

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

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

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Size of Articles: Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages run 300- 325 words per page, so a maximum of about 1200 -1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between, longer articles of special merit could be printed in sections over several issues.

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An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors, or subscribers have access to historical information about their District or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders.

Careful research of material made available should provide some interesting information for Newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges, and Districts- to the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

You Have Been Asking: How to tell when your subscription expires. There is a way for you to identify your subscription expiry date by looking at your computer produced mailing label on the envelope that brings your Newsletter. The computer presently in use can record and print a telephone number on our labels, but not an expiry date! The use of the ability to print the telephone number is being fudged a bit to identify expiry dates. That means that if your label shows a line under your address -TEL: (710) it tells you that your expiry date is 1987 -10th month (Oct.). If the label reads TEL: (802) it indicates an expiry date of FEB /88. Our printer maintains on a computer, the complete subscriber name and address list, and also generates and applies the mailing labels for each issue. The renewal notices are included in each envelope when the label indicates that the expiry date is coming up soon. A special volunteer crew of Masons from London under the guidance of V.W. Bro. Lee Welch handles the stuffing of almost 1,000 envelopes and they make sure that The Newsletters get to the post office and on their way to you.

If you miss an issue, or change your address, drop a line as soon as possible so we can keep all our records in good order.

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EDITORIAL COMMENT

(By R.W. Bro. David C. Bradley)

Included in this issue are two articles written by two of the most junior members of Oakridge Lodge No. 708, both of whom are actively involved in the educational programme of the Lodge. We hope their interest in Masonic Education will continue unabated and perhaps their example will induce other new members to emulate their efforts.

It is with regret that I have rendered my resignation as Editor of The Newsletter to the Chairman of Masonic Education, R.W. Bro. James A. Hughes. My replacement will be R.W. Bro. Robert A. Barnett, who will, assume the full mantle of Editor, with the next issue of The Newsletter. My years as Editor have been pleasant and every moment has been enjoyable. I have chatted with many subscribers as I met them on my travels around the province; you have always given me support and I know that you will transfer that same measure of support and encouragement to my successor. Thank you all for allowing me to be Editor for so many years. Good wishes to you all and many more years of happy, pleasurable reading.

David C. Bradley.

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THE SOLICITATION 'RULE' - SECRETS BUT NOT SECRETIVE

Properly speaking, the rule about soliciting members is not a 'regulation'. If you recall your ritual, a candidate for initiation into the Craft is asked if he is unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, and if he offers himself as a candidate freely and voluntarily. But to put these queries in context, the candidate is also asked if he can assure the Brethren in open Lodge that he is prompted to join by a favorable opinion of the institution and motivated by a general desire for knowledge and a desire to be more extensively serviceable to others. Not that he may not already be serving others in the most exemplary manner, but simply that he sees in Masonry an opportunity to give even greater service. It's important to keep all these charges in mind when speaking to a prospective candidate who is interested in joining the Craft, not just the item referring to the non-solicitation principle.

Of course, as far as having a 'favourable' impression of the Craft, how is the non-member going to get that today? Masonry seems to be attracting attention in the public and private media only when there's something to print that's unfavourable to the Craft. Maybe to take the offensive is the best defense in such cases. Grand Lodge is to be commended for publishing pamphlets like 'What is Freemasonry?' and 'Masonic Benevolence'. But let's get these pamphlets in the hands of others. At your regular meetings put them by the Lodge Register so that the Brethren may take two, three or more copies to give to friends and acquaintances when the opportunity arises.

Because the phrase 'improper solicitation' is used in the ritual, some Brethren have argued that there is therefore something called **proper soliciting**. The principle is no soliciting whatsoever. This does not mean that we can say nothing at all about Freemasonry to a non-member. There is much information about the Craft which can be given to non-members without infringing upon the solicitation principle. We are not a secretive institution or a 'Secret Order'. If so, no one would know for sure if we existed. However, we do have information that is private to our members, information which is no one else's business. These are what we call our secrets; these are the details of our ritual, but not the ideas and principles contained therein, and our modes of recognition.

In 1984, an article appeared in the **Grand Lodge of Scotland Year Book** about the solicitation 'rule'. The article was a reprint from the **New Mexico Freemason**. What is said in the article is this: there never has been any written rule which states that 'you shall not solicit anyone to join the Craft'. However, do remember that the candidate will be asked if he is becoming a member of the

Lodge as a result of 'improper solicitation from friends'. The expectation is that the candidate has joined the Craft 'of his own free will and accord'. The key here is the phrase 'of his own free will and accord'. This phrase should eliminate any necessity of talking about 'solicitation' or 'improper solicitation'. It is a most important phrase.

Never to mention anything that gives even the remotest suggestion that you are a Freemason would be an exaggerated posture. With some people this may be the prudent thing to do. With others, of course not. The point of the non-soliciting principle and the principle of joining the Craft from a complete freedom of inclination is not one of the so-called **landmarks of Freemasonry**. Yet, this principle makes us unique among clubs, societies and other organizations.

We do not have membership drives or recruitment contests. Even in times of dwindling membership, and evidently the Craft has experienced such declines in the past, we have survived as an institution, and probably due to this particularly unique feature of ours, the so-called non-soliciting principle.

The fact that the non-solicitation principle is misunderstood and wrongly applied is a major cause for regret today. More than ever before this is an age of great desire for information and for disclosure. Any institution out of step with this attitude is highly suspect. What the non-solicitation principle means is this. A non-member must **want** to become a member and not 'sold' into becoming a Mason, or motivated expecting business or political advantages from membership. There will always be some who join the Craft in hopes that it will be good for business or that it might help them politically. The founders of the Craft were probably aware of this possibility. As a safeguard, each Lodge appoints an investigating committee which tries to determine the candidate's motives and his preparedness to undertake the commitment of membership in the Craft.

In talking to non-members or prospective candidates we do not have to be silent and tell nothing about the aims and objects of the Craft, or about its nature. If you can properly present it, and there are publications to help you, then do so. Of course, one way to prepare yourself to speak well about the Craft, and to show your pride in membership, is to become familiar with the ritual and its content. It's all there - why we exist, what we are trying to accomplish, what we stand for.

If we get an enquiring person, I think it's important to let him know we do not issue invitations to non-members to join the Craft, but you can tell him what happens if he decides to apply. I have spoken with new members, who after a

year in the Craft, still believe that they must be invited to participate in its work instead of taking the initiative to offer themselves for further participation and advancement.

