

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

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

It has been a great pleasure and a tremendous joy to have been the Editor of the Newsletter for the last seven years. My heartfelt thanks are extended to all who have helped in any way to nurture and sustain this publication, and particularly to those members who have submitted articles. Your Editor feels however as we enter the eighth year of operation that it would be advisable to consider the appointment of a new Editor.

The Newsletter has progressed from very humble beginnings to a sophisticated publication. The printing is now clearer and more legible and the binding and layout is of a much higher quality. The present printer performs all the manual tasks that used to be done by the Editor. The Newsletter therefore is on a solid footing, both from a production and from a financial point of view.

The suggestion of a change in the position of Editor is made because a new hand at the helm may provide a fresher, newer approach and so preserve the vigor and vitality of the Newsletter. Anyone interested in volunteering for the position should contact the Editor:

**David C. Bradley 81
Hillsdale Ave., West
Toronto, Ontario MSP 1G2**

THE VOLUME OF THE SACRED LAW IN FREEMASONRY

Masonic ritual represents, among other things, a pilgrimage begun in gloom and ended in glory. Man from infancy turns from darkness to seek the light, to seek more light, to seek further light. Light is a fundamental requirement for the health of his body, the well-being of his mind, the welfare of his soul. This inborn craving for light is a simple fact of human experience. Freemasonry has made of it a keystone for that vast arch of allegory, symbol and rite which supports the Fraternity's whole superstructure.

The Volume of the Sacred Law has come to be the chief symbol of that light; there are others, but this is the most important of all. At a certain stage of the journey all Brethren and Fellows must make, the neophyte can no longer suppress his craving for light and upon receiving it, for the first time in his Masonic career, beholds the radiance coming from that Volume of Sacred Law which Freemasonry keeps forever open upon its altars. He then learns, for the first time, that Freemasonry has Three Great Lights, but that the greatest of these is the Holy Bible.

The presence or absence in a Masonic Lodge of the Volume of Sacred Law is within itself a test of regularity. The Bible is not only a Great Light; it is part also of the indispensable Furniture of a Lodge. A regular Freemason may not lawfully sit, even as a guest, in a Lodge which does not open the Volume of the Sacred Law on its altar. Its presence there is as essential to lawful Masonic 'work' as is a charter or dispensation from some Grand Body of competent jurisdiction.

Until the Book has been opened in due form, a Lodge may not lawfully proceed to business; after the Book has been closed no transaction of the Lodge, as a Lodge, is binding upon its members.

Although the Fraternity insists upon the open Volume of the Sacred Law in the Lodge, it does not attempt to interpret the scripture to its membership. To prevent discord and the jar of sect against sect, it forbids under the severest penalties all sectarian discussion in its Lodge rooms. The Fraternity addresses such words as these to its initiates:

'The Great Light of Masonry is the Volume of the Sacred Law. Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Volume of the Sacred Law are found those principles of morality which lay the foundations upon which to build a righteous life. Freemasonry therefore opens this book upon its altars, with the command to each of its votaries that he

diligently study therein to learn the way of everlasting life. Adopting no particular creed, forbidding sectarian discussion within her lodge rooms, encouraging each to be steadfast in the faith of his acceptance, Freemasonry takes all good men by the hand, and, leading them to her altars, points to the open Volume of the Sacred Law thereon, and urges each that he faithfully direct his steps through life by the light he shall there find and as he there shall find it.'

On this broad platform, Freemasonry promotes friendships among right-thinking men of every creed, sect and opinion. Each is assured of complete liberty of conscience. All believers in the Ever Living and True God, however various their individual conceptions of Him may be, may join hands around the altar of the Fraternity. Modernist and Fundamentalist, Christian, Jew, and Moslem, meet there upon a common plane as Brothers all. Freemasonry is not concerned with what particular understanding any of them may venerate the Volume of Sacred Law providing it is venerated. It is only concerned that as each receives from it what he is capable of receiving that he does not try to obscure or distort the vision that may come to his Brother Mason.

A knowledge of the Volume of the Sacred Law and its place in Masonic history, jurisprudence and ritual is indispensable for all who aspire to true insight into the deeper significance of Masonic thought. In a broader sense, it may be said that familiarity with the Scripture is, in fact, essential to a well-rounded, moral, intellectual, spiritual and cultivated life. For these reasons, many Lodges have long made a practice of presenting to each newly made Mason his own copy of the Great Light.

By putting the Book of Books into a Brother's hand, Freemasonry seeks, in the strongest possible manner, to impress upon him the dignity and seriousness of the relationship he has assumed toward this time-honoured Fraternity. Good Brethren and Fellows innumerable, who have gone this way before him, have respected the Volume of the Sacred Law, have venerated it, have loved it, have found peace and comfort and hope and light and understanding within its blessed pages.

The above is extracted from the Grand Lodge of Scotland Year Book. It must be remembered however that, although this article only mentions the Bible as a Holy Book, there are just as valid Holy Books of other faiths professing a belief in a Supreme Being.

REWARDS OF MASONRY

Masonry provides all men an opportunity to do and become something that they could not otherwise have done.

Masonry has evolved a system of philosophy which is taught to all brethren and these teachings imprint upon our memories the excellent tenets of our institution. Through the practice of these teachings we all become better men, better citizens, better husbands, better fathers, better servants of God and of our fellow man.

Masonry does not claim to make men perfect, what it does is offer a way by which man can attain more spiritual perfection, with the help of other masons, than he would be able to attain outside the fraternity.

Being human, Masons suffer from human frailties, so if a brother chooses to improve himself or not depends entirely upon himself. We must not be disillusioned when we find that there are those who have not benefitted by their Masonic experience, but be content in knowing that for each of those who remain within our fraternity as Master Masons in name only, there are numerous others who through the practice of Masonry have raised themselves a step closer to the Great Architect of the Universe.

Outside the lodge there are some brethren with whom we cannot have social association as our brethren come from all walks of life, yet within the Lodge we meet on the level and all distinctions disappear. In the Lodge we meet a brother for what he is and not who he is, as every Mason comes to Lodge to share in the friendship and brotherly love that exists in our noble Craft.

Masonry is not a religion, but it does demand a belief in a Supreme Being. There is no standard of conscience for Masons nor a required interpretation of things spiritual. Masonry encourages tolerance, permitting a brother to believe according to his own conscience and not according to others. It leaves it entirely up to us to define and worship our God as we choose.

There is nothing in this world worth having that man can get without making a sacrifice. To obtain an education he must study. To win an election for a government post one must give of his labour, time and service to the political party that sponsors him and the community that elects him to that office. No Mason values his Masonry for what he gets out of it, but for what he can give to it. The rewards of Masonry are seldom seen and cannot be measured by material standards; they are rich in peace of mind and understanding, warm in friendship

and sincerity and as lasting as time itself. The rewards of Masonry are as abundant as each Mason will allow them to be, and only he alone can find them for himself through his work and dedication to Masonry.

