in the Province of Ontario.

What can we conclude from all these?

1. The ultimate arbiter for a Mason is his conscience. The laws although well intended and formulated to protect and prescribe, may not be adequate or may not be administered properly. In either event the first is careful review and consideration to establish this to be the fact. If so, solutions are sought to permit us to settle our differences within the established legal framework and only when all legal avenues are exhausted can a solution be considered beyond it. Evolution and not revolution is the way. Should any schism occur, all attempt must be directed to heal it.

2. It is precisely this, a Mason's highly developed social conscience and love of freedom, which makes Masonry the first target of any totalitarian regime.
3. Important decisions in Masonic matters are never made in haste. They are weighed, discussed and time tested. This not only allows us to gauge the perseverance of the petitioners, but also permits the various opinions to surface. Answers should not however be indefinitely delayed or swept under the rug.
4. No Masonic body or organization can forego the re-examination of its policies from time to time. This is to ensure that 'every brother has had his just due', especially mindful of the words of John Stuart Mill: 'A state, which dwarfs its men, in order that they may be more docile instruments in its hands, even for beneficial purposes, will find that with small men no great thing can really be accomplished; and that the perfection of the machinery to which it has sacrificed everything, will in the end avail it nothing, for want of the vital power which, in order that the machine might work more smoothly, it has preferred to banish.'

Masonic freedom would, I believe, be well served if the lodges were allowed more to develop their own, individual character. A lodge, at least to me, is a combination of a home, a sanctuary and a place of learning where brethren can feel themselves part of a great fraternity, yet individually important and close to each other. This does not always succeed to manifest itself. We need a bit more informal formality, with more human warmth and less rigid framework. I can't help feeling sometimes as if I were back in the army or at school where the headmaster is delivering his exhortations to the students.

On the other hand, we, ourselves ought to make a much larger contribution. *We*: cannot expect to be served or catered to. We have become too used to the blossoms of freedom in this country and are taking it for granted that it will bloom forever, without the gardener tending to his duty. The results of this will only be too soon painfully obvious.

Having approached our problem from a variety of angles we are now ready to gather up our findings. We have seen that freedom is an essential, indispensable and irreplaceable element of proper growth, development and relationships. But it is also a dangerous commodity. Mishandled through ignorance, neglect or irresponsibility it can destroy us immediately or slip away relegating us to decline and hopeless despair.

Because of its nature absolute freedom can neither exist, nor is desirable. Ideally one requires to grow into freedom at a responsible and conscious level, gradually and painstakingly through gentle and patient guidance. The problem with different ideologies and philosophies about freedom is that they are too utopian and optimistic, assuming a high level of maturity and morality on man's part, which unfortunately neither exists, nor can it be created overnight.

We can handle freedom individually in discreet quantities only and to a varying extent. This makes a general and uniform application of freedom impossible. On a practical level freedom can only be approached as an optimal compromise, which takes into account, as best it can, both individual and community needs as well as desires.

Freedom appears as a gift at first. Later it becomes -more like a prize, for which we must work or fight. If all we can do is lament about difficulties or give up after a few half-hearted efforts, if we permit the spirit of pioneering adventure to slip away and give rise to the bored, 'panem et circenses' attitude of the crowd or the smug snobbery of the arrived, then, I am afraid, we are freemasons in name alone.

We Freemasons are limited not just by our personal fears, shortcomings and taboos, civil and religious laws, cultural and social mores, but we are also expected to observe the strictly defined hierarchy of high level moral codes and traditions of our Masonic Society. Some may therefore contend, that we Freemasons aren't free at all. I don't believe it to be so. True, we are limited by the rules of fair play, but we have compensations. As Bro. H.L. Haywood wrote in his Great Teachings of Masonry: 'Freedom as a right exists in every man; freedom as a fact exists only in those natures which have prepared themselves for it. From one point of view the whole of Masonry exists in order to teach men how to make right use of their freedom.'

Fine, but how do we prepare ourselves? Through daily practice. First, we have to examine our own attitudes and try to rid them of moral ballast, prejudice, pettiness and bickering over trifles, which until now have formed an intimate part of our lives. This is a formidable task indeed, requiring immense patience and slow review, as we are the product of our heredity, environment and experiences and we are programmed to voice views, react to events and evaluate facts in a certain, stereotyped manner. Once we realize that, we can then start making the necessary changes, and try to implement them in ourselves and cautiously in our surroundings.