What are the secrets of Masonry? Simply the details of the degrees and the modes of recognition. These are private to the Craft.

What are not secrets? It's not a secret that Freemasonry is a serious philosophical organization. You can tell a non-member that our ceremonies are not childish horseplay, but are in keeping with the dignity of our purposes. We can certainly let people know that the fundamental principles of Masonry are based on the idea of the Fatherhood of God and the Brotherhood of Man. We can also let others know that politics and religion are considered divisive subjects and barred from Masonic meetings as topics of discussion and conversation. It is not our purpose to get anyone to do or believe anything contrary to his moral, civic or religious duties.

What else can we tell non-members about Masonry? We can certainly let them know about the charitable works done by the Craft in all aspects of Community Life. I am constantly surprised to learn about the good works done by our Masonic Foundations that are rarely, if ever, mentioned in Lodge, let alone outside of Lodge.

Why does Masonry discourage making a 'sales pitch' to a prospective member? There's one very important reason. If an applicant is rejected by ballot, then likely he may become angry with the person who gave the 'sales pitch'. Worse yet, if the ballot is passed and in the ceremony the candidate answers that he was subject to undue pressure to join, then the ceremony would have to come to an end, thereby embarrassing the candidate, the Lodge and the sponsoring members.

Of course, what is considered a 'sales pitch' depends on the relationship between the person involved and all the surrounding circumstances. For example, it would be improper to say to someone, 'Why have you never become a Mason?'. Also improper would be to say something like 'you have all the necessary qualifications to become a Mason and I will be glad to sponsor your membership'. But this would not be improper if the enquiring person has taken the first step, and subsequently asks if you think he would be qualified to become a member. Then you may tell him you think he has all the required qualifications, and that you would be pleased to sponsor him.

The words of **The New Mexico Freemason** make a point well worth repeating here verbatim. **The Free Will and Accord Rule cannot be changed.**

It is the man alone, divested of all outward recommendations of rank, state or riches, that Freemasonry accepts and it is his spiritual or moral worth alone which can open for him the door of our Masonic Lodge.

Finally, to quote:

'There is no objection to a neutrally worded approach being made to a man who is considered a suitable candidate for Freemasonry. There can be no objection to his being reminded, once that the approach was made. The potential candidate should be left to make his own decision, without further solicitation.'

If a serious enquiry is made, give the enquirer a copy of the official Grand Lodge publication 'What is Freemasonry?', at the same time, however, do make it quite clear that you are in no way extending to him an invitation to become a Freemason, and let him know that he must himself ask to join our fraternity if he is so inclined.

Hopefully, these few words on the subject of the non-solicitation principle have been helpful to you. You might want to seriously spend some time in your Lodge further discussing some of the points made in this article. If we give no information ever to non-members about Masonry, how do we expect to attract worthy men to the Craft? Likewise, we do a disservice if we misinform others about the Craft, or fail to demonstrate in our own lives the fundamental principles and tenets of Masonry. Let's do some more thinking and have more discussion about this among ourselves, and try to find constructive and appropriate ways to bring to the attention of others this way of thinking and living that we fondly embrace, and like all good and generous men, would like to share with others who might derive from membership the same joy and satisfaction we have derived from membership in our beloved Craft.

Submitted by W. Bro. C. Brodeur of University Lodge No. 496.

THE GRAND LODGE OF ALL ENGLAND

At one time in England there were four grand Lodges in existence at the same time. One of these, The Grand Lodge of All England, held at York, was formed in 1725. Although masonry in York is alleged to have a very long history, there is no real evidence of a speculative lodge until 1725 when the lodge of York constituted itself a Grand Lodge. It claimed to be more ancient than the Grand Lodge formed in 1717. This Grand Lodge led a somewhat inactive life and, in fact, was dormant between the years 1740 to 1761. During the period following

1761 it constituted several lodges, some records indicate as many as thirteen, and one Grand Lodge: The Grand Lodge of England, South of the River Trent, (a brief history of that Grand Lodge was given in an earlier issue of the Newsletter). From 1761 onwards The Grand Lodge of All England held at York was hovering on the brink of dissolution and finally ceased to exist in 1792.

Submitted by R.W. Bro. David C. Bradley.

THE MAGIC FLUTE

Some years ago, while on vacation in Switzerland, we attended a performance of Mozart's opera, **The Magic Flute**. The melodious music, rich costuming and spectacular stage settings were a marvellous treat. Although sung in English, I did not understand the plot, which is a fairy tale with mischievous comedy relief.

There appeared to me to be a deeper meaning conveyed by the story, which had its setting in ancient Egypt, in and about the Temple of the Sun.

The hero, Tamino, a young man of noble birth, seeks pleasure and adventure. The Queen of the Night enlists him to rescue her daughter, who, she says, is held prisoner by an evil genius. Tamino is given a Magic Flute, and sets out with his companion, a rather shallow fellow who is given a set of magic bells.

As the story unfolds, Tamino is challenged by a series of tests which he overcomes by his own virtue, with the aid of the Magic Flute. Eventually, Tamino learns that the so-called evil genius is Zarastro, the high priest of Wisdom: and the beautiful maiden has not been a prisoner, but has rejected the materialistic and manipulative lifestyle of the Queen of the Night.

The plot is an allegory of the struggle between good and evil; between light and darkness. The opera makes use of Masonic traditions which would be unknown to the uninitiated. Many other works by Mozart were composed for ceremonial use in the lodges; and indeed, much of this prolific composer's works contain Masonic references.

Some of the political and societal pressures of Mozart's day should be considered here.

Freemasonry attempts to educate man and to elevate him to the higher

ideals of humanism and brotherly love, based on a philosophy of work. In the medieval world with its rigid system of castes, work was held to be demeaning. To the idle aristocracy of the Middle Ages, work was a curse; a penalty for the Fall of Man, and as such was a burden for the common people to bear.

Freemasons had always been relatively free to think for them selves, to develop skills and knowledge in order to build structures of stone that would endure. Non- operative masons began to be included, no doubt attracted by the enlightened approach to self development. Because this philosophy contrasted sharply with that of medieval times, they necessarily kept to them- selves and made silence a virtue. This created suspicion which generated fear; and Freemasons were sometimes suspected of dangerous and subversive influence, particularly during the upheavals of the French Revolution of 1789.