Every Mason has a conception of the ideal which he hopes to attain and while each of us have different ideals, we all become better men and better Masons in striving to attain them. No man can teach another how to reach this attainment but he can teach him how to use his working tools to the best of his ability so that when his goal has been reached he can look back on his labours with satisfaction knowing that he has become a better Mason and has made a contribution to the Craft.

An address by R.W. Bro. J.A. Box, P.D.D.G.M. of Toronto District 5, and of Corinthian Lodge No. 481

THE APRON

From ancient days, the apron has been an emblem, a symbol, as well as part of a craftsman's working dress. It was worn by candidates in many ancient mysteries -Egyptian, Persian, Jewish, Indian, - and there is an echo of such usage in the wearing of an apron by the Church dignitary and in the Freemason's custom of wearing an apron at all times in lodge.

To the Speculative Mason the apron is first and foremost a badge, and, as he is taught in lodge, the badge of innocence and the bond of friendship. It was used as a badge by the guilds from whom English Freemasonry partly derived it.

'Badge' was a people's word in Shakespeare's day, and the idea of the badge was still quite familiar at the time when Anderson was preparing his first Constitutions. Shakespeare speaks of the nobility's true badge, the badge of faith, the honourable badge of service.

The Mason's strong, long, thick leather apron was easily recognized as the badge of his calling, and as adopted by the Speculatives, it became a symbol of a profound change in the attitude of society towards work, for the labour of hand and brain, once despised, is rapidly becoming the one badge of an honourable life.'It is evident that the Mason's apron was regarded at an early date as a badge and emblem of very great significance. At one time a Freemason's apron was thrown into his grave at his funeral.

When the first English Speculative Mason wore the apron, it was his one and only badge of Masonry. It was of skin, but somewhat idealized, being a white lambskin, suitably dressed. Such, essentially, is the Free-mason's apron of today, but the amount of ornamentation sometimes obscures that fact. The earliest aprons had no decorations of any kind, not even ribbons, and certainly no tassels, rosettes or levels. It was the replacement of the strings by ribbons which is supposed to have suggested, more or less accidentally, the addition of the tassels in the relatively late period 1827-41. The ribbons passed under the bib, or flap, went around the body, and were tied in front where their decorated ends hung down, as clearly shown in old portraits, and in the course of time led to the idea of permanent tassels.

It is not known how rosettes came to be added, but a likely suggestion is that they were adopted as a means of distinguishing the grades of the brethren. The love of ornamentation was possibly another factor. Contrary to what has been written on the subject, it is difficult to see how any symbolic meaning could originally have attached to them. The earliest aprons with rosettes in the Museum at Freemasons Hall are of about the period 1815.

An apron is given to an operative Mason as a real necessary article; to a Freemason only as a symbol. If the apron of an operative mason becomes dirty, this is mostly a sign of his praiseworthy industry; but when the Freemason does not keep himself morally pure in all his actions, he stains the pure white of his apron to his own disgrace. A Masonic apron is made of common white leather, and no brother is allowed to appear in lodge without one; it is intended to remind him of purity of mind and morals; white among the ancients being considered as an emblem of the purity of the soul. Those brethren who prove by their active benevolence and industry that they are worthy, received promotion in the Order, and their aprons have proper decorations for each degree.

The apprentice is respected in every lodge as a brother equally as much as an older member, and he has not, as might be supposed, any especially derogatory work to do. He learns Masonic wisdom as far as it can be taught in the first degree, and he is, therefore, called an apprentice. His clothing in the lodge is very little different from that of the others; and the older brethren dare not place much value in their being able to wear an ornament or two more than he does.

Author Unknown

THE DOVE - EMBLEM OF THE DEACONS

In Great Britain, prior to the Union of the two Grand Lodges in 1813, the 'Emblem' of the Deacon was the figure of 'Mercury'. True, Mercury was emblematic of a messenger, however, in Roman mythology, Mercury was the God of merchandise and protector of traders and thieves. After the Union, the emblem changed from the figure of 'Mercury' to 'The Dove'. It is suggested that the change of emblem took place to eliminate possible future controversy. Certainly there is no record of controversy with The Dove.

The Dove in ancient symbolism represented purity, innocence and peace, and has in many ways been regarded as a messenger. The first Dove sent forth by Noah, from the Ark, returned with its message that the waters had not subsided. The second Dove's message was that the waters were receding and the trees were showing. The third Dove did not return which revealed to Noah the implied message that the flood was ending enabling the bird to return to its natural habitat.

The Dove was an agent at the creation and hovered over the retreating waters. It became the harbinger of peace to Noah. The Dove with an olive branch in its mouth, and encircled by a rainbow, formed the striking and expressive symbol of peace. Since that time Doves have been used to carry messages in war and peace and the rainbow is still symbolic of the flood that God created to punish the wicked of that generation.

The Deacons both wear the Jewel of The Dove bearing an olive branch in its beak. Their duties are clearly defined in the ritual, and are primarily to attend the WM, and assist the Wardens in the active duties of the Lodge. The JD is situated at the right hand of the SW and his duty is to carry the messages and commands of the WM from the S to the JW, and to see that the same are punctually obeyed. The SD is situated at or near the right hand of the WM and his duty is to carry the messages and commands of the WM to the SW and await the return of the JD. The Deacons, like the Doves are the messengers of the lodge.

The Deacons always square the lodge and move about with confidence and authority, carrying their wands, the badges of their office, at an angle of forty- five degrees, grasping it about one third from the top and ensuring 'The Dove' at the top of the wand is right side up (as in flight).

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

FREEMASONRY AND TOMORROW

You cannot escape the responsibility of tomorrow by evading today. Our Order recognizes that each man, in his own way, is a builder for tomorrow. Every Brother realizes and accepts this responsibility and focuses it on two levels, personal and universal. Individually, it is man's duty to become a better man. Every day, universally, it is his obligation to work toward implementing the morals of our Order in the real world. This is not an easy task, yet it is essential for the survival of mankind because our Fraternity goes beyond the local and sectarian. Masonry embraces man's infinite variety and yet finds in this diversity a meeting ground on which a new and better Order can be built. Individually as well as universal, the ideals of Masonry, are the key to tomorrow.

Ethically, for instance, we do not exist to compete with any religion, nor do we exist to be an imitation or an echo of the church, the synagogue, or the mosque. We offer no alternative plan of salvation, nor any hope of heaven to a man simply because he takes the title 'Mason' and has his name entered upon our roll books. We exist to teach morality and ethical living. Whether a man be a Christian, a Jew, a Moslem, or none of these, we teach him something about honesty, justice, brotherly love and duty.