We have to become keenly aware of the needs of our fellow beings. If we could only eliminate to consciously hurt others, what a giant step this would be

in the right direction! This will take a lot of time. Many will say, there isn't any. We Masons cannot believe this. We have to adopt a basically optimistic outlook on life. And anyway, time has no conscience, only we do, and it must not take a holiday.

Operative masonry ceased to be a power and was threatened with oblivion when its monopoly, rooted in the guild secrets, was broken. It was luckily rescued by an infusion of intellectual ideas, which captured the imagination of those who cared and longed for a better and freer world. Since then there sprung up various other organizations, or existing ones have been reformed, which have put the goals of mankind on their banner. Social conditions have since improved, knowledge has increased and the 'monopoly' of Freemasonry that I said happily, because this was not a monopoly jealously guarded, but was hoped to be disseminated. In fact, the brotherhood of man, our great ideal, cannot even be remotely approached if a monopoly were to be exercised. And alas, how far we are from that goal!

We have arrived at the end of our research, at least for now. In retrospect it seems that we made some discoveries, but no magic formula was found, only guidelines. But I do not feel overly distressed. I have meanwhile gained many new insights into relationships, taboos, and last but not least, my own thinking about freedom. I also cherish a faint hope that some of this I succeeded in communicating to you. And isn't that what Masonry is all about? To inquire, to experiment, to improve, or to rest and contemplate, or maybe just to watch and marvel. Not to slavishly accept or parrot views, ideologies and lifestyles, but to examine and weigh them, to unearth essential values and ideas, to fashion a philosophy of our own, which ultimately will allow us, and hopefully some of our fellow beings, to live life to a fuller and richer extent. In short, to become free in a truer sense of the word.

Prepared by W. Bro. John Vag of Andor Gero Lodge, No.726.

## **RHETORIC**

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantage of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or approve.

Rhetoric is defined to be the science of oratory. It is the artistic skill and genius of a cultivated mind that man brings into play when he desires to captivate and draw the hearer by the glowing beauty and elegance of language - the power of mind and fluency of speech, which enables him to illustrate and embellish his subject with highly- wrought and diversified expression of ideas, conveyed by action and gesture, as well as the illustrated beauty of language. It captivates the ear, wins open the affections, and insensibly draws upon the passions. It is the gushing eloquence of a fertile imagination, fruitful in the conception of ideas, that sways us with its influence, enthralls us with its power, and leads us captive to its will.

It is that beauty of diction through which our thoughts and ideas flow in streams of eloquence, clothed in garbs of richness, radiant with beauty of thought and expression of sentiment --an ornament of superlative excellence, winning and suasive in its power, captivating in its influence, and enlarges the mind in imaginations.

It is a faculty of rare genius, yet almost every individual possesses it to some extent. Upon some, nature seems to have been lavish in her bestowments of this accomplishment; and it is only such favored ones who rise to eminence in this gift. It becomes refined by culture, and improved by practice. The early Greeks and Romans paid particular attention to the culture of oratory; their youths were trained with great care, to be fitted for the forum and public declamation.

Action and gesture are necessary accomplishments and aids to oratory. They give force and power to words, and are the embellishments to an easy and graceful delivery. Effect cannot be successfully obtained, unaccompanied by corresponding action and gesture, and these should be studied, in order to give ease and elegance in delivery. The force of persuasive power would, in a great measure, fall listless upon the ear, unaccompanied by suitable action and gesture. The Roman orators, previous to entering upon the rostrum, and in order to give grace and elegance in appearance, and more powerfully to impress their auditory, secure their attention, and work upon their affections, were robed in flowing garments, as these imparted an imposing dignity and gracefulness of appearance.

Written in 1868 by Bro. Jacob Ernst, of Valtier Lodge No.386 F.&A.M., Cincinnati, Ohio and forwarded by w. Bro. Albert J. Prince of Maple Leaf Lodge No. 103, St. Catharines.

## **THE LESSER LIGHTS**

In the lecture of the First degree we are told that a Lodge has three symbolic lesser lights; one of these is in the East, one in the West, and one in the South. There is no light in the North, because King Solomon's Temple, of which every lodge is a representative, was placed so far North of the ecliptic that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The North we therefore masonically call a place of darkness.