After Bro. Mozart's death, there was considerable opinion that **The Magic Flute** should be banned. However, this did not happen and we can today enjoy this marvellous musical masterpiece.

Masonic education presented by Bro. Lorne V. Taylor, Feb. 19,1987, at Oakridge Lodge No. 708.

SOME RAMBLING THOUGHTS OF AND FOR A NEWLY RAISED MASTER MASON

I boldly accepted the privilege of a position on our education team because I believe that participation is unquestionably the best method of achieving understanding. In retrospect, little did I appreciate the magnitude of that participation nor its ultimate and yet unrealized rewards. Even the challenge of the selection of a topic relevant to the general advancement of Masonic Education is of itself so immense as to completely engulf the mind and imagination of a newly admitted member of the craft. Yet it is precisely that challenge that must move every one of us to give carefull consideration and contemplation not only of the individual speculative allegories, but also of their combined effects on the lives of each of us in our philosophical approaches to our daily lives.

Indeed, I have found the application of each speculative theory to my daily life so profound that I am sure they could consume the lifetime of any scholarly person writing on their general and philosophical applications.

Each candidate must initially be moved to seek association in the craft for reasons of his own, not knowing or being able to appreciate, except perhaps in a

very cursory way, the full implications of the meaning of that association, and without the benefit of solicitation or much guidance. Having made the decision to seek association, approval for association must be sought and, if gained, the processor initiation is begun. All of this is based on certain prerequisites and a large degree of faith. The pursuit and continuation thereof takes us through our degrees, and to the beginning of a processor Masonic Education which I am sure that with appropriate study and research might well be unparalleled in gratification.

At the initiation of the Entered Apprentice, a prayer for the candidate's dedication of his life to the service of the Great Architect and of his brothers is invoked. Thereafter, as an infant, placing full confidence in his guide, he is led through the initiation. Admission to the Craft is concluded, as it was this evening, in the Third and final degree of the Craft Lodge, by contemplating death by the allegorical representation of our Grand Master, Hiram Abif, whose life was terminated by three ruffians for his refusal to reveal unearned the secrets of a Master Mason. Throughout the degrees, each of us as candidates is exposed to the benefits of truth, harmony, love, good deeds, study, the pursuit of excellence, the respect of our own and fellow masons' families through- out our lives, to help prepare us to face death and the Grand Geometrician of the Universe.

If each of us as Masons would pursue every allegorical representation made and exposed to us, and encourage others to do likewise, it would greatly facilitate harmonious co-existence on our small earthly sphere.

My brief exposure to the Craft and its ceremonies makes me regret that my association was so long delayed; but delighted that I have now been privileged to have been elevated to the sublime degree, and to continued exposure and enlightenment.

My exposure to Masonic Education is as yet very limited. So far its instruction has centered generally on the allegorical relevance of the working tools of the degrees or the forms of architecture referred to in our rituals. Notwithstanding the obvious relevance of these themes, it is apparent to me that the Masonic philosophy and its relevance not only to our individual lives but to men generally, is of such a magnificent scope that scholarly pursuit of its various ramifications would not only encourage attendance at lodge for the thought provoking lectures but would make each of us better masonic citizens.

Organizations would not survive the test of time if their philosophical backbone did not continually and universally appeal to intelligent men. That we do not, or might not pursue these avenues with sufficient vigour is a loss to each

of us individually.

I wish to refer to only one or two profound statements which all of us have heard and are familiar with but to which we perhaps have not given sufficient weight in our deliberations.

From the Working tools of the first degree: 'From the whole we deduce this moral: that knowledge, grounded on accuracy, aided by labour and promoted by perseverance will finally overcome all difficulties, raise ignorance from despair and establish happiness in the paths of science.'

From the Junior Warden's lecture in the first degree: 'Masonry, however, is not only the most ancient, but the most moral human institution that ever existed, as every character, figure, and emblem has a moral tendency and serves to inculcate the practice of virtue in all its genuine professors.'

And from the Examination before Passing while in the first degree: 'Masonry is '. . . a beautiful system of morality, veiled in allegory and illustrated by symbols.'

And from the third degree, in part: '...contemplate your inevitable destiny and guide your reflections to that most important of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day; continue to listen to the voice of nature, which bears witness that even in this perishable frame, there resides a vital and immortal principle which inspires a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star whose rising gives peace and salvation to the faithful and obedient of the human race.'

Too often, perhaps, the obligation of committing to memory 'the work' overshadows the full importance of the message to be taken from the passage. To be in possession of the knowledge but unable to utilize its force is neither instructive, nor constructive. The obligation, in part, of the entered apprentice: '...of being branded a wilfully perjured individual, void of all moral worth and totally unfit to be received . . .' is applicable to our individual application of Masonic knowledge and education.

N'oublier jamais les etudes!
Don't overlook your studies!

Masonic education presented by Bro. E. Dixon Winder, May 21,1987, at Oakridge Lodge No. 708.

FELLOWSHIP OF MAN

Man is a social being -he loves fellowship and values his home, his friendships and every facility for social intercourse. Freemasonry provides him with fellowship which in many ways is invaluable. It affords him the friendship of his fellow man irrespective of social status or distinction of creed or profession.

Outside of the Lodge he may adopt and teach any creed he chooses and in politics he might espouse any system which expresses his own judgement, but in Masonry he will not attempt to impose his beliefs upon the brethren. Masonry brings a remarkable diversity of gifts to the fellowship of man. A Mason is able to exchange ideas with men of varied professions, of opposite political views, of different ethnic origin, upbringing, and education. Those of high rank and social status and those from the humble walks of life are able to meet, not as rich or poor, nor as high or low, but as man to man.

It is interesting to note that men meet with men in this fraternity with whom they would never have known but for Masonry. Coming together from different walks of life they kneel at the same altar, take the same obligation and acknowledge together the God in whom they put their trust.

Masonry is like many other things. It responds to that which is put into it. If little is given, little will be received. Status, education, possessions, being influential or ordinary create no barriers and do not either amplify nor restrict the possibilities of usefulness to the Craft, providing that Masons are willing to put their utmost into it.

Masonry is not a religion, but to fully appreciate its intentions and desires, a background of religious faith is required. The Officers of the Lodge, who are charged with the duty of teaching the secrets of a rich and full spiritual and moral life on earth and the hope of a rewarding life hereafter, have a greater task ahead of them than might appear on the surface, as dealing with the character of man is a field which requires delicate tools and skilled artists.