We exist for the purpose of furthering world brotherhood and understanding. We do this by providing a fraternal, benevolent, ethical society where men of good character and goodwill, whatever their race, creed or politics, can meet together in harmony and understanding, and work to become better men in a better world.

The true Masonic creed embraces only two points: monotheism and immortality. We assert that the Architect of the Universe is one GOD. He is the Creator; Father of all men.

We also affirm that there is a life after death for man. His spirit will survive the grave. There are other teachings expressed or implied in our degrees, such as human responsibility, divine judgement, and the coming of a new order based on love and righteousness.

Yet; all our teachings are such that men of no particular religious creed or member of any monotheistic faith can find common ground and make common cause. We exist to further the cause to human progress. To accomplish this we work to free human thinking from prejudice, ignorance, superstition, and

dogmatism. We strive to achieve free men in a free society, untrammled by the tyranny of religious bigotry, political oppression, intellectual shackles, or censorship.

One of the most significant things about Masonry is its universality. We place no man made barriers or sectarian qualifications between a Master Mason and the highest degree of our Order. Any man who comes to us has the same opportunity as any other to receive the light and benefit of all of our degrees. This is the way Masonry has always been and will always be.

Masonry has a valued and needed contribution to make to our world. Freemasonry has something special to give to the good men who come to us seeking to become better men. Masonry is an organization that builds character. We have a method of instilling the love of virtue and duty that is unexcelled. Even as the Symbolic Lodge is the high school of morality and virtue, so is the higher degrees the university of character building and moral living. After a man has been a Mason for awhile, he ought to think better, act better, if he does not, it may be that he is not serious about Masonry, or the Masonic institutions of which he is a part are failing in their appointed tasks. The lodge has its failures, but so does the church, the synagogue and the mosque. Nothing is gained by accentuating the negative. Instead of pointing to men who do not measure up to Masonry, let us look at the many success stories in Masonry. There are many Masons who could stand and say, 'I am more honest, more truthful, and have self-control tonight because of my study and practice of Freemasonry'. Many could testify that they are more broad minded, more tolerant, and more reasonable because of the teachings of Masonry. We certainly have something to give to the individual man.

We also have something to give to the world. As Alfred Pike said, 'And if men were all Masons, and obeyed with all their hearts, her mild and gentle teachings, that world would be a paradise; while intolerance and persecution make of it a hell. For this is the Masonic creed: Believe, in GOD's infinite benevolence, wisdom, and justice: Hope, for the final triumph of good over evil and for perfect harmony as the final result of all concords of the universe and charitable as GOD is, toward the unfaithful, the errors, the follies, and the faults of men: for all make one great brotherhood.'

Today we are privileged to continue this Masonic tradition. Through our pursuit of the Masonic universal ideals, we can build a temple of tomorrow in which all men will meet as brothers, live in peace, and prosper in freedom.

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

DO WE NEED EDUCATION

The title is not a question but a statement of fact.

When we first became Masons we find that we must learn the answers to certain questions. So we do. Just why we have to learn the answers is seldom explained at that period. Nor do many ever ask why they are required to do so. Sometimes the ones they ask do not know, even though they are teaching those catechisms. All that can be given for an answer is that 'everyone has to do it'. It appears to be a part of the process of becoming a Mason - so lets do it and be done with it.

Finally the job is done, the congratulations and handshakes over. He, the candidate, is now a Master Mason ready to 'travel to foreign countries, work and receive a Master's pay'. Sounds good, doesn't it?

But what on earth does it all mean? Our new made 'Master' rises next morning, goes off to his usual job and does the same things in the same way as he did the day before. So far as the world about him is concerned, nothing has happened, nothing has changed. So what does all that stuff he spent so much time and effort on amount to?

After a few days pass the novelty has worn off, the strain of memorizing the catechisms is gone and he begins to take his new status as a matter of course.

Well - why not? He goes to his new Lodge now as a regular member. He listens and bits and pieces come to mind, some as he heard them during the degrees and others were in those lectures he memorized, only just where those words fitted has already begun to slip from his memory.

What difference does it make anyway? Since he was raised no one has asked him any of those questions, so why bother about them. Now our new brother is well on his way to becoming a really full fledged Master Mason, 1987 model. All that remains now is to forget to attend Lodge and to hold off paying his dues, until he is warned that he is about to be suspended. Now he is just like so many of our membership today.

What is wrong with him, anyway? We didn't promise him instant success in business or public acclaim. Nobody told him that the world would roll over

and play dead when he snapped his fingers. No fancy promises, no instant anything. In fact, when he passed through the doors of the Lodge, even for the first time, HE was the one who made promises! And each time he took an obligation he made still more promises.

Suppose, since he doesn't come to us, we go to him and find out something about his feelings. There is plenty to be learned because HE is manifesting his dissatisfaction, displeasure, disillusionment or other feelings in this one practically universal way -that of not appearing at Lodge Meetings?

Some, of course, have good reasons. The nature and demands of their occupations make attendance impossible. Others will make excuses, but we do not want excuses! We want reasons and many will offer excuses to cover up the real reasons, which they do not wish to disclose, for fear of embarrassment. Some will come right out and lay it on the line and most of the answers will be the same, 'What has Freemasonry done to let me know what it is all about?'

And --what have we done? We spend less than three hours in conferring all three Degrees. We oblige them to put a lot of time into memorizing their lectures, mostly with instructors who go to great pains to see that their recital is letter perfect, but almost always with no explanation given as to their meaning. In fact, many Lodges assign themselves, with the recollection of those lectures still fairly fresh in their minds. Unfortunately, they know no more about Freemasonry than their pupils. Still the Masters apparently believe, that by some sort of osmosis these officers will acquire a greater knowledge of the intricacies of the Craft by the monotonous repetition of the catechetical interrogations.

Now that we have followed the new Brother through his degrees and instruction, let us see what his lodge has in store for him.

Now is the time when he thinks he will really learn something. Does he get it? Wait and see. It being the month after he was raised, a First Degree, is scheduled. He watches with interest because he now can see what he could not before. But it is still much the same as he remembered it. The next thing he knows, Lodge is closing. He has his share of the refreshments, a bit of chitchat, he asks someone why a certain thing was said or done. He gets some sort of vague answer, maybe two or three, all different and so he goes home. Next month, Second Degree. What is all that stuff about Columns, Architecture and all? He is not particularly interested in Doric, Ionic, and Corinthian. He gets bemused by Jephtha and his battles. He asks a question and is referred to the Grand Lodge Library. He consults the list of recommended books, orders one and when it arrives he reads it through. A fine book, well written, by a scholarly author who drew freely from the works of Roman, Greek and Hebrew writers,

and rather than alter meanings by possibly faulty translations, quotes them in their original languages. Liberal quotations from contemporary French and German research records, also in the vernacular, all very helpful in clarifying certain murky statements.

