

**The Architect  
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## From the Editor

In addition to the various degrees which comprise The Allied Masonic Degrees of Canada and which are worked in Councils, **our purpose is in the area of research and education in order to make a daily advancement in Masonic education.**

Many of our members are active in their research and papers are regularly delivered at constituent Councils as well in members' Lodges and Chapters. As copies are forwarded to the Editor, the printing of *The Architect* permits them to be shared across Canada. This "sharing" is limited due to the number of copies of *The Architect* produced each year and Councils may wish to circulate one copy to their members. Not all Councils forward copies of members' papers: please ensure that they are forwarded so that the member who wrote the paper, his Council who received it, and other members of the AMD who were not at the meeting where it was presented, may all benefit from the efforts put forward.

The **Editor is responsible for the production of *The Architect*** and its distribution. Each **individual member** who submits a paper is **responsible for the content and the ideas expressed therein.** Anyone who wishes to pursue the contents of a particular paper should contact the author through the Secretary of his Council.

The **format for submissions** is on 3½ inch disks, CD ROM, or e-mail attachment, preferably in WordPerfect or MSWord for Windows. Hard-copy versions of papers can be scanned, but the electronic form is preferred.

In accordance with recent changes in the Constitution and Regulations, Council Secretaries are required to **provide two copies of each paper** delivered during the year when they submit their Annual Returns. One of these copies is for the Editor of *The Architect*. This improves the collection of papers and hopefully doesn't add significantly or unmanageably to the duties of the Grand Secretary whose assistance is very much appreciated. The **Editor requests that the copy for him be sent as soon as possible after the paper is delivered,** so that it may be considered for inclusion in the current year's edition of *The Architect*.

I would like to express my appreciation to R. Ven. Bro. W. Bruce Miller, KGC for his editorial assistance in the preparation of this edition.

R. Ven. Bro. John W. Reynolds, KGC

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## Lost and Forgotten?

Bro. Maurice E. Jenkins, Steward  
Capital City Council No. 154, Ottawa, Ontario

Presented to *Capital City Council, No. 154* on March 19<sup>th</sup>, 2007.

**T**O quote an author of *The Story of Royal Arch in Upper Canada*. Despite almost insurmountable difficulties small groups of enthusiastic Masons in each widely separated community kept burning, the flame of enthusiasm for the ancient and honourable institution. I must be a little sarcastic with a cliché, that with the victors comes their history, I believe you will see as the story progresses.

Living on the shores of the St. Lawrence River, and having spent a lifetime involved in the marine world of ships along the coast and deep sea it is easy for one to follow the movement of the Masonic infusion into Canada.

To start our story let us return to the 14<sup>th</sup> Century. Knights Templar and Masons were not in good standing with the then political powers of Europe. Free men were really unable to make change, and thoughts were suppressed. Masons in general were protecting each other and by doing so set up a means of communications which we are perpetuating even today. Men escaping the terror of the day came to North America and if the facts are correct many landed in Canada and followed the St. Lawrence inland. This was the first wave.

The first mark of Ancient Craft in Canada was found in a land/mineral survey of 1827 when on the shores of Goat island in Annapolis Basin a slab of rock approx 212 x 2 ft [64.6 x 0.906 metres] was unearthed in the sands of the shore, bearing the "square and compasses" and dated 1606. This by the way has been pushed aside and not found of value by the establishment.

The next outstanding influence in the establishment of the our orders was the influx of the Empire Loyalists who settled in the Townships of Leeds and Grenville. The Brethren brought with them the fraternal organizations which they were part of in the United States before the War of Independence. Their enthusiasm formed the roots of many of the Lodges which may be traced directly to their influence.

Moving up river and looking at points of interest, possibly more to satisfy my curiosity, I stop at Johnstown. Not too far from here. I am a firm

believer that men move in progressive steps and that things do not just happen. It was pointed out that the story of Freemasonry in Upper Canada is so interwoven that it is almost impossible to unravel it. For my discussion I wish to talk, in general terms, about five lodges located in and around Johnstown.

One should bear in mind that British military activity commenced with the conquest of 1759. After this date settlement of Upper Canada started with much impetus. The regular British forces would influence the Masonic enthusiasm in the organization of the locals into a militia which drilled with the Regulars at least twice a year. The Garrison at Fort Wellington at Prescott was present until after the Battle of the Windmill in 1838. Many of the settlers before the Empire Loyalist were disbanded British soldiers who received land grants and put down roots. I perceive that this influence was the beginning of the Masonic culture of the area.

In the seventeen hundreds, Johnstown was a major district in Upper Canada, covering Grenville and Dundas Counties. It was also the seat of government for this area, before Ottawa was even thought of. Ottawa being a child of the Canadian/American misunderstandings of 1812.

The Masonic Lodges that show interest are *Royal Edward No. 5* at Johnstown in Edwardsburg, *Harmony No. 24* also in Edwardsburg, *Jarvis No. 26* Augusta, and *Oswegotchie* in New Oswegotchie, Augusta; and later *Central No. 110* in Prescott, Augusta Township. By the way, *Central Lodge* started all this recital.