Ideals play an important part in every mans life. To believe in it as a fraternity in Freemasonry is one thing, but to believe in it as a fraternity that demands a certain standard of character and the utmost that one can put into it is another thing altogether.

Throughout the years there have been many who have been admitted into

Masonry who have become discontented and whine that it was not what they had anticipated. But they have not grasped the real meaning of Masonry and consequently have not put anything into it and therefore do not get anything out of it. They become dissatisfied, disinterested and many let their membership just lapse or they resign.

Those who accept Masonry as a gracious fraternity find that it places them all into a worldwide brotherhood of ideals and sympathies. Masonry is not a plaything but in reality is a training ground of life to which every brother should aspire, and be prepared to take a stand as a man and as a Mason, to learn and to make his contributions.

It is well to have ideals and an aim in life, but as no one can quite attain perfection, the integrity and greatness of the truth of Masonry will act as unerring guideposts in our never-ending quest.

From a speech by R.W. Bro. John A. Box, P.D.D.G.M. of Toronto District No. 5.

ECCLESIASTES XII - INTERPRETATION

These writings are poetical and figurative expressions alluding to life from youth to senility. They cannot be forced into any single line of interpretation, and the meaning must be decided upon by the reader in the same manner as that of his impression of a Supreme Being. There could be several meanings or translations of most verses but the general interpretation is, according to the Bible, that 'The Fear of God is the Chief Antidote of Vanity.'

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them:

'Serve, fear, and revere the Most High in the days of your youth while you still have the ability and stamina, before the troublesome times approach when you become weary with age and you will say; - "I have no pleasure in life, all desires and enjoyment of my youth have left me."'

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

'While the eyesight is still good, the outlook on life is bright, and you have the ability to overcome difficulties that arise before the clouds of old age set in.'

In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened.

'When man becomes decrepit and feeble, and his spine shall bend with the weight of age, and the legs bow, and the teeth decay and are removed causing biting and mastication to become difficult, his eyesight is failing and he can no longer see or reason with accuracy'.

And the doors shall be shut in the streets, when the sound of the grinding is low, and He shall rise up at the voice of the bird, and all the daughters of MUSIC shall be brought low;

'He does not travel as he used to because of his feebleness, he has slowed down in movement and activities; he does not require the sleep that he did in his younger days and although he may not hear them, he awakens at daybreak with the birds, his hearing is failing badly and he does not receive all sound of voice or music, the treble scale goes first.'

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

'He cannot climb as he used to, hills are a concern and his equilibrium is failing, he is afraid of what he cannot do with the coming of old age; many of his physical pleasures and desires are no longer of interest, the hair turns to white like the blossoming almond tree, and any weight is a burden as is the burden of keeping and looking after himself. He knows he is going to die and his friends and mourners will be left to this mortal domain.'

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

'The "silver cord" refers symbolically to the spinal marrow. Its loosening is the cessation of all nervous sensibility. The "golden bowl" could be the brain, which is rendered incapable of performing by the approach of death; the heart could be the "fountain" and/or the "cistern", and the "pitcher" the great vein that carries the blood to the right ventricle of the heart, while the 'wheel' might represent the great artery which receives the blood from the left ventricle.'

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

'We are taught that the body was created from dust and is returned to dust upon death. The spirit that was the gift of the Creator is returned from whence it came.'

Compiled from questions and answers on this topic and -from the 'Manual for

Masonic Instructors and Students' as well as personal interpretations of the writer.

Submitted by V.W. Bro. George E. Zwicker of Corinthian Lodge No. 101.

THE CORNUCOPIA - EMBLEM OF THE STEWARDS

'The Cornucopia' (horn of plenty) according to the ancient poets, is the source whence every production of the earth was lavished.

Among the deities whose images are to be found in the ancient temples at Elora, in Hindustan, is the goddess Ana Purna, whose name is compounded of Ana, signifying 'corn', and Purna, meaning 'plenty'. She holds the corn measure in her hand, and the whole therefore very clearly has the same allusion as the Masonic horn of plenty. The horn originates from the goat Amaithea by which the infant Zeus was suckled.

The Cornucopia in ancient symbolism represented joy, peace and plenty, and has in many ways been representative of abundance. When the office of Stewards was first established, refreshments constituted an important and necessary part of the proceedings of every Lodge. Lodge banquets are now much fewer and other duties have been passed on to the Stewards, although the Stewards still proceed to Lodge ahead of time to help prepare any food and coffee and they also remain after Lodge to help clean up after a repast.

Both Stewards wear the jewel of The Cornucopia, bearing an ancient horn filled with grown produce.

Their duties are clearly defined in the ritual, and are primarily to attend to any ceremonies the Lodge may take part in, and to prepare the Lodge and the candidates. The JS is situated at the left hand of the SW and the SS at or near the left hand of the WM. The Stewards, like the Cornucopia, say nothing, but do plenty. This is not to say that they cannot take part in any of the oral work.

When required to move around the Lodge, the Stewards square it, each carrying a wand, their badge of office, at an angle of forty-five degrees, grasping it with their left hand about one third from the top tucking the shaft under their left arm at the forty-five degree slope and ensuring The Cornucopia at the top of the wand is right side up (i.e. the tail of the horn facing the floor).

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

GIFT OF FRIENDSHIP

When most of us think or speak about friendship we rob it of its rich emotional value. We have been conditioned to see love as the romantic passion celebrated in popular music, overlooking the less effusive and less volatile love that exists between friends.

What are the qualities that make true friends? Probably the first quality a person asked this question would name is loyalty. It is easy to keep up a friendship of sorts when everything is bright; it takes effort and perseverance to remain a faithful friend when another's life is plunged into darkness. The expression that you can only tell who your friends are when you are in trouble dates back at least as far as the ancient Roman philosophers. The other side of the coin is that you can only tell if you are a real friend to a person if you are willing to stand by him or her in their times of distress. (A friend in need is a friend indeed.)

It should not, however, take a crisis to test the strength of a friendship, because 'the one who will be found capable of great acts of love is ever the one who is consistently doing considerate small ones'. Though friendships are often forged in the crucible of mutual adversity-as witness the lasting devotion of old armed service buddies - they are more commonly constructed piece by piece of little kindnesses over the years.