This symbolic use of the three lesser lights is very old, being found in the earliest lectures of the last century. The three lights, like the three principal officers and the three principal supporters, refer, undoubtedly, to the three stations of the sun; its rising in the East, its meridian in the South, and its setting in the West; and thus the symbolism of the lodge, as typical of the world, continues to be preserved.

The use of the lights in all religious ceremonies is an ancient custom. There was a seven branched candle stick in the Tabernacle, and in the Temple were the golden candle sticks, five on the right hand and five on the left. They are always typical of moral, spiritual, or intellectual light. The custom prevalent in some localities, of placing the burning tabers, or three symbolic lesser lights, East, West, and South, near the altar, is sometimes changed so that these respective lights are burning on or beside the pedestals of the Master and his two Wardens at their respective places. In the Old Teutonic mythology, and in accordance with medieval court usage, flaming lights or fires burned before each column, similarly situated, on which rested the images of Odin, Thor, and Frey. These columns are further represented as Wisdom, Strength, and Beauty, sustaining the 'Starry -decked heavens', roof or ceiling coloured blue, with stars.

The lesser lights are situated about the altar; they are not those at the chairs of the principal officers. They are called lesser lights because by them we are enabled to see the great lights which lie on the altar whenever the lodge is open. They are also symbols of authority. The sun, the source of material light, opens and closes the day with regularity and provides light and heat for the earth. It may be termed the ruler of the day. Since it reaches its maximum strength at midday, when it is high in the Southern sky *i* it is represented by the lesser lights during the night, after the sun has gone down in the West, at the North-West corner of the altar. Just as these two heavenly bodies provide light and energy for the physical world, so in the lodge room the W.M. provides nourishment for our spiritual natures. As the sun rises in the East, and as learning originated in the East, so is the W .M. placed in the East to enlighten and instruct the brethren in the moral truths revealed by the great lights at the



altar. Thus the third of the lesser lights, which is placed toward the East, at the North-East corner of the altar represents the W .M. of the lodge. There is no light in the North because in the Northern hemisphere the sun never enters the northern half of the sky, as stated previously.

Masonry is an art equally useful and extensive. In every form of art there is a mystery, which requires a gradual progression of knowledge to arrive at any degree of perfection in it. Without much instruction, and more exercise, no man can be skillful in any art; in like manner, without an assiduous application to the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with its true value.

It must not, however, be inferred from my remarks, that persons who labour under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, are to be discouraged in their endeavours to gain a knowledge of Masonry.

To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for the diligent and studious Mason, who may have leisure time and the opportunity to indulge in such pursuits.

Though some brethren are more able than others, some are more eminent, some are more useful, yet all, in their different ways, prove advantageous to the community and to the Craft. As the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, it is highly proper that the official duties of a lodge should be executed by persons whose education and situation in life enables them to become adept; as it must be allowed that all who accept offices, and exercise authority, should be properly qualified to discharge the task assigned them, with honour to themselves and credit to the lodge.

All men are not blessed with the same powers and talents; all men therefore, are not capable to govern. He who wishes to teach must submit to learn, and no one is qualified to support the higher offices of the lodge who has not previously discharged the duties of those which are subordinate. Experience is the best teacher; all men rise by graduation, and merit and industry are the first steps to preferment.

I mentioned the three columns within a lodge, Wisdom, Strength, and Beauty. There should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings. The universe is the temple of the

deity whom we serve; Wisdom, Strength, and Beauty are about his throne as pillars of his works, for His wisdom is infinite, His strength is omnipotent, and His beauty shines forth through all His creation and creatures in symmetry and order.

Wisdom is represented by the Ionic column and the W.M. because the Ionic column wisely combines the strength without the massiveness of the Doric; with the peace, without the exuberance of ornament of the Corinthian; and because it is the duty of the W.M. to superintend, instruct and enlighten the Craft by his superior wisdom. Solomon, King of Israel, is also considered as the column of wisdom that supported the temple.

Strength is represented by the Doric column and the S.W.; because the Doric is the strongest and most massive of the orders, and because it is the duty of the S.W. by an attentive superintendence of the Craft to aid the W.M. in the performance of his duties, and to strengthen and support his authority. Hiram, King of Tyre, is also considered as the representative of the column of strength which supported the temple.

Beauty is represented by the Corinthian column and the J.W., because the Corinthian is the most beautiful and highly finished of the orders, and because the situation of the J.W. in the South, enables him the better to observe that bright luminary which, at its meridian height, is the beauty and glory of the day. Hiram Abiff, is also considered a representative of beauty which supported the temple.