*Royal Edward Lodge No. 5*, is to me the most interesting epic for the present Master of *Central Lodge No. 110* has a direct connection to *Royal Edward* as his Great Great Grandfather was Master. Basically at that time there was no border between the United States and Canada along the St. Lawrence and our Brethren travelled back and forth in fraternal fellowship. Unfortunately records covering these events have all but disappeared but they appear in the minutes of *Lodge No. 9 ER(A)* in 4<sup>th</sup> Battn Arty.

It appears that *Royal Edward Lodge No. 5 (Ancients)* was warranted October 30<sup>th</sup>, 1792 in Quebec under Prince Edward, Duke of Kent. The Duke of Kent received a warrant (Ancients) as Provincial Grand Master, dated March 7<sup>th</sup>, 1792. The Warrant of *Royal Edward Lodge* was then moved to Johnstown, Upper Canada, settling at the then seat of government. This Lodge is recorded on the books until 1817, and received a new warrant according to the Provincial Register of Upper Canada, was still No. 5 by 1797, but not shown after 1822. Records of *Royal Edward Lodge*, include a minute

book and some photo copies still in existence at Fort Wellington, Prescott and in the Craig House Museum, Prescott. The original building in which the Royal Edward Lodge met is still in existence and continues to be a private home. In fact the furnishing of *Royal Edward Lodge* are presently owned by *Central Lodge No. 110*, Prescott and are used at regular meetings. It was noted that the Junior Warden's chair was purchased on July 1<sup>st</sup>, 1890 from a Brother Huntington who was initiated into Central Lodge August 5<sup>th</sup>, 1873. It is suggested that when Royal Edward went into darkness after 1822 that the Brethren joined Lodges in the Brockville area.

Perhaps new *Oswegotchie Lodge* should come first in the line of order, as the Lodge was warranted by the Provincial Grand Lodge of New York in 1783, then joined the Quebec PGL (Modern) in 1787. The records of *Oswegotchie Lodge* appear to be a little more available than those of the other older Lodges of this area. Records of 1787 show that two meetings were held in New Oswegotchie, Augusta Township. It should be noted that some records show the village of Maitland in Elizabethtown, however it is presently in Augusta Township. The First meeting was held in the home of Ensign Thomas Sherwood of Augusta with the following Brethren present: John Jones Esq., Worshipful Master; Ensign William Buell, Senior Warden; Brother Caleb Clossom; Junior Warden; Brother David Breakenridge, Acting Secretary; George Campbell, acting Tyler; Captain Samuel Wright; Ensign Thomas Sherwood and one visitor, Jeremiah McArthur.

The second meeting was also held in the home of Ensign Sherwood on November 13<sup>th</sup>, 1787 with John Jones Esq. as Master; Ensign William Buell as Senior Warden; with Justus Sherwood and Ensign Thomas Smyth listed as present. It was noted that after a practice of the Entered Apprentice lecture the Lodge was closed in due form and harmony at 10 o'clock. It would appear that *Oswegotchie Lodge* did not move to Brockville. The Lodge received a new number 13, first meeting under this number on August 3<sup>rd</sup>, 1799 before going into darkness in 1803 or 04. This was one of the number changes made by Jarvis after he moved to York in 1802.

It is noted that under Jarvis, legitimate P. G. L. the following Lodge were established; *Harmony Lodge No. 24* Edwardsburg, (1<sup>st</sup> PGL), Warranted September 3<sup>rd</sup>, 1810 and *Jarvis No 26*, Augusta, Warranted December 1815 (1<sup>st</sup> PGL). It is unfortunate that records of these Lodge are also scarce, and had very short life, going into darkness, No. 24 in 1819 and No. 26 in 1824, perhaps caused by highways and other improved modes of travel being available, as for example, Maitland is only six miles [10 km] from Brockville and Johnstown only four miles from Prescott. Brockville and Prescott became centres of river crossings, commercial activity and growing population. |

suspect that Lodges No. 24 and 26 were actually in the Village of Maitland which at that time was reported to have approximately 36 Lodges, which were amalgamated or moved. *St. James Lodge No. 74, A. F. & A.M. of Bethel, Elizabethtown, and Maitland Chapter No. 68, RAM, Kemptville* being noted.

By the Third Grand Lodge, Sir Allen MacNab's patent dated August 1844 and the first communication of August 9<sup>th</sup>, 1845 none of these Lodges were recorded. Thus ended a legend. The Grand Lodge of 1855 records the river lodges only in passing, yet it is an important part of the history of Johnstown and Prescott area and the settling families who were sufficiently enthusiastic to establish Masonic Lodges.

The question which drew my attention has been answered, maybe not directly but in an acceptable fashion. The question was: did *Central Lodge No. 110* have its being from *Royal Edward Lodge* in Johnstown. Two things are apparent: First, the first officers of Central Lodge were member of Lodges in Ogdensburg New York, (Originally Oswegacha after the River) *Ogdensburg No. 128; Kemptville, Mount Zion No. 836; Belleville, Belleville Lodge; Ottawa, Corinthian No. 953, and Stenben, New York, Bath Lodge.* The majority of Brethren coming from Ogdensburg Lodge and Mount Zion Lodge. The First Master, Worshipful Brother Manuel Northrup of Belleville Lodge, Senior Warden, Brother William Gerald, *Ogdensburg Lodge No. 128;* Junior Warden, Brother James Keeler, and Secretary Brother Henry Sims, Mount Zion Lodge.