The saying that there is no friend like an old friend mirrors the simple truth that a friendship must stand the test of time to conform itself. It is true, too, that the older we grow, the more we cherish our friendships; and the friends we are likely to cherish most are the ones with whom we have travelled long and far over the rough patches of life along with the smooth.

The benefits of friendship in these good, smooth times should not be underrated. People do not strike up friendly relations as insurance against further adversity. They do so because, if their psychological make-up is somewhere near normal, they must have contact with their fellow man or human beings. The every day conduct of friendship satisfies this deep instinctive human need.

The basic appeal of friendship is the pleasure we derive from it. Our enjoyment of the world is magnified when it is shared with someone of similar attitudes and tastes. One of the chief things we share with friends is laughter. Friends find the same events and situations funny because they have roughly the

same slant on life.

Friendship carries us some distance towards that most desirable state. It doubles our joy.

As the great essayist Joseph Addison phrased it, "We formally acknowledge this fact when we make sure that close friends are on the scene of such joyful occasions as weddings and birthdays'. But many of us fail to appreciate the happiness they bring to our daily lives.

No one can keep a friendship alive without practicing consideration, which is the reason exceedingly self-centered persons are almost invariably friendless. It is the essence of consideration to refrain from saying things that may wound our friend's feelings. When they inadvertently hurt our feelings, we should be equally silent. The observation has been made that the chief qualification for partnership in a successful marriage is to be a 'good forgiver'. The same applies among friends.

On the other hand, tact can be carried too far in some cases. There may come a time when it is your bounden duty to call attention to the potential folly of a friend's acts. We would not, after all, stand by in silence and watch a friend suffer an injury from a third party without intervening. By the same token, we should not stand by and watch a friend injure him or herself.

A Middle Eastern proverb defines a friend as 'one who gives you warning'. That nicely delineates the difference between criticism of a friend for his own good and criticism for his own sake. Human nature being what it is, people are far less zealous about seeking out their own failings than those of others. It is not the function of a friend to be a judge or censor, and we should guard against the habit of gratuitously nagging people when their welfare is not clearly at stake.

When one is unquestionably obliged to let a friend know where he is going wrong, one is just as strongly obliged to see that the criticism goes no further. Reprove your friends in secret, praise them in public.

Clearly, friends should be treated as the precious gifts of fortune they are, for the only way to have a friend is to be one. To be a friend is no light undertaking. Consider the qualifications for the role, as listed by the Earl of Clarendon: 'The skill and observation of the best physician, the diligence and vigilance and patience of the best Mother'.

There are sacrifices to be made in attempting to raise our friendships to

their highest potential state, but the fortunate part of it is that friendship is one of the few human pursuits that makes sacrifice a pleasure. It is also one way in which ordinary men and women can reach for spiritual nobility. This is because 'an effort made for the happiness of others lifts us above ourselves'.

The qualities of character required for true friendship are quite simply the best qualities a human can possess, unselfishness, tolerance, faithfulness, honesty. If we fragile mortals feel unequal to the efforts of applying all these qualities all the time, we might try a little harder if we remember that we are doing it out of a kind of love which yields love in repayment. And to love and be loved is worth all the effort we can possibly make.

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

THE PILLAR OF BEAUTY

Of the three great pillars which symbolically support a Masonic Lodge, the two first named, Wisdom and Strength, may seem more naturally a part of the make-up of an institution composed only of men, but the last pillar, Beauty, is of equal importance and significance.

Beauty in the Masonic Lodge room, is represented by the Corinthian column because the Corinthian is considered the most beautiful of the ancient orders of architecture. The pillar of Beauty was also considered in the past to be represented by the J.W. because he symbolizes the meridian sun, regarded as the most beautiful object in the heavens. It is interesting to note that in this connection, the oldest catechism of the eighteenth century puts it this way:

Q: 'Who doth the Pillar of Beauty represent?'

A: 'The Junior Warden in the South.'

Q: 'Why should the Junior Warden represent the Pillar of Beauty?'

A: 'Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the men off from work to refreshment, and to see that they may come on again in due time that the Master may have pleasure and profit therein.'

The three great pillars which are constantly before our eyes in the lodge room are there, of course, to remind us of their symbolic application to the spiritual building for which each member is individually responsible. Thus the pillar of Beauty takes on an importance of its own and the lesson to be gained

from the pillars as a whole would be incomplete without the pillar of Beauty.

Speaking of the symbolic application of the pillar of Beauty in respect to the spiritual building, one of the early contributors to Masonic literature uses this language- 'Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness and a comprehensive philanthropy. 'This is, however, but a wider interpretation of the phraseology of the present day ritual which emphasizes that the pillar of Beauty is there to remind us that Beauty should adorn the inward man. The pillar of Beauty presents a challenge to every Mason. A brother may be possessed of great wisdom, of great judgement, and he may have strength of character that shows itself in resolution and determination, but without beauty of spirit he lacks one of the most essential qualifications that go to make up the man who would be a Mason.

When a candidate is received into a Masonic Lodge on the occasion of his initiation, the Chaplain invokes a blessing from the G.A.O.T.U. that assisted by the secrets of our Masonic art the candidate may be the better enabled to display the Beauties of true Godliness. There the full meaning of the pillar of Beauty seems to unfold. Its presence in the lodge room reminds us that the qualities that count most in men are those which are in tune with the Will of the G.A.O.T.U., the qualities of brotherly love, understanding, sympathy, kindness: the qualities of Beauty which alone can truly adorn the inward man.

Author Unknown.

A BIBLICAL SYMBOL

Under Jewish law, if a man died leaving a widow with no children, his nearest male relative eligible to marry was in duty bound to wed the widow in order that his kinsmen's name might be perpetuated through his descendants. If he refused to do this, his shoe was removed and given to the widow.

The law requiring the marriage of a man's widow to his nearest kinsman was mutually binding, but the renunciation was not. The man might repudiate the obligation but the widow could not if the man insisted on his right to her.

But the act of removing a shoe was a symbol of renunciation and the handing of it to another, before witness, denoted transferred rights. Therefore, the possession of one shoe by the widow denoted her release from her obligation and that she was free to marry the man of her choice. The possession of the other shoe by the kinsman was evidence that all claim against him had

been settled.