This form or phase of which I have endeavoured to enlighten is only one small segment of the subject, there are various ways of discussing this subject. I chose this format, you should choose another, for in all respects it may be as interesting as my choice. However, I trust that I have in some way increased your knowledge of Masonry.

Submitted by W. Bro. Howard Warren of Harmony Lodge No.370

## **MASONIC SECRETS**

It seems that the world outside Masonry is curious to know the secret signs by which a Mason can be distinguished from one who is not a Mason. While it is not an exclusive trait of Masonry, all Masons can or should be distinguished by their conduct in life which is influenced by our Masonic teachings.

We are taught of the natural equality of man, to be tolerant of our fellows, to help the needy and offer consolation to the afflicted. Our signs are secret in that they are cherished in our hearts, but they can be made plain by kindly charity and by a real endeavour to be of more service to mankind.

All Masons have been received 'under the tongue of good report' and this also may be considered a sign by which to know a Mason if you consider its import and significance. It is another way of saying that one has made good use of the intellect with which he was blessed at birth by applying to it such qualities as industry, integrity, honour, truth and love. It can also be used to say that he has a good reputation and those things which create character -spirit, disposition, temperament, training and environment.

Masonry regards a man's character as of vital importance and so sacred that every Mason is charged to preserve his Brother's character as his own not only in his presence but also in his absence. We must always be on our guard that we do not say a damaging word about another Brother which may be repeated and contorted, for it is the easiest thing in the world for idle talk, prejudices and dislike to grow into a slanderous falsehood and for the victim to be damaged in personal and public esteem. Masonry teaches its members to look for the good in one another, stimulating its development by fraternal kindness and encouragement, and to act towards each other on the square.

The Volume of the Sacred Law in describing one type of humanity says 'Keep thy tongue from evil and thy lips from speaking guile'. Any man who lives as a true Mason must necessarily be essentially religious. Masonry is frequently charged that it has a tendency to set itself up as a religion, which could not be further from the truth. It is true that Masonry will not knowingly accept any man as a Brother who does not believe in a Supreme Being or the immortality of the soul, but this does not make it a religion. It does not adopt any particular creed or theology, it does nothing to influence a man in his choice of a method of religious expression. Masonry is not designed to replace the church in a man's life but rather to support and strengthen the influence of the church on one's conduct through life.

So my Brethren, the secret signs by which to know a Mason are not secret at all but are obvious to those who observe our acts of charity, our support of our fellow man and our belief in the Supreme Being to whom we must all submit and humbly to adore.

From a speech by R. W .Bro. John A. Box, P.D.D.G.M. of Toronto District 5.

## **THE JUNIOR WARDENS**

Brethren, having, this evening, a room full of Wardens, what else could be our topic of masonic education? They not only honour us, they interest us, and nearly out-number us!

Mackey tells us that the role of two Wardens with the Master as the three senior officers of a lodge is so universal that it may be considered a landmark of the order. The nature of their importance to our convocations is symbolized inasmuch as with the Master they carry on the vast bulk of the opening and closing in each of the degrees. Mackey tells us further, that they are called in German, erste und zweite Aufsehr, in French, le premier et second Surveillant, in Spanish, primer and segundo Vigilante, and in Italian primoe secondo Sorvegliante. They may sit in the West and South respectively, or in some rites, both in the West, but in all cases, they will form, with the Master, a triangle. The word 'warden' first appears in the English manuscripts in the late 1600's. but they may have had a much earlier genesis as the guilds of England were ruled by Wardens as early as the 1300's.

It is the prerogative of the Grand Wardens to accompany the Grand Master in his visitations and to act there as his Wardens. In the absence of the senior, the junior does not occupy his seat, but remains in the South as he was installed to preside there, and to leave that location only on those occasions when asked to move to the East. By the regulations of 1721, the Grand Master nominated his Wardens, upon approval, but today in England, his power is of absolute appointment. The Americans, like our-selves, elect their Grand Wardens from among the ranks of Past Masters.

The word itself is from the Anglo Saxon: weard: a watchman, guard, custodian. Obviously, the role of the Wardens is not the same as that of the inner and outer guard, but rather to oversee and 'guard' or 'ward' activities whose philosophical centres are in the South and West.