Of course, anybody can read ancient Greek and Hebrew, it is mere child's play. The only trouble our friend has, is with the author's own English. He turns back to the title page in search of the publication date, to find that the book is nearly a century old! Written in a time when the more syllables a word contained the better. However, in those days, the reader, in the privacy of his own library, could tip-toe over to his Webster's Unabridged, extract the definition of a word that the author had dredged up from the Lord knows where, and later use it himself to impress his auditors with his own erudition. I will readily grant that the author's use of English was exquisitely correct but a large part of his expressions have gone out of present day use.

Furthermore, much of what was then accepted as fact has since been proven to be the assumptions of earlier writers, who having no solid basis in authenticated records, used their own imagination in an attempt to give Freemasonry an antiquity and a dignity for which it has no need.

Our inquiring brother, having wondered through a ponderous mass of sesquipedalian verbiage and meaning-less paragraphs printed in characters no more intelligible to him than Egyptian hieroglyphs, finally gave up and returned the book. Unfortunately, some of what he read stayed with him, leaving him with a mass of discredited information and an utter distaste for further investigation.

He once more returns to the Lodge in the hope that closer attention will reveal something he has thus far missed. Month after month he goes listening to the ritual and learning nothing new. Finally, he does what so many others do. He just goes when the Master Mason Degree is to be worked. He, like his uncomprehending brothers, waits for that moment when the startled reaction of each candidate gives him a chance to laugh.

To laugh! What a tragedy! To find amusement in the most solemn moment to be found in all the degrees Freemasonry has to offer. But, can we condemn him for it? Can we honestly criticize him when he has no comprehension of what was being portrayed? That the candidate, as he himself once did, represented the man who sacrificed his most precious possession rather than betray the trust bestowed on him?

Brethren, the man who laughed is not at fault. The real fault lies with those who know the lessons Freemasonry teaches. Those who know and remain silent! In the Fellowcraft Degree stress is placed on two lessons, Charity and Education. The true meaning of Charity is Love! It has nothing to do with dropping a dime in a blind man's cup. It more properly denotes the sharing of what we have in abundance, with those in want by supplying their needs, out of the fullness of our love for them. One of those things to be shared is Education. Education has a truly miraculous nature, one which material objects can not possess. That miracle lies in the fact that we can give away all the knowledge we have to others and in the end have all we gave and often more. Education in Masonry is what thousands of our Brethren need. There are all too many in this world who wear with pride the insignia of our Craft and yet do not dare visit another Lodge because they could not qualify themselves for admission. This situation is intolerable, disgraceful. Freemasonry does not demand that all members be highly educated. A multifaceted organization, it is capable of serving the needs of men in every walk of life. In its origins, it was composed of largely illiterate men, education being reserved for the few in high places. Yet out of such as these, came what eventually developed into our present institution.

Our present weakness lies in too great a reliance on the instruction given during the working of the degrees, of which few men gain even the slightest amount. What we need will not be obtained overnight. First of all, an adequate system of instruction must be planned and this will not be easy. A course in the history of Masonry, starting with the first authentic records and a careful screening out of the many fables and falsities which have persisted for so many years, would be necessary.

An account of the persons known to have made actual and valuable contributions to the development of the Craft, before and during the transitional period in which the Lodges abandoned the original form of a primitive trade union composed wholly of men employed in the various branches of the stone-worker's craft until it eventually became the purely speculative organization in which the stone-mason played no more important part than did a scientist or a shoemaker.

Sufficient records exist to show how these changes occurred and to tell of the men whose influence moulded the Lodges into a semblance of their ultimate form. Then would come the names of the most outstanding persons whose vision perceived the direction these independent transitional bodies must take to weld them into a society with a centralized governing authority with a uniform code of laws regulating procedures and behavior of Lodges and individual members.

The emergence of ritualistic teaching, the resultant tri-gradal system of advancement of the neophytes is a subject which would be difficult for many men to become interested in unless the symbolisms and philosophies were presented in a simple easily assimilated form in which the student who enjoyed these topics would be stimulated to proceed further on his own and yet leave the less ardent one with a good working knowledge.

Masonic Law, its differences from Civil Law and the causes of the differences; how the system of Masonic jurisprudence came into being, although closely related to Grand Lodge History, is a division which requires special attention as it affects in some way the conduct of every Mason.

The foregoing paragraphs by no means sum up the entire story of our fascinating association. The task of concentrating the contents of each, rendering them palatable to the average man and making them so stimulating to his mind as to make a course worthwhile would, of itself, require a talented group to assemble and at its completion would be but the beginning. A team of dedicated brethren would have to learn all these things and be prepared to present them interestingly, ready to answer correctly, any questions that may be put to them. Places in which to hold these courses would be necessarily of great importance as the instructors would have to cover the entire jurisdiction.

The task of publishing the plan would be-monumental. To overcome the indifference of men who have become settled into their comfortable little ruts where they can go along in utter comfort, content with the feeling that for so long their ways of practicing Masonry has served them well, they would resist with vigor, any attempt to change them would require a persuasion akin to blasting powder. Certainly the process would be painfully slow.

For too many years Masons have laid aside the emblems of Craft Masonry in favor of those of the so-called 'higher degrees'. What I have to say here is not intended as a criticism of those bodies. They do play important roles in bringing Masonry before the eyes of the world. By their peculiar relation to the Symbolic Lodges, they are enabled to do many things that could not otherwise be possible. Their humanitarian activities do nothing but enhance all Masonry in the regard and respect of a world that knows nothing at all of Freemasonry, other than that it is a 'secret' society. With all the hospitals, the funds for the treatment of many diseases, the assurance that these services are open to children of all races, colours and creeds and without cost to their parents is undeniable even by Masonry's severest critics. But, to the average member of the Craft, the gain is something else. The lessons taught in all their degrees and orders have already been presented in some parts of the first three degrees, but

to the uninstructed or poorly taught Masons, they are unperceived and when those same lessons are presented in the collateral degree they still fail to make a lasting impression. To the man who understands the lessons of his first three degrees, the later presentation of them, in a different guise perhaps, proves to be a pleasant and enlightening experience. Simply put, all these higher degrees are variations on the themes which were first played out in the Lodges as the original composers wrote them. But how is the average Mason to discover these facts without being told? That question brings us right back to the beginning of this discussion. Are we to go over the same ground again? Yet again? Or should we stop talking and DO something about it?

Anyone can tell that a project of this size will cost a lot; in money, planning and action. It will take many men, dedicated to the purpose and willing to put all their available time into it. It will not be like the rod of Aaron, that is said to have budded, blossomed and brought forth fruit in a day. More it will resemble the effort of a small harbour tug butting her nose against the side of a vessel many times her size. For a time it seemingly has no effect, but, relentlessly driving, confident that it can be done, the huge mass begins to turn, slowly accelerating until the great ship is headed for the open sea and a new destination.