The act of Ruth's kinsman in taking off his shoe and giving it to Boaz was evidence that he renounced his right to her and transferred them to Boaz. Giving of a shoe denoted agreement such as the selling of property and throwing of a shoe after a bride symbolizes the renunciation of control over her by her parents and the transfer of that control to the groom.

In Masonry the lack of a shoe is a sign to the candidate that rights are being transferred to him and that mutual obligations are being assumed. Both shoes removed is an indication to a candidate that he is about to enter on consecrated ground, the Holy of Holies. The high priest entered but once a year. The priests must also remove their shoes before officiating in the Temple. The custom originated with our ancient Brethren because shoes were in contact with defiled or filthy ground in those days. A worshipper before taking part in a sacred ceremony must either take off his ordinary garments, wash himself and put on clean clothes (Lev 16:4) or wash both his-garment and himself (Lev. 16:26). The shoes could not be washed so must be removed.

In masonry also the removal of the shoes is an act of consecration. It symbolizes the preparation for a sacred ceremony, approach to a consecrated place and devotion to a Holy purpose. Such should be its meaning to the candidate about to be raised to the sublime degree of a Master Mason.

The previous article, A Biblical Symbol, was extracted from The Tracing Board, the Bulletin of the Grand Lodge of Saskatchewan, dated October, 1976.

THE CHARACTERISTICS OF A FREEMASON

The month of May may be considered in our Masonic District as 'the Alpha and Omega of Masonry'. It is the month in which a new Worshipful Master and his team are installed while at the same time it is the last Regular meeting of the present Masonic year. It is also the one time of the year when you are privileged to hear one of the greatest charges in our ritual. The charge delivered at the installation ceremony contains a very good summary of the characteristics of a Freemason and it is one which should be listened to closely. I remember that for my first few years in Masonry it was just another charge until one night I really listened and it took on a whole new meaning. Even now, after hearing it for years, I get something new, and inspiring, every time I hear it. Let me draw it to your attention and concentration.

'The ideal Mason has developed his basic personality traits and has

established his own fundamental approach to the world and its stresses and strains, is secure in his position in life and is able to live quietly and modestly. He does not have to put on airs to impress others. He is able to fulfill his duties as a man, a citizen, a husband and a father without fanfare.

His religious faith is firmly founded, he is able to live piously without being hypocritical. He is able to be benevolent but does not feel compelled to make a great show of it. He is able to feel concern for others and extends help when he recognizes the need. He does so, quietly and unobtrusively without asking or expecting any return or recognition.

He is warm hearted and friendly and enjoys pleasurable activity. He has his serious side as well and is thoughtful in his attitude toward others. He is able to withstand difficult times without yielding to despair and despondency. Conversely, good fortune will not cause him to lose his perspective and be unmindful of the needs of others. If his standards are threatened, he will be resolute in maintaining them at whatever difficulty.

Because of his firm belief in the Great Architect of the Universe he is able to perceive the high destiny of man and to see in nature the workmanship of God. He is ever faithful to his belief and this is not clouded by superstition. The practice of the virtues, faith, hope and charity are an active and integral part of his life. His dedication to truth is firmly fixed in his being and he will defend innocence and virtue at whatever cost, even though his personal comfort and even his safety may be threatened.

He has set a high standard for himself but he is not rigid or demanding and he will be tolerant within limits if others fail to measure up to it. Merit and ability will be his standard for judging worth rather than position in life.

He will be loved by all discerning men and will be respected by his superiors and revered by his subordinates. When the work is done he will not ask for recognition but will continue the quiet tenure of his ways. Such a man, personifies brotherly love, relief and truth, and embodies the attributes which we expect and admire in a Mason.

The article above was found on 'the back page' of the May, 1987 issue of Fidelity Highlights published by Fidelity Lodge No. 231, G.R.C. and edited by R.W. Bro. James A. Ham.

PERSONAL

What does the word 'MOTE' mean? It is the third person singular of the present subjunctive of the Anglo-Saxon 'motan', which meant 'to be allowed', hence the phrase 'so mote it be' in our time would be 'so may it be'. It is a charming form of the familiar AMEN, a dear, deep, far-echoing word wherein God confirms the faith of man and man accepts the will of God.

The above was extracted from a summons of Andor Gero Lodge No. 726 for their September, 1987 meeting.

Do you consider yourself to be successful? Are you a success as a Mason? Success is defined in the Oxford Dictionary as favourable outcome and accomplishment of what was aimed at. From the definition one can derive success only by establishing objectives and developing a plan for achievement.

Masonry demonstrates to us this path for success. At your Initiation you were given a goal to put to memory certain aspects of the Ceremony. You achieved success when you proved yourself in the Degree. Masonry continues to provide us a natural progression so that we may achieve success on the many staves or rounds as we work towards man's ultimate goal. Once again the mechanics of Masonry teach us a lesson to apply to our daily lives. Success can only be obtained by establishing objectives and working to achieve them. It also provides us with the criteria for which we should measure our success. To devote our time equally between prayer, labour, refreshment and sleep. To regulate our lives and actions and correct and harmonize our conduct by the principles of morality and virtue. To bear in mind and act according to the laws of the Divine Creator.

These basic principles should be taken to heart by every member of the Order. Our success will be the result of our efforts if we remember that skill without exertion is of little avail and that perseverance is necessary to establish perfection.

The above was extracted from the Worshipful Master's message in the summons of Doric Lodge No. 316 for their June, 1986 meeting.

Caledonian Lodge No. 249 has now produced a summons that is printed on letter size paper and contains all the usual features; from time to time an additional sheet can be added. This extra is called 'Page Two' and its objectives are stated in the first issue: 'to provide you with interesting reading about Freemasonry in general and Caledonian Lodge No. 249 and your brethren in

particular.' It is another method of maintaining contact with members and retaining their enthusiasm. The lodge has also printed a card that can be used to send information for 'Page Two'.

Let's applaud the successful launch in Toronto District No.4 of a new district Newsletter. W.Bro.Brian Bond - W.M. of Dentonia No. 651 is the editor of the information newsletter and their second issue is due in November. Congratulations W. Bro. Bond and best wishes for continued interest and success.

Some years ago The Sunnylea Lodge No. 644 produced a guideline manual for their officers. The book was made pocket size - measuring about three and a half inches by six inches. An officers training committee reviews the manual from time to time to ensure that the information remains current. The lodge continues to find this a very valuable aid in the grooming and teaching of officers, and all their officers have benefited greatly from its use.