The symbolic importance of the Wardens is indicated further by the fact that they wear, with the Worshipful Master, the tools referred to as moveable jewels in the first degree, and which are the working tools of the second, (once the senior degree of only two). Finally, their role in the third degree is apparent as they complete the drama along with-the Master and candidate.

The Junior Warden and the Grand Junior Warden wear the plumb rule, or simply, the plumb. As a tool, it is simply a plumb bob hung from a straight board or rule. The concept is utterly straightforward and simple, and so sensitive

that, using it, the slightest deviation from a true perpendicular becomes evident at once. This is also appropriate to another role of the Junior Warden. Being responsible for the Craft while at refreshment, in case or cases of misconduct of a brother, should there be no other accuser, it is the Junior Warden who traditionally takes on the role of prosecutor. He is expected to take to heart the precepts of his jewel of office and to have a sensitivity to uprightness equal to that of his symbol.

The language of Masonry is also evident in that jewel. Its name signifies in many languages, straightness, rightness, uprightness, integrity, equitability, justice, and truth. Woe be the man who wears that jewel if these attributes be not jewels of his character! In such a case, that symbol would prove a weight of truth too heavy to bear! Even in common usage, we have the expression 'plumb right'. What could be more right than a plumb? In the second degree's lecture on the working tools, we have heard that the Plumb is infallible, that it forms a line like Jacob's ladder in the first degree, of union between Heaven and Earth. These are deep symbolisms from a tiny instrument, but it is true: the plumb is so dependable in its integrity as to be absolute. It is infallible. How we may envy that reputation!

Welcome, this evening, the Past Grand Junior Wardens of the Grand Lodge of Canada in the Province of Ontario, to Oakridge Lodge, No.708, home of the present Grand Junior Warden. A welcome extended by W. Bro. W. White to Past Grand Junior Wardens on the occasion of their visit to Oakridge Lodge No.708 to honour R. W. Bro. K.R. Brown, the present Grand Junior Warden.

## **JOHN THEOPHILUS DESAGULIERS**

For nearly 150 years prior to 1685 religious wars and the persecution of dissenters had been a continuous fact of life, broken only by a few periods of peace when the people tired of the constant strife. Calvin was one of the prominent dissenters and by 1533 his work was beginning to be felt throughout Europe and particularly France to such an extent that he was forced to flee from that country one year later. The Calvinists became known as Huguenots, from the German word eidgenossen, meaning confederates. After a brief peace of two years the persecutions resumed with the massacre of thousands of Huguenots in France on St. Bartholomew's Day in 1572. The dreary sequence of battles, intrigues, persecutions and executions were still being played out under the rule of Louis XIV of France and, in 1685, he revoked a previous treaty giving rights to the dissenters and the persecution began again. As a result of this many thousands of Huguenot families fled to Belgium, Holland, England

and to North America. It was to England that a certain pastor of the Calvinist Church took his family for refuge. .

It was thus that John Theophilus Desaguliers, born in La Rochelle on March 12, 1683 arrived in England at the age of two years. He was educated at Christ Church, Oxford and took deacons orders in 1710. He later obtained his M.A. and became a Doctor of Laws in 1718. He was a lecturer in experimental philosophy and published several books and, in one of them, called 'A Course of Experimental Philosophy' published in 1734 he is thought to have hinted at the splitting of the atom.

In 1728 he composed a poem entitled 'The Newtonian System'. This was not surprising as he was a great admirer of Isaac Newton, who put Desaguliers' name forward as a Fellow of the Royal Society. He was appointed as Chaplain to Frederick, Prince of Wales and served in that capacity until a year before his death. In 1712 he married Joanna, daughter of Mr. William Pudsey and the union was blessed with three sons. Desaguliers died on February 29, 1744 and was buried in the Chapel Royal in the Savoy.

The masonic career of Desaguliers does not appear to be well documented. He was a member of the Lodge at the 'Horn', Westminster (Original No.4), but little else seems to be known of his early masonic associations. In 1719 he was elected as the third Grand Master of the Grand Lodge of England. It was during his term of office that it became apparent that the customs and practices of masons should be codified; the result was The Constitutions of the Free-Masons 1723 commonly referred to as Anderson's Constitutions. He wrote a dedication to His Grace the Duke of Montagu as a preface to the Constitutions. He is credited with revising and re-wording the operative masons practical rituals and turning them into the moral and ethical ritual with which speculative masonry is familiar. Also attributed to him are the revival of masonic toasts, parades of masons wearing regalia, and the establishment of charity funds. He initiated the Duke of Lorraine (Emperor Francis O at The Hague in 1731 and Frederick, Prince of Wales at Kew Palace in 1737. But the main achievement seems to be the adoption of operative rituals into a speculative framework.