I have reached the conclusion that my question is answered, although I still believe that Brethren of Royal Edward Lodge left a legacy which influenced the Brethren of Prescott to continue on, after the lapse of one generation (36 year) of Masons in active lodge roles from 1822 to 1858 when *Central Lodge* became active and granted a Warrant in December 1859.

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# Ancient Mysteries and Free Masonry (Part 1)

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Victoria Council No. 213, Victoria, British Columbia

Presented to Victoria Council, No. 213 on March 23<sup>rd</sup>, 2007.

**A**ncient Mysteries is a very wide subject. In order to connect it with Free Masonry, an effort has been made to present this paper, in only two parts. The first part deals with the ancient mysteries in general, and the Egyptian, while the second part refers to those Hellenic Mysteries which have more commonality to Free Masonry.

## Part 1 of 2

Upon its birth, philosophy faced the challenge of the 'not-being' (unknown). From its struggle for the discovery of the 'being' (ON), became victorious and with the help of (ὀρθός λόγος - orthós lógos), the meaningful and rightful reason, explained the meanings which are related to ON, and advanced to the 'seeking science' which is the research of the knowledge of the kinds of 'ON', the 'being'.

The battle to explain ON was won, the other battle to attempt to explain the 'other', (the Platonic ἕτερον - héteron) was lost, as the 'other' is not a kind of 'ON' but is the one which in defiance, remains the 'other', the 'all-secret'.

A person's mind can only conceive what is his alike, and not that which is the absolute 'other'. Even during his most unverified fantasies he cannot approach it, cannot 'see' it and therefore must confine himself by giving it various names that cannot fulfill his desire, the desire for its knowledge.

In the meantime, although 'other' reveals itself in many forms: in the sky, in the earth, in celestial spheres and stars, in plants and animals, the fate of man is that he cannot listen and understand the melody of the universe. As much as the mind is elevated it cannot succeed to understand, and can only contemplate the possibility of a last hope: The hope for a revelation. Thus, the aim of the mind and the soul are in need of an apocalypse.

When it is revealed to him through the strange and mystic rituals in

which the soul delights but the eyes of the body obscure, then man follows the paths of mysteries. Then the whole of nature appears as a great mystery and reveals a form of religiosity that he wants to share with only a few, and then, the 'other' is called God, the beginning of all, the One.

Mysteries date from the cradle of civilization.

In all ancient religions, worship service was performed mainly in public as well as in secrecy during which only the initiated permitted to participate. Strávon (Strabo, 1<sup>st</sup> Century BC), says that this dual form was a common custom to all the religions. Those secret worships, named Mysteries, a word that derives from the verb 'μύω' (mýo), which means to seal the eyes and the mouth. The neo-platonic philosophers gave to the initiated the name 'Μύσθης' (Mýstes), a meaning related to the mysticism of their philosophy.

There are various definitions of Mystery. In general, Mystery is the 'mystic worship', the symbolic ritual with which the initiated communicate with the divine. According to Christian Lobeck, German man of letters and Hellenist (1781-1860), mystery is what is subjected to mystic worship, the secret or confidential sacred, the rituals.

Mysteries were practised by group of people with a higher intellectual and emotional structure (texture). Their main purpose was the spiritual perfection of the initiates, whose first aim was spiritual purification.

Plóutarchos, (Plutarchus, 1<sup>st</sup> Century AD), in his book *About Isis and Osiris* delivers the "Sacred Lógos" in which the initiate must fast, abstain from spicy food that excite the desire for vice and avarice.

The main components of the Mysteries are the 'apocálypsis' (revelation) and the 'Catéchesis' (Catechism - indoctrination), which are the disclosure of secret signs that contain the meaning of the mystic myth and the purpose of Mysteries. Sometimes the disclosure is performed by unveiling a picture or triptych (not alike the Tracing Board found in Free Masonry) on which the "Sacred Lógos" is written or depicted, followed by the indoctrination (catechism). In Dionysian Mysteries, according to testimonies, a representation of a sacred marriage was taking place, which was the symbolic marriage of the soul of the initiate to Diónysos, the divine bridegroom. According to Diódoros of Sicily, (circa 90-21 BC), into this sublime drama many Orphic-Dionysian elements were married.

With the initiation into sacrificial-mystical worship of the divine, the

initiated is identified with the 'dying god' and secures for himself the fate of 'the dying god', the 'victory against death' and the triumphant 'apotheosis'. The initiate becomes homomorphous with god during the initiation performed by the gynaecocratic (female dominated) Dionysian Mysteries drama, which gave many elements to the later on Orphic Mysteries that, as male domineering, may have caused its dismemberment. Here, we should mention that the main characteristic of the later-on religions is the death-sacrifice of the leader with whichever title appears: god, semi-god, son of god, prophet or delegate. The most common is the crucifixion which is, almost always, followed by the resurrection. Some examples: 700 BC Thoulis (Egypt), 200 BC Krishna, (India), 170 BC Attis, (Phrygia), 160 BC Tammouz (Syria), 834 BC Hess us (of Celts, Druids), 721 BC Indra, (Tibet), 622 BC Iao (Nepal), 600 BC Mithras (Persia), 600 BC Sakia (India). All those are much earlier than the crucifixion of Jesus Christ.