Our Grand Lodge Committee on Masonic Education has just completed a final revision and printing of the most useful and informative booklet 'Towards the Square'. The District Deputy Grand Masters and District Chairmen of Masonic Education are being made aware of its availability - and also of its suitability as a guideline for a series of study or workshop sessions for the education of aspiring officers or any mason desirous of more knowledge of our craft.

See 'Book Review' section for more information.

During the summer recess the Planning Committee of Acacia Lodge No. 561 meets several times to lay out an interesting and full programme for the year ahead. This year is no exception and the programme is in printed form and available to all members. The first meeting in September, 1987 was a Grand Lodge Appreciation night and our Chairman of Masonic Education, R.W. Bro. James A.J. Hughes, was the guest speaker.

This printed programme is a good method of advising all members of what has been planned for the year ahead and also of creating interest and increasing attendance. Congratulations to Acacia No. 561 and best wishes for continued success with their efforts.

At the Grand Lodge Seminar on Lodge Administration in July, 1987 the idea of a pre-planned and printed yearly schedule was one of the items discussed and put forward by the table of Masons discussing the topic of 'Lodge Program'. Their discussion table included nine men representing seven

lodges in our jurisdiction. All recognized the potential of such a powerful pre-planning tool for better lodge administration.

A MASONIC 'HOT LINE'

Most Masonic Lodges have some form of telephone network which they use to quickly inform all Brethren of some important happening or something for which notice cannot be given by means of the summons. Some of these networks require one member to telephone two others and in this way a message can quickly be delivered to all. Others have phone captains each with his own list of 10 or 12 names that he contacts on a regular basis. Acacia 561 has not had a phone network for the past several years.

INTRODUCING THE ACACIA HOT-LINE

During the past weeks we have been developing an ACACIA HOT-LINE network. In planning this network several factors have influenced its design.

First, we believe that while a network is needed to 'get the word out quickly' it should also reflect the caring nature of our Masonic fraternity and be used as a regular method to keep us in touch with each other. Many of us, for what ever reasons, are not able to attend Lodge all that often and much of our personal contact with each other is lost. All too often we learn of a Brother who has spent some time in the hospital long after he has been released and sent home. The use of the ACACIA HOT-LINE on a regular basis will do much to correct this type of situation.

Second, the most important ingredient in any telephone network is 'feedback'. The Acacia Hot-line has feedback built into it. Each Key Contact is asked to telephone two other members and to call his Key Contact back and advise him of how he found the brethren whom he called. In this way Acacia 561 can become a Lodge better informed about its members.

Each member will now have his own ACACIA HOT-LINE CARD to put it in his wallet or perhaps pin it on the wall by his phone.

The card will have either three names on it or only the name of his Key Contact.

If a member has an ACACIA HOT-LINE CARD with three names he is asked to telephone Calls No. 1 and No. 2 when requested to do so by his Key Contact. After completing the two calls he is asked to call his Key Contact back

and tell him how he found the brethren whom he called.

If a member has an ACACIA HOT-LINE CARD with only the name of a Key Contact, he is not asked to make any calls except to let his Key Contact know if he hears of a brother who is ill or, better yet, has had something nice happen to him that would be of interest to all. If a member is not at home when his Key Contact calls, he is asked to return the call as quickly as he can so that the 'feedback' will be as timely as possible.

Finally, we hope that every member will be a willing participant in the ACACIA HOT-LINE. Please remember that we have built this network not with the intention of 'bugging' anyone but rather as a link to bring us closer together in our great fraternity.

The ACACIA HOT-LINE will only work if we all participate. We're counting on you!

The above system of contact has been organized by W. Bro. Harold A. MacMillan, Chairman of Sick and Visiting Committee of Acacia Lodge No. 561.

A PRAYER FOR THE MIDDLE AGED

Lord, thou knowest better than I myself know that I am growing older and will someday be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing, and love of rehearsing them is becoming sweeter as the years go by. I dare not ask grace enough to enjoy the tales of other's pains, but help me to endure them with patience.

I dare not ask for improved memory, but for growing humility and less cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint - some of them are so hard to live with - but a sour old person is one of the crowning works of the

devil. Give me the ability to see good things in unexpected places and talents in unexpected people. Give me the grace to tell them so.

Amen

Original source and Author Unknown.

QUESTIONS AND ANSWERS

Question 1: How did the Harris code, which is used in the third degree Tracing Board, become connected with Masonry?

Answer: John Harris, a miniature painter and architectural draughtsman, was initiated in 1818 and published his first set of designs for Tracing Boards in 1823. In 1846, the Emulation Lodge of Improvement called for new designs of Tracing Boards, and a set designed by Harris won the prize and became the standard set for that body. The code, to which you refer, is probably the one which appears in that set, but Harris designed several other sets in which the code was used.

But Harris did not invent the code. It was certainly in use a hundred years before 1846. The earliest versions I have been able to trace appear in the French exposures. In 1745 **Le Sceau Rompu** (The Broken Seal) was published, a tiny book of 69 pages, in eight chapters describing the Craft, its objects, ranks, meetings, ceremonies, signs etc. Chapter VIII dealt with 'Masonic Characters, or Masonic Writing' with a diagram showing a system of angles each of which represented a different letter. Broadly, the system was similar to that' used by Harris, but the letters were in an unusual arrangement.

The same system was used by Louis Travenol in two later exposures of 1747 and 1749, but before those two appeared, a far superior arrangement had been published in France, in 1745, in **L'Ordre des Francs- mocons Trahi**. Being French, the diagrams omitted the Letters K. and W. but the diagram on which it was based was identical with ours. Nowadays there are two main systems in use, depending on whether the chart, or diagram, is read from left to right as in English, or from right to left as in Hebrew. The whole system may have been in use long before the dates mentioned here; I have quoted only **the earliest Masonic examples**.

Question 2: In what manner is receiving your wages without scruple or diffidence'?

Answer One of the oldest rules in the **Old Charges**, from c. 1390 onwards, ordered that the masons should do an honest day's work, so that he would truly deserve his pay 'as he ought to have it'. I quote the rule from a fairly late version, c. 1680, only because the wording is very clear and simple:

And also ye shall every Mason serve truely the workes and truely make an End of your worke, be it taske or be it Journey Worke, if you may have your pay as you ought to have.