The Editor

## **THE TWO ASHLARS**

The two ashlar that lie open at the front of your lodge are called the rough ashlar and the perfect ashlar. That in the north-east angle is the rough ashlar and the one in the south-east is the perfect ashlar. They are called Immovable Jewels and they are there for the brethren to moralize on. The rough ashlar is for the entered apprentice to work, mark and indent on. The perfect ashlar is for the more expert workman to try and adjust his Jewels on.

As the candidate enters your lodge, he travels east in search of light. He comes to the north-east angle of the lodge, the rough ashlar. As he travels onward, he then reaches a point where he may try and adjust his Jewels on the perfect ashlar. My brethren, I would not have you think that Freemasonry will make you perfect and by no stretch of the imagination will this be done. But what it has done and will do and will continue to do, until time shall be no more, is to take away those things that mar our perfection. Masonry is a tool to be used for this purpose.

A sculptor had completed a statue and had stepped back to view his work when a man stepped up and said, 'Sir, you have created the perfect image'. The sculptor thought for a moment and turning to the man, said, 'No, I have not created the perfect image. Perfection was already there. I merely removed the stone that was not needed'. And so, my brethren, perfection is already there. We must remove the things that are not needed with this wonderful tool called Freemasonry. As you know, each and everyone of us was created in the image of God. How much more perfect would we want to be? But let us take a look at the rough ashlar. As the stones were brought up from the quarry and placed in Solomon's temple, each stone must fit in the place allotted for it or it was cast aside and a new one was brought in as there was no recutting of the stones once they reached the construction site. As you well know, there was no sound of metal tools in Solomon's temple. So be it with your life and mine. When we reach that ethereal mansion in the heavens, there will be no reshaping or remoulding of characters. We must fit in that place He has allotted to us. As these stones were cut and shaped in the quarry, each stone had its own print or plan and each plan or print was taken from the master plan of Solomon's temple. Once again there is a plan for your life and my life laid down in the V.O.S.L. and the plan for each life is taken from the master plan of God.

But let us go back to the ashlar once more. As these stones were brought up and placed in the temple, they were mortared in with the greatest of care. We hear very little about cement mortar or the trowel in our lodges but this mortar was mixed with just the right amount of cement, sand and moisture to make these stones become one solid wall. It was mixed with the greatest of care. My

brethren, are we mixing our mortar with temperance, fortitude, prudence and justice, adding the right amount of faith, hope and charity and mixing it with the trowel of brotherly love, relief and truth, so our stone will bond fast in one solid wall? We, as masons, are building a wall of masonry and each candidate who enters a lodge is a potential stone in that wall. Will our stones crumble and fall away or will they hold fast in a common bond and make our wall solid ? This wall we build as masons, build it strong, straight and true. Let us square it with the square of virtue, let us level it with the level of human kindness and let us plumb it with the plumb of human greatness.

Brethren, Freemasonry teaches you and I that youth, properly directed, will lead to an honourable and virtuous maturity. And life regulated on the principle of morality and justice will lead, at its closing hours, to the prospect of eternal bliss.

A talk given by W. Bro. Charles L. Neve of King Solomon Lodge No.394.

## **THOUGHTS PRIOR TO AN INITIATION**

Brethren! In a few moments Bro. Tyler will announce that Mr. ... is asking to be admitted to join our Fraternity. Let us briefly consider the candidate's position in the near future whilst preparations are being made for his reception.

The candidate is at the moment of entering the Lodge, one of the 'Profane', and has practically no knowledge of our teachings, thus he will require to have full and complete confidence in his leaders. From the superficial knowledge he has of our Craft, he is fairly confident he is joining a body of Gentlemen in the true sense of the word yet the manner of his preparation, and the mystery surrounding his approach, will surely have a great tendency to bewilder and maybe distress him.

Brethren, I ask you to remember that you also were once placed in a similar position, and felt the need of comfort and sympathy, therefore I entreat you to unite with me, in concentrating all our thoughts in the ceremony now about to take place, to have sympathy with him in this solemn ceremony, and to assist me in surrounding him with a spiritual cloak of Brotherly Love. Without doubt we can so assist him, as all minds being attuned to this object, our unspoken thoughts will strengthen him, and bring amongst us with a firm yet humble confidence in the great results which we all anticipate will accrue to him by becoming a member of our Ancient and Honourable Institution.