A religion with mythological elements can walk together with the birth of scientific thought. Philólaos (Φιλόλαος), Pythagorean philosopher, 5<sup>th</sup> Century BC, Archýtas, (Ἀρχύτας) Pythagorean philosopher, 4<sup>th</sup> Century BC, Alcmaéon (Ἀλκμαίων), (the first who dissected animals and he made some important discoveries on anatomy and natural philosophy) pupil of Pythagóras, are scientists, mathematicians and physicians. Orthós lógos do not take the place of faith as mysticism keep pace with rationalism. Both are the answer of inextricable questions which torture humans, even to those who are not willing to accept it.

Here, we have to remember that mysticism does not mean occultism. Under the burdens of tradition, the first pure and authentic signification and meanings of a philosophy, the form of the originator and his teachings, are lost as the fate of his work is handed to his students, followers and zealots. The premature giving of high level spiritual nourishment by the teacher to the new and immature initiate is dangerous of misinterpretation.

We, Masons, can presume what happens when we have to resolve and understand symbolic teachings as well as symbolic texts. The symbolic structure of teaching, either in verbal form, or in recorded logos, arranged and expressed with symbols, obtains a possible liberality in the sector of interpretation which is dangerous. If someday, in the present or in the future, concern for the original work is revived, then to the new comers, History will return as a rigorous Judge.

The comprehension of the number that expresses measurement of the unit (τὸ μέτρον - *tó métron*), the rhythm and the ratio, exercises a magical power according to the 'mystic' perception of numbers. During the 2<sup>nd</sup> and 3<sup>d</sup>

Centuries AD, the cosmopolitan climate and the old doctrines of the East are fused and amalgamated with a 'pythagorism', which adapted, during this time, the most vivid and the most anarchical syncretism.

"Θεουργία", (Theurgía) is a sort of magic in which the 'theúrgians' claim that they have communicated with God. Thus, we see the philosophic religiosity of Plotinus to express himself in his "Porphyrius" through a mixture of popular religiosity. Although he does not believe in magic, he does believe that the salvation of the soul occurs through the theurgic purification. (Κάθαρσις - Catharsis, purgation)

Thus, Theurgía opens the way to religious ceremonies where the unification with God is succeeded through symbols and signs. All those, excite imagination that without control leads to all sort of exaggerations.

There are two elements that make it credible to understand how mysteries, worship ceremonies and the first myths of 'Theogonia' (Theogony, birth of gods) are linked with social life and convey the philosophic beliefs. The first one is historical. It is a fact that in ancient Hellás (Greece), there were neither religious texts, nor priesthood. The second element is human, as it has to do with the character of the mysteries. The soul longs for mysteries. The soul is the one that "suffers", is the one that "opens" to the divine sight and accepts directly the influence of the mystic ceremonies.

Mysteries are not taught or learned. Mysteries are not lessons.

... τοὺς τελουμένους οὐ μαθεῖν τί δεῖν, ἀλλὰ παθεῖν.  
(Periphrastically: ... you must not educate the initiated in what they have to do. They have to learn internally.)

J.P. Vernant in his 'Meléte thanátou' (Study on death), *Revue Philosophique* (1960), formulated and enlightened the mystification as follows: "On a personal level, it is the exercise that brings salvation through purification of the soul. On the city level, it is the exercise that shapes the youth with virtue and prepares the most deserving to practice authority with justice."

The most significant of the ancient Mysteries are as follows: the Egyptian, Mithraic in Persia (today Iran) Zoroaster, Scandinavian (of Goths of N. Europe), Druids (of Celts), Adonian (in Syria) and the Hellenic which include the Cretan, Kavirian, Dionysian, Orphic, Eleusinian, Pythagorean and the Hyakinthian.

As per the recent researchers, there are Greeks and non-Greeks who take different stands about the origin of mysteries. Their views are only indications and have no proofs.

## **Egyptian Mysteries**

The information we have on the Egyptian Mysteries is derived mainly from the Hermetic Scripts, which include the ancient Egyptian wisdom amalgamated with the ancient Hellenic thought. This happened, when they were translated into Greek by Manéthon (Manetho) during the Ptolemaeos (Ptolemy) years, between 4<sup>th</sup> and 1<sup>st</sup> Centuries BC.

The Egyptian priest, Manéthon who knew both hieroglyphics and the Hellenic language well, with the assistance of Timótheos, a Greek priest and adviser to Ptolemaeos the 1<sup>st</sup> (337-283 BC), undertook the task of translating into Greek the ancient Egyptian scripts. Their work gave a history about Egypt which is considered authentic and objective. Manéthon wrote eight books, although "Kýphon" and "Critics on Heródotos" are disputed as not belonging to him. One of his books, (Sóthios) is dedicated to Ptolemaeos the 2<sup>nd</sup>, Philádelphos. Among others things, he wrote: ". . . in accordance to your instructions, the sacred books written by our ancestors will be presented to You".