There is much in this simile which compares with the situation of Freemasonry today. Like the ship, Masonry has tremendous power within itself. Tremendous inertia! Newton defined the two opposite attributes of inertia; of a body at rest to remain at rest; and of a body in action to remain in motion. In either state, the greater the mass the greater the resistance to change. But as the persistent effort of the tug-boat finally imparts its motion to the ship, so can the persistence of a comparatively few earnest men overcome the resistance of complacent Masons to efforts to shake them out of their suspended animation to make them realize that there is far, far more to being a Mason than wearing a lapel button and having a paid up dues card in their wallet.

We need so many things that are lacking, beyond the need for education. In British Columbia, what are our brethren in the eastern part of the province doing? What is going on in the Lodges in Revelstoke, Prince George, Stewart or even those of our own District? We have no easy way of knowing. There are Jurisdictions in our country where monthly papers of one sort or another are published, giving to all the news of what is being done in Lodges or in Districts, tying all the Masonic bodies into one large family where the prosperity of one is the happiness of all.

What are we Masons doing in this same time? Such few as get out to Lodge at all gather there quietly, almost furtively. We meet behind closed doors,

go' through all the necessary motions and go home. Who besides ourselves even knew we held a meeting? Or even cared? We never advertise our activities, do we. Are we ashamed to let the world know that we exist? Why do we not let the world know about us? We have nothing to hide.

Oh! Here it is again! You do not know what to say? You do not know what is to be kept secret and what is not? A properly informed Mason could keep a group of non-Masons interested by the hour, telling them about Masonry, and never give away one little secret. So why be so cautious, so mysterious? Well, here once more appears the need of education. When we know what to avoid and know something of the aims and purposes of Freemasonry we can pull the Craft out of the shadows and into the light where it can be seen in all its beauty.

No matter how we twist and turn we come face to face with the fact that we need an education. An education in Masonry. Not just to be able to mouth the lines of ritual work, that can be done - and often is - by anyone and without comprehension.

Maybe it was easier, two centuries and more ago, when men grew in Masonic knowledge as Masonry itself grew. But even now with all the growing done, we can do it without strain. Since none of us can claim to know all there is to know on the subject, a frank admission 'I do not know', backed up by convincing proof that other questions can and will be answered correctly, can do no harm and may even help convince a possible member that there is a place for him in the ranks of Freemasonry.

R.W. Bro. W.E. Taylor of Britannia Lodge No. 73, Victoria, B.C. had modified a lecture taken from a book published in 1983 in Bremen, Maine, U.S.A., which was written by W. Bro. L.C. King entitled 'Clap and Cheer'.

THE FOUR GIFTS OF MASONRY

Masonry gives to every man four great gifts which will stand him in good stead all his life. Nor are these gifts lightly given. One can receive them only through dedication and hard work over a considerable period of time.

Our Fellowcraft degree admonishes us to make the Liberal Arts and Sciences our especial study. In so doing, a Mason acquires the first gift of **Knowledge**. By applying his knowledge to everyday situations, he receives the

second gift of **Understanding**. A wonderful bonus is added when Knowledge and Understanding come together in the form of **Wisdom**.

Throughout the various degrees in some measure or other we are admonished to practice the third gift of **Love**, or 'Agape' as the Greeks called it. This is a genuine concern for one's fellow men which is far above the more mundane meaning of the word so widely misused by the masses of humanity.

The old Indian adage of 'never judge another man until you have walked a mile in his moccasins' serves to introduce the fourth gift of **Compassion**. A truly loving heart will have a deep empathy for any person who sincerely needs help.

The wise King Solomon, when offered any gift he might desire, chose an understanding heart, for in that phrase is summed up the four Great Gifts of Knowledge and Understanding, Love and Compassion. The cultivation in ourselves of such attributes can lead to inner peace, happiness and self-fulfillment so that life may become for us, and for those who know us, a joy and a blessing.

Written by V.W. Bro. James Johnson, Grand Organist of the Grand Lodge of Canada in the Province of Ontario, and a Past Master of University Lodge No. 496.

THE LODGE SECRETARY

In July 1968, Vol. 26, No. 7, of The Tracing Board, a monthly bulletin of the Grand Lodge of Saskatchewan, A.F.&A.M., a skilled learned brother, Rt. Wor. Bro. E. Morell wrote: 'Your duties are to keep a record of the proceedings proper to be written, collect all monies, pay them to the treasurer, and issue summonses for the assembling of the brethren'. A very concise statement in a few words, but it doesn't begin to convey the magnitude and scope of your duties. You, brother secretary, are the business manager of your lodge. **If** you do your job faithfully and zealously, then you are about **50%** of the lodge. There is no more important person in the lodge than the secretary. You don't rate as high as the Master, Wardens and Treasurer, but you will probably do more work for the lodge than all of them combined.

My researches would seem to bear out that very little has been said in fraternal publications about the duties and responsibilities of a Craft Lodge Secretary since that date until the advent of that beautiful book, 'Meeting the

'Challenge' published under the authority of the Grand Master of the Grand Lodge of Canada, A.F.&A.M. in the Province of Ontario in 1976.

There seemed to be a space of eight years during which time, to the best of my knowledge, very little appeared in print to bring a greater awareness of the role of the lodge Secretary. I believe that the big breakthrough came when our own Grand Lodge held the first seminar for lodge Secretaries in July 1981. It was a most rewarding experience, I know, I was there. Since that date there were other seminars, July 1982 (Toronto), April 1983 (Ottawa), July 1985 (Toronto) and July 1986 in Toronto, a special meeting of special interest to lodge Secretaries on 'Effective Communication', by V. Wor. Bro. Norman Buckingham.

These seminars were designed to give lodge Secretaries a better understanding of how our Grand Lodge functions and why it is so essential that Secretaries become better communicators. It is my opinion that the average member of a lodge knows very little of the magnitude of the duties of a Secretary. Having said that let me enumerate some of the responsibilities.