Obtained by W. Bro. G. Paine during a visit to a lodge in Melbourne, Australia.



## **WHERE DO YOU FIT IN?**

No matter how long it is since you last went to lodge, if you are healthy you should not experience any difficulty in attending at least once or twice a year, Accent the positive, adopt a progressive attitude toward the Craft and YOUR Lodge, Now is the time to turn things around and develop a qualified answer to the question, 'Where do you fit in?'

When called upon to do something on behalf of your lodge, adopt a positive attitude. Your lodge officers cannot do everything. Your Master needs to use the expertise of the many brethren of the lodge to best advantage; he must delegate tasks and activities to several committees, which requires your participation. Even shut-ins can maintain an interest in lodge work by contacting other brethren, some of whom may also be shut-ins, and thereby assist the lodge visitation committee. The contact may be made by letter or telephone depending on location. Those whose occupation takes them to outlying areas can sometimes contact members known to be living there. The most efficient Lodge Secretary can always use a helping hand. Contact your Lodge today; become an active member through participation, even if it is from your home.

At your lodge's next social event, reach out and bring a non-Mason. If he truly is a friend and respects your points of view, chances are that he may ask for a petition to join our fraternity. Social events provide an ideal opportunity to introduce personal non-Masonic friends to our Order and give them an opportunity to meet some of the brethren of the lodge.

Reach out and remember our sojourning brethren, whether they are ill or healthy. Your visit or telephone call will help make a person feel that someone is interested in him as a Mason, a friend and a Brother.

Ensure that your Telephone and Transportation Committee (if you have one) offers rides to older members who cannot otherwise attend. On the other hand, you older Masons must not hesitate to telephone the Lodge representative to let them know that you wish to attend.

If for reasons of health, distance or business you cannot attend your Lodge, take a moment occasionally to write a note to the Secretary and tell your brother members how you are faring and what is new with you, your brethren will be interested and do want to know.

Remember also, that if it is geographically easier to attend a lodge nearer to where you live, the Lodge Secretary can, through the Grand Secretary's office, obtain information about the nearest lodge to your place of residence and even ask that lodge to contact you, whether it be in our jurisdiction or one in another province or country. Just ask. Your Lodge is always prepared to assist.

Many of our brethren are involved in community service activities and programmes. What a good way to put our masonic teachings into visible practice. Their involvement demonstrates to the world at large that we have a great concern for people. Here again, let your Lodge brethren know that you are actively involved in social community work and are practicing outside the lodge those excellent precepts that you were taught therein. Your lodge should know so that they can feel proud of your accomplishments and rejoice in the fact that while you may not be in attendance, you are improving our masonic image in the community.

Two important goals should be to seek improvement and set a good example; but the responsibility for achieving these goals rests with the individual. If we accept these goals and attend our lodges at least once or twice a year, Freemasonry will move ahead and you will know exactly 'where you fit in'.

Submitted by R.W. Bro. Emil Albrecht, P.D.D.G.M. of Ottawa 2 District.

## **PERSONAL**

Copies of a newsletter prepared by W. Bro. D.W.T. Durkin for Prince of Wales Lodge No.171 called 'Mosaics' have been received by the Editor. These issues are printed for the information of their members and provide interesting pieces of masonic education as well as short biographies of members accompanied by notes on their activities. The newsletter also includes photographs in some issues, which naturally tends to make it more attractive.

A newsletter called 'Lux E Tenebris', of which the Editor is V.W. Bro. N.B. Richardson, is produced for the Past Masters', Masters' and Wardens' Association of the Ottawa Masonic Districts. It is full of information about events in the two Ottawa Districts whether they are masonic or social, and also includes dates of meetings, names of officers and chairmen. There is also a section devoted to humour, which is an essential ingredient of life today. Mention must be made of a monthly publication called simply 'Sarnia District Newsletter'. The Editor is R.W. Bro. James M. Bell and it usually contains a

message from the D.D.G.M. of Sarnia District, R.W. Bro. Gary L. Atkinson, followed by a calendar of all forthcoming events in the district and a feature about one mason selected as the 'Mason for this Month'.