Manéthon (Thoth) means truth. Thoth, or Tot, or Tat, is the name of the god of Wisdom who's scribe wrote in hieroglyphics the famous works of Egyptian wisdom about mankind. Thoth is attributed as Hermés and to distinguish him from the Greek Hermés, is called Trismégistos (Thrice Greatest). Therefore, Thoth is Lógos which penetrate everything. His wife Nehemáout, is characterized by the pre-Christians Gnostics as a form of wisdom in Lógos. She is Nature. According to the Egyptians, Lógos (Thoth) and Nature (Nehemáout) are those who put Order in the Universe.

There are elements in Hermés Trismégistos' scripts related to Orphéfs (Orpheus) and the Orphic Mysteries. There are similarities but while Orphism became religion, in the Hermetic Scripts, even though there are elements characteristic of religion (such as praise), religion is not evident. In addition, there are no rituals or atonements, which are the basic characteristics of religion and which are the main content in Orphic Mysteries. The only mystery in Hermetic Scripts is Lógos, the mystery that exists in Christianity. Humans can reach the absolute intellect with the help of Lógos, the utmost god of knowledge. Not the knowledge we know today which is the product of science, but by the knowledge gained through introspection, brought forth through Initiation.

The Hermetic Scripts are the Gospel of a community of esoteric mysticism in which the individual, on his own, can reach perfection and the union with the Supreme Intellect.

Poemándres (Poemander) is considered the founder of this community and according to the Scripts he is a non-existing person but a personification of a powerful teaching, the Enlightened Mind. He leads the determine individual to the Absolute Knowledge. Although we are sure that the Hermetic Community existed, we have no evidence to prove it. The Gnostic perception which followed, owes much to the Hermetic Scripts.

The meaning of Logos as the creator of the Universe exists among the Hermetic Community as well as in Christianity. In St. John's Gospel: "Ev ἀρχῆ ἦν ὁ Λόγος, . . .". "In the beginning was Lógos, . . .". "Lógos", has the same meaning as has in the Hermetic Scripts which are older than the Christian Gospels and Gnostics.

From Hermés Trismégistos, it is evident that Egyptians took mysteries from the Greeks, as the hermetic scripts that include the ancient Egyptian wisdom, amalgamated along with the ancient Hellenic thought of Ptolemaeos years, between 4<sup>th</sup> and 1<sup>st</sup> Centuries BC.

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# Masonry's Spiritual Linkages

Bro. Roy W. Hardy, Junior Warden  
*London Council No. 68, London, Ontario*

Presented to *London Council, No. 68* on April 7<sup>th</sup>, 2007.

## Prologue

My first exposure to the Allied Masonic Degrees occurred on a Saturday afternoon. A local Mason called me up and asked if I would be willing to present a paper to the next AMD meeting. This Mason I consider a good brother and friend, so I told him that unless nonmembers were generally asked to make a presentation, that my lack of member status might be an impediment.

Now, a few years later, as a new Junior Warden, I am approached to provide a paper of original Masonic research before this august body. I have had the ability to hear or read at least a dozen papers during my time as a member of *London Council No. 68*.

Where does one start to look for original research? Maybe one needs by process of elimination to see what papers have been written, in order to avoid being accused of plagiarism or a lack of inspiration. After looking on the Internet for information from the Sheffield University Centre for Masonic Research, the Cornerstone Society, the *Quatuor Coronati Lodge* of Research and our own AMD's Architect publication, the field has indeed been narrowed down considerably for original content and extensive research.

However, Masonic research has an intrinsic value in terms of its process. It requires preparation, organization, extensive reading, analysis and the ability to write with both clarity and passion. So, I now set out on my journey toward light and knowledge, and share with you, my A.M.D. brethren, the results.

## The Subject

Since becoming a Mason, I've always been interested in the linkages between Masonry and ancient forms of belief and how people learn about values, beliefs and norms. Whether speculative or scientifically or sociologically proven, the apparent or subtle similarity between Masonic ritual and alternate belief systems, religions or cultures fascinates me.



When one wanders off into this realm of possibilities, one starts to question one's own set of beliefs; beliefs that have been established at an early age under the strictures of parental guidance, experimentation as a young adult, and influential exposure that comes when allowed to ponder the possibilities in the Lodge room, where free thought has been a protected privilege since Freemasonry was instituted.

But I am wandering. The topic for this paper relates to the tools of the storytellers who assist us in making the esoteric links between Freemasonry and earlier cultures, belief systems and traditions. It is these people who today act as our shamans, our druids and our chroniclers.

The stage has been set, and I shall review the works and the words of both ancient and modern storytellers to demonstrate how these individuals have ignited the fire of many Masonic and esoteric linkages in my readings and researches with their skills and tools.