(The Embleton MS., c. 1680)

The general idea was obvious. If a mason did an honest day's work he could take his wages with full confidence and without hesitation, i.e. '**without scruple or diffidence, well knowing he was justly entitled to them**'; but those words were of late introduction, probably in the early 1800s.

Question 3: When, for the first time, was the Chaplain brought into Masonry? When did the office of Chaplain appear in our ritual and work?

Answer. Two questions, both difficult to answer because our early records are so scarce. The **Old Charges**, our earliest Masonic documents with some 130 versions running from c. 1390 up to the mid-18th century, all begin with an opening prayer, but there is never the least hint of a Chaplain.

Our earliest group of ritual documents (Catechisms and exposures) runs from 1696 to 1730, seventeen texts in all. Only one of them contains a Prayer, copied from the **Old Charges**, and still no mention of a Chaplain. The more ample versions which begin in 1760 are similarly unhelpful.

The Rev. James Anderson, D.D. was Minister of a Presbyterian Church in London. He served as Junior Grand Warden in 1722 and compiled and published the first **Book of Constitutions** of the first Grand Lodge in 1723; but he never served the Grand Lodge or his own Lodge as Chaplain. Dr. John T. Desaguliers, D.C.L. (Oxon.), F.R.S., was admitted to clerical orders and was Chaplain to the Duke of Chandos. He was also a scientist, and he served as Grand Master in 1719, Deputy Grand Master in 1722, 1723 and 1726; but he never held office as Chaplain.

A London newspaper, **Read's Journal**, reported in 1733 that the Rev. Mr. Orator Henley had been 'chosen by the Freemasons as their Chaplain', implying that this was a Grand Lodge appointment, but there is no confirmation of this in

Grand Lodge records.

The premier Grand Lodge appointed the Rev. William Dodd, LL.D. as Grand Chaplain in 1775, its first recorded appointment to that office. It was a bad choice. In 1777, Dodd, brought to ruin by his own extravagance, forged his patron's signature (Lord Chesterfield's) to a bond of some 4,000 English pounds. He was arrested and tried at the Old Bailey and hanged on 27 June 1777.

The Antients' Grand Lodge appointed their first Grand Chaplain in 1772 and continuously thereafter, up to the union of the Grand Lodges in 1813.

The earliest records I have been able to trace of the appointment of Chaplains in a private Lodge are in the minutes of the Alfred Lodge in the University of Oxford. That Lodge was erected and warranted on 13th December 1769 and it had five Reverend gentlemen among its founders. On that same day, the Rev. John Willis, M.A. was appointed Chaplain, and Chaplains were continuously appointed until 1783 when the Lodge ceased to function. The Lodge was erased in 1790.

There is also a record of the appointment of a famous Welsh poet, the Rev. Goronwy Owen as Chaplain to the St. George and Dragon Lodge at Liverpool in 1775. A search in the histories of a large number of our oldest Lodges shows that even in the late 18th century they did not trouble to appoint Chaplains, although they had qualified Ministers among their members. Around the 1780's there are several records of the appointment of a Chaplain in one year, followed by a number of years when the Office remained vacant. The minutes of the Lodge of Antiquity (original NO. 1, now NO. 2) may be a typical example. A Chaplain was appointed in 1779; an other, after a gap of several years, in 1787 after which the Office remained vacant until 1809.

It must be emphasized that under English Constitution, Masters are not obliged to appoint a Chaplain. That Office was always optional and the option was made official in 1815 when the first Book of Constitution of the United Grand Lodge listed the 'chaplain, treasurer, secretary' as Officers who might be added to the compulsory list of Master, two Wardens, two Deacons, Inner Guard and Tyler. That permission did not create too much of a stir and I quote only two examples:

The Lodge of Probity, No. 61, Halifax, Yorkshire, was founded in 1738. Its first Chaplain was appointed in 1853.

The Globe Lodge, No. 23, was constituted in London in 1723 and its first Chaplain was appointed 200 years later, in 1923!

As to your question on 'the Chaplain's appearance in our ritual work', I cannot speak for Masonic jurisdictions overseas. In England, I do not know of a single 'working' that prescribes that particular parts of the ritual must be recited by the Chaplain. I would quote the 'Bristol Working' which contains several readings from the Bible during the course of the ceremonies (in addition to the usual prayers). The instructions usually say that they are to be read by 'The W.M. (or Chaplain)!'!

BOOK REVIEWS

TOWARDS THE SQUARE

Third (Revised) Edition by David C. Bradley.

This most recent revised edition takes a new shape (pocket size). It is an invaluable reference for an Officer -and of interest to any student of the Craft. The original material came from a series of five Masonic Education Workshops designed to train Officers. At the completion of the Workshop sessions, the original 'Towards the Square' reference manual was provided to each of the participants. Since that time -it has been sold out -revised and reprinted and sold out again. This Third Revised Edition has been received from the printers (1500 copies) and is available now.

The District Deputy Grand Masters and the District Chairmen of Masonic Education are being made aware of its availability and reminded of its usefulness as a reference and also as a guide for a series of Masonic Education Workshops. This publication is distributed by The Grand Lodge Committee on Masonic Education (James A.J. Hughes, Chairman) and is priced at a modest \$5.00 per copy. It should be available in every district by the end of the year.

This will be the last issue of this publication. There is another 'Guidelines' effort now in the works by The Committee of Grand Lodge Publications that will expand on and replace 'Towards the Square'. The new publication is scheduled for printing in 1989.

HARDBOUND EDITIONS OF THE NEWSLETTER

Each year the four quarterly issues of the most recent volume of The Newsletter are put together in a hardbound (library) edition. The Committee on Masonic Education has just approved the binding of 100 copies of the four issues of Volume 6 (1986- 87). They will be available in the first quarter of 1988 at a price of \$12.00 per copy. There are also a few copies remaining of the earlier hardbound edition of The Newsletter, Volume 4 (1984- 85) and Volume 5 (1985- 86), also at \$12.00 per copy. Anyone interested in hardbound editions can forward their orders with their cheques to: Masonic Education -Newsletter, c/o Box 4217, London, Ont. N5W 5J1.

At the time of printing, there were no other Book Reviews prepared. If any of our subscribers have read Masonic Publications that they feel would be of interest, and would put together a Book Review and forward it to the attention of the Editor, it will be included in the next issue of The Newsletter.