Several copies of a newsletter called '469 News' edited by W. Bro. David Heacock has been received by the Editor. Its aim is to inform members of forthcoming lodge events, progress of brethren and miscellaneous information relating to the craft. It is a one page newsletter and full of news of the brethren and events in the lodge and the district.

The Editor.

## **QUESTIONS AND ANSWERS**

**Question 1:** Can you tell me please why the Inner Guard in Grand Lodge is called a Grand Pursuivant?

**Answer:** The reason does not seem to be known for certain but when the Antients Grand Lodge was founded in 1751 it was always anxious to "go one better" than its rival, the premier Grand Lodge of England, and possibly called it Inner Guard a Grand Pursuivant, thinking that it sounded superior. In any case its first such appointment was in 1752 when William Lilly was given this title, as were all his successors up to the union of 1813. At this time the Antients were successful in having many of its practices carried over to the United Grand Lodge of England and that included this title in Grand Lodge.

This question was answered by W. Bro. G.N. Batham in the February, 1987 Summons of Quatuor Coronati Lodge, no.2076 E.R.

**Question 2:** Where did the Masters' (and Officers') Collars originate, and why?

**Answer:** By a resolution of Grand Lodge on 24 June 1727 the Master and Wardens of all private lodges were ordered to wear '...the jewels of Masonry hanging to a white ribbon'. This may be taken as the first regulation relating to what afterwards became the Master's, Wardens' and Officers' Collars. On 17 March 1731 white leather aprons lined with white silk were also specified for the W.M. and Wardens.

At this time, the 'ribbons' of the Grand Officers were blue, and those of the Grand Stewards were red, and their aprons were lined to match.

The word ribbon seems to have been interpreted rather loosely -perhaps because no particular width was specified, and early illustrations of Brethren wearing Masonic clothing seem to confirm that the ribbon was always quite narrow, sometimes no wider than a silken cord. Generally it seems that the ribbons (apart from the distinctions of colour, mentioned above), were strictly utilitarian, i.e., they were not at first intended as decoration in themselves, but simply as a means of hanging the respective jewels.

The first hint of the Collars as properly 'tailored' articles of clothing appears in *Le Secref des FrIllcs-Mllcolls*, 1742, by the Abbe G.L.C. Perau, in which he describes the clothing of the Officers, as follows (My own translation):

On Initiation days, the Worshipful (Master), the two Wardens, the Secretary, & the Treasurer of the Order, wear a blue Ribbon around their necks, *cut in the shape of a triangle* ...(My Italics). At the base of the Master's Ribbon there hang a Square and Compasses...The Wardens and other Officers wear only the Compasses.

Perau uses the word 'Cordon' which may be translated as 'cord' or 'ribbon', but his phrase '*taille en triangle*' (cut in the shape of a triangle) confirms the interpretation that this was a 'Collar', tailored approximately to the same shape as we use nowadays. As though to confirm his intention, he adds as a footnote:

It is not absolutely necessary that the Ribbon should be of the shape described here. I have seen them being worn like the Cordon (of the Order) of the Golden Fleece; that always forms a sort of triangle but it is not so exact as the one which I have described.

Obviously, there was no rule -and indeed no strict fashion -that was to be observed in this matter, but Perau's description in 1742 may be taken as the earliest evidence of the beginning of the Collar in its modern shape.

This question was put to and answered by the late W. Bro. H. Carr a Past Master of Quatuor Coronati Lodge, No.2076 E.R.

## **BOOK REVIEWS**

The following books are listed for your information:

### **THE FREEMASONS**

by Eugen Lennhoff. Translated by Einar Frame, London 1934 Reprint. A Lewis (Masonic Publishers) Ltd., 1978, pp.375

Although some of the views need to be updated in the light of more recent knowledge, it forms good basic reading about the development of European Freemasonry.

### **THREE DISTINCT KNOCKS AND JACHIN AND BOAZ**

Facsimile reprints of the English editions published in 1760 and 1762 with an introduction by Bro. Harry Carr, Masonic Book Club, Bloomington, Illinois, 1981, pp.377  
Masons and Masonry  
Edited by George Draffen of Newington, Lewis Masonic 1983, pp.198

### **MOZART AND THE MASONS**

By Prof. Robbins Landon, London (Thames and Hudson), 1982, pp.72

### **THE COLLECTED PRESTONIAN LECTURES 1961-1974 (VOLUME TWO)**

Lewis Masonic, 1983, pp.242