### **Symbolism and Freemasonry**

The newly initiated candidate in Masonry is asked to prove his work in the entered apprentice degree by describing Freemasonry as a beautiful system of morality, veiled in allegory and illustrated by symbols. But how did Masonic symbolism become universally accepted, and why are Masons compelled to adopt and venerate these symbols?

Generally, I believe there are four reasons that symbols take on a higher meaning. These include universality, practicality, ease of understanding and because they are linked to the essential elements of life.

Symbols have the ability to cross many languages and cultures, and gain universal acceptance. In practical terms, the working tools of the first degree symbolize common characteristics and are easily applied to the moral characteristics of moral rectitude, uprightness and equality.

Finally, many symbols link to those items for which humankind must have to survive: Light, heat, food, and procreation which have been documented in the Work in relation to the stars, the Sun, corn and the square and compasses or lozenge.

### **Oral Traditions and Freemasonry**

Masonry depends upon its oral traditions. We are admonished early in our Masonic teachings to refrain from recording our signs, symbols and

secrets. Our Antient Landmarks tend to be not found in a book, but introduced in the lectures and Charges.

Many ancient belief systems have extensively depended on the oral tradition, including our native American brothers, the ancient Egyptian magi, the Druids and the Essenes.

This dependency on oral tradition also elevates the status of those who defend and promote the oral tradition; the story tellers of many cultures. Not unlike Masonry, the Druids elevated two of their three "degrees" in terms of their poets and their shaman-priests. Likewise, the traditional chiefs of the Haudosaunee, or the Six Nations, in the Great Lakes region requires years of learning of the ancient stories and traditions.

It is no wonder that there is a polite acknowledgement of a well delivered lecture or charge in our Lodge rooms. That person has learned his "Work". Even the term the Work is interesting in that it elevates storytelling to a skill level highly prized by Masons. This leads me to a discussion about storytelling and ritual.

### **Ritual and Freemasonry**

Robert Lomas in a recent book describes some of the physiology and neurology relating to Masonic ritual and its impact upon the brethren.

One of the first things that newly admitted members note about our ritual is the various postures and discomforts that they are presented with as they move through the three craft degrees. Little do they know that this doesn't change through all Masonic bodies.

But why do we do it? Yes, there is some symbolism involved in holding your right hand on your heart and your left hand in an upright square, but why do we generally cause this level of idiosyncrasy for sometimes lengthened periods of time? There appears however to be two reasons above the symbolical. First, to demonstrate adherence to what they are about to hear. And secondly to help them focus on what is being said by raising the level of stress and adrenaline in the body. One tends to focus more on what is being said when put in an uncomfortable position. Sometimes it can be akin to torture, but it draws one's attention to learning.

The second most frequent topic felt by many Entered Apprentices and Fellowcrafts relates to the number of questions, memory work and apparent repetition found in the Masonic ritual.

Stephen Hawking, the brilliant man who has posed many of life's difficult questions, has indicated that the human mind also has the ability to create *memes*, which are similar to genes in that they create patterns of norms and values and imprint them on the human brain or psyche.

Lomas has postulated in a related fashion that Masonic ritual implants its values, symbols and norms on the candidates mind through questions, stories, memory work and repetitious phrasing. When did a person ever use the phrase "without evasion, equivocation or mental reservation of any kind" before their initiation?

Ritual, therefore, implants the morals of a just society on its initiates. It strengthens the moral fibre (another word for *memes*) of the brother by providing repetitions at their own ceremonies as well as others. It could be argued that Masonic visitation serves the same purpose, as a brother repeats his recent ceremony or is reminded of his prior obligations and learning. Travelling also leads me to my next topic of the Masonic Journey.

### **The Journey and Freemasonry**

"Have you travelled to the East?" How many times has an unknown Brother asked this question of you in your Masonic career when away from home? As we stated earlier, the concept of visitation is one that is frequently inculcated upon the new Mason.

As we know, Freemasonry is all about the journey. It is a microcosm of life, and the search for knowledge and enlightenment.

One could spend one's life attempting to visit every Lodge in his district and in the Grand Lodge, but is that in itself enough? Travel is not a goal in itself unless one has the ability to share that experience with others, and unless there are more stories told and learning takes place. The key to one's Masonry lies in the journey, and many other cultures, both ancient and new age, have made that journey to achieve enlightenment and to tell one's story to others.

When I visited Rosslyn Chapel in 2000, I was surprised by the number of non-Masonic pilgrims that travelled through Europe and ended their quest at Rosslyn. My Masonic guide, himself a very esoteric and enlightened Brother, explained that a "Path of Enlightenment" which commenced in the Compostela, Spain and wound its way through France and finally to Rosslyn was frequently travelled by both religious and Gnostic pilgrims. It appears that both Druid and Gnostic roots could be traced upon

this path, and the path in itself has some very ancient ties to ancient religions.

## Consciousness and Freemasonry

Many eastern spiritual religions share the view with Masonry that the body is a spiritual temple. They espouse the concept that there are seven levels of spirituality which coincide with seven parts of the body, known as chakras.