Preparation and mailing of the summonses, maintaining an accurate record of all meetings, collect all dues and transfer them to the Treasurer, issue receipts and membership cards, ensure that lodge membership records are updated, correspondence, in-coming and out-going, Grand Lodge reports, hand out Committee of Inquiry forms, notification to applicants after the ballot for initiation or affiliation and advise them of the date to appear in lodge, remissions, suspensions, demits, petitions for membership, accounts payable; insurance, benevolence, inventory of securities, dispensations, amendments to lodge by-laws, attend board, district, corporation and other meetings, reporting to Grand Lodge of the death of a Grand Lodge Officer and holders of William Mercer Wilson Awards, etc., etc., etc. In some lodges he is also ex-officio member of every committee and there are many, in my lodge there are fourteen who meet from time to time. As one-liners many of these responsibilities are not always measurable in terms of time and many may be necessary in any one month, depending on time of lodge year, requiring several hours every day. I said in a previous article 'What motivates a Secretary to stay in office year after year? ? ? I am sure it is not the honorarium'. Scary isn't it ! ! ! But look at this philosophically, if you have the courage, dedication, commitment and love for the Craft and you feel you have the potential to be a secretary and 'Meet the Challenge' in the light of what I have just described I can assure you that you will find this to be a most rewarding experience in your Masonic life regardless of the honorarium. There is one point that I would like to make and that is that any brother contemplating to assume the office of Secretary must give this matter very serious consideration. You must discuss this with your family, you

will need their support and understanding, you may have to sacrifice some of your family and social life because on lodge nights you **must** be there unless you have a good Assistant Secretary who will take your place.

In my estimation a lodge Secretary is indeed a rare breed, I know many brethren who said to me 'I wouldn't touch that job with a forty-foot pole'. So you see it is a challenge every day because you never know what is going to come in the next mail, but someone has to do the job.

Let's look at another aspect of this office, remember that in your capacity you are next to the Worshipful Master your work is a sacred trust and completely confidential. You come into contact with the members of your Lodge more often than the Master, and have an opportunity to be a friend-maker and a promoter of harmony. You have the personal contact with the candidate before he receives his initiation and also during the ceremony when he signs the by-laws.

You in turn leave upon your lodge the imprint of your personality. Into the growing body of lodge tradition, with its colour, its character, its personality, goes something of your character. Further, depending on your skill and ability, the reputation of your lodge in your jurisdiction may be enlarged and extended. Be faithful to your task, your inclination to Freemasonry in general, and your lodge in particular will induce you to discharge the duties of your office with fidelity and by so doing you will merit the esteem and applause of your brethren and you w

Thank you for taking time to read this, my humble submission of my personal impressions of ill also Meet the Challenge of this important off ice.
this important office.

Submitted by Bro. N.S. Mahara, Secretary of Lodge of Fidelity, No. 231.

THE SECRET OF THE THIRD DEGREE

My brother, this evening you have completed your three degrees. Your lodge has little left to tell you. But don't be lulled into a false sense of confidence. There is ritual, and the legend told this evening in which you found yourself a surprise participant is an unfinished one too, for with Hiram, we're told, died his secret. We know that this could not have been really true, there were three Grand Masters, so the others must have shared those secrets, but the legend tells us that they were lost by Hiram's untimely death. Were the true secrets lost inasmuch as they were

dependent upon, the three? Was Hiram perhaps the only one in possession of some final link? No, the difficulty is more subtle than that. You see, none of us, nor Hiram, the centre of our legend, has yet completed our life. We have not yet died. Just as we must try to imagine the true secrets of a Master Mason, we must try to imagine the secrets which complete this life. I have neither crystal ball nor clairvoyance, but this is the perennial task of architects and Master Masons, to lay plans for an edifice that has never been, to plan a life that has not yet been lived, to achieve a destiny that is not yet ours! Only in Craft Masonry is the story properly ended with no end. It would be an error to end it, for its end has not yet been written!

Labour is the lot of man, and it is our lot to labour onwards, planning with the tools that are given us: the Volume of the Sacred Law, the lessons of our parents from childhood, the working tools of our Craft. Our role is to change our lives from rough ashlar to perfect ones, knowing that we will never complete the task. But it is not our task to labour thus alone: our brother's are here with us, sharing the load.

When I made application to join the fraternity, something deep in my soul made me think that perhaps I was on the brink of sharing one of the great secrets of the ages. I was not disappointed - what I learned was that there is no panacea, but there is honest labour and that in working towards perfection there is joy, honour, fraternity and personal freedom. There is no labour on which we are so free to work as the knowledge and improvement of ourselves.

The lesson of the third degree is that in looking towards our inevitable ends, there is no final solution except that most important of all human studies - the knowledge of ourselves, and the knowledge that the Great Architect has planned sufficiently for us. Just as the death of Hiram Abif threw the workmen into confusion for the want of the plans and designs which he had customarily supplied them, so would we be thrown into confusion without the plans and designs laid for us by the Great Architect of the Universe: but be assured, my brethren, that those plans are not so easily lost - they are found within us, and as such our job is to search diligently for them.

The missing secret is right before our eyes: it is that our task is not complete, that we must continue to search to try to perfect ourselves and not expect ever to reach our goal.

Great Architect, grant that we may accept our task: to search for the missing secrets in our lives, not to be given to us by another, but to be found within ourselves where You have hidden them from easy view.

Masonic education presented by W. Bro. Wm. M. White, Jan. 15, 1987, on the occasion of the raising of Bro. E. Dixon Winder to the Third Degree in Oakridge Lodge, No. 708.

AN EAR OF CORN NEAR A STREAM OF WATER

One of the most significant symbols of our beautiful Masonic ritual is almost casually referred to in the Fellowcraft degree, passed over, and never actually mentioned again as the candidate progresses to the attainment of a M.M. certificate.

In the Fellowcraft degree the Brother is given an explanation of the signs, etc., including the P.W. and the P.G., the 'word' is depicted in a Fellowcraft lodge by 'an ear of corn near a stream of water'.

This seemingly insignificant **ear of corn**, however, a most important facet of Freemasonry. Let us establish at the outset however, that 'corn' in this instance means 'grain' or more specifically **wheat**. Not only is it an important facet of Freemasonry, but it was probably the greatest essential element in the formation of society as we know it.

Picture if you will a nomadic tribe moving camp from place to place, all possessions held in common, searching for grass and wild wheat on which to feed their flock of sheep and goats. Such was man's existence for thousands of years.

Around 8,000 B.C. came the largest single step in the ascent of man - the change from nomad to village agriculture. What made that possible? An act of will by men, surely; but with that, a strange and secret act of nature. According to Bronowski in his book 'The Ascent of Man' a new hybrid wheat appeared in the middle east at the end of the ice age. It happened in many places. A typical one is the ancient oasis of Jericho. This wheat, a cross between goat grass and wild wheat combined the fourteen chromosomes of the one with the fourteen of the other to produce 'Emmer' with twenty-eight Chromosomes. This hybrid was able to spread naturally, because its seeds were attached to the husk in such a way as to scatter in the wind.

More surprising, there was a second genetic accident. 'Emmer' crossed with another goat grass and produced a still larger hybrid with forty-two chromosomes, which is bread wheat, Now, has evolved an ear of corn which is

so tight and heavy that it falls exactly where it grew. Suddenly man and wheat have come together. Suddenly wheat and the ancient sweet-water oasis springs such as that at Jericho, which have been running since time immemorial have come together. Suddenly man put his hand on plant and animal and, in learning to live with them, changes the world to his needs.