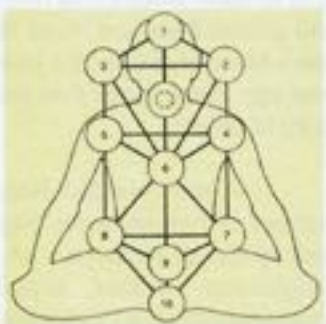
These seven chakras exist in the root, sacral, solar plexus, heart, throat, brow and crown. Similarly, these chakras correspond with seven moral characters: The higher the level of consciousness, the higher one moves upwards along the body.



In speaking of the Path of Enlightenment alluded to earlier, in looking at the map through the seven sites in Compostela, Chartres, Notre Dame, and finally Rosslyn, it is intriguing to know that Rosslyn represents the seventh or crown chakra, and the highest level of consciousness. Is it coincidental that a site that is alluded to contain one of the greatest mysteries of Freemasonry also is a holy site for thousands of other spiritual people seeking Light or Consciousness?

This to me is exciting, to see that people have the ability to come together at the same location by taking different paths, and in the end, becoming spiritually whole.

Freemasonry allows an individual to fulfill his singular destiny. It is about become whole and demonstrating that proof to the world at large. Without the journey, one can't become that enigmatic mason which is described to us in the annual solemnity at the end of our installation ceremony. Modern spiritualism defines God as an acronym meaning "Gift Of Divinity", indicating that individual spiritualism is what defines us as humans. Do we use this gift wisely by seeking enlightenment, or purely by affiliation?



## Summary

It appears that Freemasonry has many links with other cultures, religions and matters spiritual. Maybe that's why it seems so natural. It not only appears in harmony with other belief systems, it seems to add to the mystery of the journey we call life.

In the end, this paper may never do more than raise some questions in the reader or those of you here in Lodge. But if it has raised one question, has it not fulfilled its purpose? Whether it has only ignited a spark of curiosity or reached the peak of providing Light and Consciousness to you my Brethren, have I not also helped to tell you a good story? After all my Brethren, it is all about the journey and what questions you ask along the way.

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## Secrecy in Freemasonry

Ven. Bro. Henry Krajewski, Sovereign Master  
London Council No. 68, London, Ontario

Presented to *London Council, No. 68* on June 23<sup>rd</sup>, 2007.

"I can't answer that it's a secret."

"... [F]or how should men meet in secret places and with secret signs taking care that none observe them — to do the Work of God; are these not the ways of evildoers?"<sup>1</sup>

The preceding comments indicate ignorance both of the profane and Freemason alike. Secrecy is used as an anti-Masonic weapon and perhaps as a shield for a Freemason's own lack of knowledge.

Does this scenario sound familiar?

"I'm interested in joining a Masonic Lodge but don't know much about it. Could you give me some information to fill me in?" The answer from the Masonic member "... can't give out that information" or, "you'll know if you get in" or, "it's all secret stuff."

At the Southern Baptist Convention in the United States, the aspect of secrecy was a big issue.

Let's lay this secrecy concept somewhat to rest. Freemasonry can be and should be discussed with non-Masons. As the Grand Master of the United Grand Lodge of England, the Duke of Kent remarked, there is in fact very little secret about it. John Robinson, the prolific writer and Masonic student, author of *Born in Blood*<sup>2</sup> and *The Pilgrim's Path*<sup>3</sup> discussed Freemasonry openly to the applause of Grand Lodges in Canada and the United States, including our Grand Lodge of Canada in the Province of Ontario, as a non-Mason. Our membership must learn that except for ritualistic matters, including modes of recognition there are few secrets in Freemasonry. We need not cloak ourselves with pretensions of secrecy, but, when questioned by an interest individual, at least be able to say, "I don't know the answer to your question, but I can find out or refer you to someone that does."

Attacks by religious bigots as well as established religious bodies have gone on for hundreds of years, involving almost every denomination.

These critics, who have come to equate secrecy with conspiracy and dark behaviour, often look to our secrecy and remark that if we were honest men, we should open our deliberations and activities to the public. So, we ask ourselves, if this secrecy is so damaging why do we continue to burden ourselves with it?

Let's go back in history for our answers, beginning with the 'Old Charges' - those medieval documents which set forth the origins of the Craft. *The Regius Manuscript*,<sup>4</sup> circa, 1390 AD, traces the foundations of the Craft to Euclid and Egypt. As to the Craft in England, it declares that rules and regulations were laid down at a General Assembly of Masons in York, held in 926 AD by decree of King Athelstan. These certain 'Articles and Points' were adapted and among these the following:

*The third point must be several  
among the apprentices it should be known well  
That his Master's counsel he keeps close,  
And his fellow's with his good purpose;  
The privateness of the chamber he shall tell no man,  
Nor whatever they do in the lodge;  
Whatsoever thou see or hear them do,  
Tell it to no man, wherever thou go;  
The counsel of the hall and also of the bower,  
Keep it well to (your) great honour,  
Lest it should bring you to blame,  
And bring the craft into great shame.<sup>5</sup>*

Thus came secrecy into the Craft . . . probably to protect mathematical and engineering formulas and concepts which enabled the construction of those magnificent cathedrals which present day survival attests to their great skills. Thus, these modes, formulas or concepts of recognition identified legitimate craftsmen as certain modes of recognition identify legitimate Masons today.