So evolved society, rules of order, laws, maths, surveying and morality. Indeed, the maths employed in the division of land have taken us into modern day sciences, computers and the exploration of space.

The P.W. in the Fellowcraft degree is said to denote 'Plenty'. Its basic meaning is 'stream in flood', and where there is water in the middle-east, there is plentiful harvest. Hence the symbolic representation of 'an ear of corn by a stream of water' is, by association, a natural one.

We can readily see then, Brethren, that most of the qualities of the teachings of Masons today are borrowed from the outside. Why not!, when today's grain is probably worth more than gold; as witness our recent grain handling problems. Freemasonry, however, is not only pure gold, but a living breathing entity. Could it be then, Brethren, that the symbolism intends us to see ourselves as a growing ear of corn nurtured by the water of life and the teachings of Free- masonry, to a greater understanding of our physical, intellectual and spiritual qualities, destined to ripen, prove fruitful to ourselves, and be as the bread of life to others? Could it possibly be that this is one of the 'Secrets' of Freemasonry?

An address given by R.W. Bro. G. Hinchliff on his official visit as D.D.G.M. of Toronto District 7 to Peel Lodge No. 468.

ATTENDANCE AND MEMBERSHIP

SOME PRINCIPLES OF LODGE MANAGEMENT

In 1948, almost 40 years ago, Grand Lodge, under the leadership of M.W. Bro. J.P. Maher, issued a pamphlet entitled 'For the Use of the Master of the Lodge'. At that time Grand Lodge was seriously concerned about attendance at the regular monthly meetings of most Lodges. War veterans had joined Masonic Lodges in unprecedented numbers, but evidently without any appreciable increase in regular Lodge attendance. You would think the regular attendance of members would have increased with such a large influx of members. Not so.

Note that the issue is not the number of Brethren in Lodge, but the regular attendance of the members of Lodge.

Grand Lodge studied the situation and concluded two things may have happened. First, the initial enthusiasm of newly-admitted members may have waned. Second, the drop in regular attendance may have been a reaction to the dullness and monotony of so many badly planned meetings.

Further, Grand Lodge identified the failure of the Lodge to plan its program sufficiently in advance as the foremost reason for poor Lodge meetings. Also, the W.M. and Officers of the Lodge could be faulted for lack of proper organization in the conduct of the social hour. They cited unnecessary delays and too many speeches which are too often inappropriate and poorly prepared.

Also blamed for poor attendance were unnecessarily long Lodge meetings, which dragged on unnecessarily, resulting in Brethren not getting home at a reasonable hour. Time is often lost in prolonged and unnecessary discussion of items of business, items often of little or no interest to members or items dealing with details better ironed out by the Master and his Officers before the meeting.

Another turn-off identified in this study is the failure to give as many members as possible, especially new ones, an opportunity to do some floor work or to serve on committees. An involved member is more likely to be an interested member. Hopefully, the Mentors Programme properly understood and effectively executed can assist in resolving some of these problems.

The report further suggests that no evening meeting last beyond 10:30. The W.M. is urged to: open Lodge promptly; organize meetings well in advance so as not to lose time in discussing business; avoid taking too much time reading the minutes; limit the reading of applications for membership to giving the name and two sponsors of the applicant; curb unnecessary discussion of details of business; move and second motions promptly; put the motion to the vote if no one rises within a short interval after calling for discussion (a few words of explanation by the W. M. may occasionally be required, but avoid long explanations on every item of business); prepare for balloting before the meeting begins; conduct degree work with a lively pace, but the degree should not be hurried lest the candidate fail to appreciate and understand what he is receiving. While some Brethren may be critical about ritual that is delivered less than word perfect, remember it is the sincerity and meaning behind the delivery that will impress the candidate.

Time can be saved by knowing your floor-work. Work should be allotted well in advance. The Deacons should know what to do and do it. Rehearsals should be held as frequently as necessary. Avoid conferring more than one degree at each regular meeting if it is going to unnecessarily prolong the evening. Time is often lost in calling on many visitors and members for contributions to 'the good of the Craft'. Do not let the meeting drag and be spoiled with unnecessary speeches. 'Call off' the Lodge only when absolutely necessary. Use the period immediately **following** the meeting to socialize. Organize the social hour well without unnecessarily prolonging it by many speeches, but give the speaker enough time to develop his message. Strictly limit the time spent giving toasts.

In the conduct of the social hour in the banquet room, for example, two minutes should be enough to propose a toast, certainly no longer than three minutes, with five minutes for the reply to the toast. The introduction of a speaker should be similarly limited, the main speaker taking no more than fifteen, at most twenty, minutes to deliver his message. Call on speaker as soon as possible in the program, preferably not late in the evening. Let the words of appreciation be few and give advance notice to the one thanking the speaker so he can be prepared. Close the evening soon after the main speaker has finished. As a general rule, if you close your social hour as soon as the main speaker has finished you will make no mistake. Let simplicity and consideration for others be the chief characteristic of the social hour.

To summarize, attendance seems to depend upon careful and efficient organization of meetings well in advance and knowing how much time will be involved. The point is simply that the brethren will turn up if the meetings are interesting, instructive and enjoyable.

These were the recommendations of the Board of General Purpose of Grand Lodge almost forty years ago. They impress me as relevant today. They bear the mark of wisdom.

Submitted by W. Bro. Claude Brodeur of University Lodge No. 4-96

QUESTIONS AND ANSWERS

Question 1: What is the origin and significance of our procedure with regard to money and metallic substances in the preparation of the Candidate?

Answer: The polluting influence of metal is stressed several times in the Bible. Here are two examples:

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. (Exodus, xx,25.)

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. (1 Kings, vi, 7.)

The idea of pollution by metal seems to have been common in many countries and we find it in various mythologies, e.g., in the Baidur myth, the mistletoe may not be cut with iron.

Although we have descriptions of ritual and ceremonial procedure in a number of documents from 1696 onwards, the earliest hint of this practice appears in the Graham MS. of 1726:

How came you into the Lodge - poor and penniless (sic) blind and ignorant of our secrets.

Pritchard's exposure, *Masonry Dissected*, dated 1730, emphasized the 'metallic' aspects of the procedure of those days, but he gave no reason for it:

Q). How did he bring you?

A. Neither naked nor cloathed, barefoot nor shod, deprived of all Metal and in a right moving Posture.

The next description - from a similar source - *Le Secret des Francs-Macons*, by the Abbe G.L.C. Perau, was published in France in 1742, and it is much more detailed:

After he has satisfied these questions, he is deprived of all metal articles he may have about him, such as buckles, buttons, rings, (snuff)-boxes, etc. There are some Lodges where they carry precision so far as to deprive a man of

his clothes if they are ornamented with galon (i.e., a kind of gold or silver thread).

Another French exposure, *Le Catechisme des Francs-Macons*, seems to have been the first document of this kind to give the reasons for the procedure:

Q. Why were you deprived of all Metals?

A. Because when the Temple of Solomon was in building, the Cedars of Lebanon were sent all cut, ready for use, so that one heard no sound of hammer, nor of any other tool, when they used them.

(Note the Biblical quotation referred to stone; *Le Catechisme* and later French texts speak of the Cedars of Lebanon.)

A more extended symbolism began to make its appearance towards the end of the 18th century and the following is an unusual interpretation from Preston's *First Lecture*, Section ii, Clause 1:

Why deprived of metal? For three reasons: first reason, that no weapon be introduced into the Lodge to disturb the harmony; second reason, that metal, though of value, could have no influence in our initiation; third reason, that after our initiation metal could make no distinction amongst Masons, the Order being founded on peace, virtue and friendship.

There can be little doubt that the present-day procedure is a survival of the idea of pollution from metal and, since the Candidate for Initiation is symbolically erecting a Temple within himself, that is probably the reason why the 'deprivation' has remained a part of our practice throughout more than two centuries.

Question 2: 'it proves a slip'. How did those words arise?

Answer: Those words are the last relic of something that was a distinct feature of all early versions of the third degree. If one were challenged today to describe the lessons of the third degree in three words, most Brethren would say 'Death and Resurrection', and they would be right; but originally there were three themes, not two, and all our early versions of the third degree confirm three themes, 'Death, Decay and Resurrection'. Any Brother who has a compost heap in his garden will see the significance of this 'life-cycle'.

Eventually, the decay theme was polished out of our English ritual, but 'the slip' which is directly related to that theme remains as a reminder of the degree in its early days.

The first appearance of 'the slip' in a Masonic context was in Samuel Prichard's *Masonry Dissected*, of 1730. That was the first exposure claiming to describe a system of three degrees and it contained the earliest known version of a Hiramic legend. Prichard's exposure was framed entirely in the form of Question and Answer and the main body of his legend appears in the replies to only two questions.

Many other and better versions have appeared since 1730, but *Masonry Dissected* (though it gives no hint of a long time-lag which might have caused decay) was the first to mention 'the slip' and to indicate that the cause was decay. The words occur in a footnote to the so-called 'Five Points of Fellowship'.

N. B. *When Hiram was taken up, they took him by the Fore-fingers, and the Skin came off, which is called the Slip; ...*

The next oldest version of the third degree was published in *Le Cat6chisme des Francs-Macons*, in 1744, by a celebrated French journalist, Louis Travenol. It was much more detailed than Prichard's piece, and full of interesting items that had never appeared before. In the course of the story we learn that nine days had passed when Solomon ordered a search, which also occupied a 'considerable time'. Then, following the discovery of the corpse,

... One of them took hold of it by one finger, and the finger came away in his hand: he took him at once by another (finger), with the same result, and when, taking him by the wrist it came away from his arm ... he called out *Macbenac*, which signifies among the Free-Masons, *the flesh falls from the bones ...*

In 1745, Travenol's version was pirated in 'L'Ordre des Francs-Macons Trahi', but there were a few improvements:

...*the flesh falls from the bones or the corpse is rotten* (or decayed)

The English exposure *Three Distinct Knocks*, of 1760 used the words 'almost rotten to the bone', but before the end of the 18th century the decay theme seems to have gone out of use in England, so that 'the slip', in word and action, remains as the last hint of the story as it ran in its original form. But the decay theme is not completely lost; several ritual workings, in French, German, and other jurisdictions, still retain it as part of their legend.

One more document must be quoted here, because it has particularly important implications. The *Graham MS.*, of 1726, is a unique version of catechism plus religious interpretation, followed by a collection of legends

relating to various biblical characters, in which each story has a kind of Masonic twist. One of the legends tells how three sons went to their father's grave:

for to try if they could find anything about him ffor to Lead them to the vertuable secret which this famieous preacher had ... Now these 3 men had already agreed that if they did not ffind the very thing it self that the first thing that they found was to be to them a secret . . . so came to the Grave finding nothing save the dead body all most consumed away taking a greip at a ffinger it came away so from Joynt to Joynt so to the wrest so to the Elbow so they Reared up to the dead body and suported it setting ffoot to ffoot knee to knee Breast to breast Cheeck to cheeck and hand to back and cryed out help o ffather ... so one said here is yet marow in this bone and the second said but a dry bone and the third said it stinketh so they agreed for to give it a name as is known to free masonry to this day ... (E. M.C., pp. 92- 3).

The decay theme again, but the important point about this version is that the 'famieous preacher' in the grave was not H.A., but Noah, and the three sons were Shem, Ham, and Japheth. The appearance of this legend in 1726, *full tour years before the earliest H.A. version by Prichard*, implies, beyond doubt, that the Hiramic legend did not come down from Heaven all ready-made as we know it today; *it was one of at least two (and possibly three) streams of legend* which were adapted and tailored to form the main theme of the third degree of those days.

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

BOOK REVIEWS

WILLIAM PRESTON AND HIS WORK

by Colin Dyer, Lewis Masonic, London, 1987. p.p. 290.

This is the story of a man who probably has contributed more to the development of Masonry than anyone else. William Preston, a printer by trade, became a member of the Craft in 1763 and led a turbulent and very active masonic life. The book recounts the story of this masonic career together with comments about his personal life interspersed from time to time. William Preston is probably best known for his book 'Illustrations of Masonry', and for his bequest to fund yearly lectures on masonic subjects, known to us today as

the Prestonian Lectures. An interesting book as in discussing Preston it also details the growth of Freemasonry in the late 18th century.

THE RISE AND DEVELOPMENT OF ORGANIZED FREEMASONRY

by Roy A. Wells, Lewis Masonic, London 1986. p.p. 214.

A short introduction provides information about the period prior to the formation of the Grand Lodge in 1717. The book then concentrates on the events between the founding of the Grand Lodge and the Union in 1813. A student of masonic history will find this a readable and interesting story.

ILLUSTRATIONS OF MASONRY

by William Preston, The Aquarian Press, England, 1986. p.p. 420.

This book proved to be popular and very widely read when it was first published in the 1770's and many later editions were printed as Masonry underwent numerous changes in its development. The final edition was dated 1861. A necessary reading for any member interested in the growth of the ritual.

Other available books that have not been reviewed are: **Freemasonry in London from 1785:** by Roy a. Wells, London, (Lewis Masonic Ltd.), 1984. pp. 159. And, **The Grand Stewards and Their Lodge:** by Colin Dyer. Published under the auspices of the Grand Stewards' Lodge, England. pp. 288.