Secrecy was not altogether always a benefit during the early days either. Henry VI ordered an investigation of Freemasonry as a secret society and finding that it was of an innocent nature, confirmed its charges by Decree of King and Council. It is also recorded by William Preston that Queen Elizabeth sent Sir Thomas Sackville of York to disperse the Masons there, but he was initiated into the fraternity instead and became their Master. The Premier Grand Lodge of England in 1717 provided for secrecy but there were still numerous exposures of the ritual around 1730. The secrecy concept came to America. As late as 1791, The Grand Lodge of Virginia officially



adopted the concept of secrecy: "the last quality and virtue which I shall mention, as absolutely requisite in all those who would be Masons is that of secrecy, which indeed from it's importance, ought to have held the first place in this chapter . . . ." <sup>6</sup>

The generally accepted aspect to secrecy is the exercise of self-control. Secrecy, over the centuries has gained the status of a landmark in the eyes of the Craft - 'something that is essential as a foundation stone of Freemasonry and without which the true nature of our Institution cannot survive. Our Mother Lodge, as a condition of recognition, requires all Grand Lodges strictly to observe "the Ancient Landmarks, customs and usages of the Craft." Not surprisingly, secrecy is followed by every Grand Lodge in North America.

In the modern world, what can be derived from secrecy in our lodges? Everyone sees our temples, particularly in small communities and everyone sees who enters them. Our ceremonies are well exposed in volumes stacked in libraries and bookstores, complete with modes of recognition. Why then is secrecy so important?

1. Confidentiality of our means of recognizing impostors is essential. Lodges are still bound to render assistance to Masons visiting or passing through communities and there are still those who look to impose upon our generosity. There is little advantage to making fraud easy.
2. The entire fabric of Freemasonry rests upon the need to create a strong bond between new Masons and their brethren. The foundation upon which this tie of brotherhood is built, rests upon the ceremonies of initiation, passing and raising, which have existed for centuries, largely unchanged and which create an unforgettable connection between those who have undergone the rites. Much of the atmosphere of these ceremonies depends upon a confidential nature, which instills in the candidate a sense of value not found in procedures, generally known to the public. Secrecy itself, tends to reinforce the moral imperative we share.
3. Perhaps more importantly, the brethren must recognize the need to keep private exchanges confidential. Frequently, in accordance with our obligations to one another, a Mason is called upon to counsel a brother or to share his burden with regard to his daily life. It is essential to know that a brother's communication is inviolable and in giving his assistance, to do so in perfect confidence. We learn this by the constant injunction to keep silent about Masonic matters.

Eliminating the confidential nature of our meetings and ritual would harm our Craft and gratify the idle curiosities of the profane. Lifting the veil will damage the Craft by lessening the strength of the bonding process of our ceremonies, by lessening the confidence which now exists between brother and brother and discouraging the honest expressions in lodge of one's views whether they relate to the background or character of a candidate or some other touchy topic.

And after all, do corporations allow us into their inner sanctum during their meetings? Is their business made public? Not likely.

Common sense should prevail, but, the fact of the matter is, that our business should remain our business.

<sup>1</sup> source unknown.

<sup>2</sup> Robinson, J.J. 1989. *Born in blood: the lost secrets of Freemasonry*. New York: M. Evans & Co., xix + 376 pp. [ISBN 0871316021]

<sup>3</sup> Robinson, J.J. 1993. *A Pilgrim's Path: Freemasonry and the religious right*. New York: M. Evans & Co., x + 178 pp. [ISBN 087131732X]

<sup>4</sup> also known as the *Halliwel Manuscript*, the earliest of the old Constitutions and in poetic form. Now more commonly known as the *Regius Manuscript* because it formed part of the Royal Library.

<sup>5</sup> York Rite Sovereign College of North America. 2005. *Order Knight of York*. Detroit: YRSCNA, pp. 43-46.

<sup>6</sup> source unknown.

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## Who are the different types of men who are Freemasons?

Ven. Bro. James Leutri, Sovereign Master  
York Council No. 133, Etobicoke, Ontario

Presented to York Council No. 133 on October 13<sup>th</sup>, 2007.

**T**his morning I thought of a different way to present this topic, thinking perhaps it would be interesting to discuss the types of people who tend to join Freemasonry. Any time you are dealing in generalities and stereotypes this can be tricky. Please realize that these are just my own personal observations and most Freemasons fall into any number of these categories or, perhaps, not fit any of them exactly.

The purpose of this message is to paint a general picture of the types of people who get involved in our institution. I am hopeful that individuals considering joining might see some of themselves in one or more of these descriptions.

Finally, and this is the most significant, is that there is a huge difference between 'joining' the Freemasons and actually being active. Many people join Freemasonry, pay their dues, and rarely, if ever, show up to a meeting. In fact, this is the norm.

### **The Traditionalist**

This is the most common reason people join. They are simply perpetuating a family tradition. From grandfather, to father, and now son each are expected to join. It is an important rite of passage in some families. Unfortunately Freemasonry hit a bit of a road bump during the cultural revolution of the 60's and 70's. At this time young men were rejecting any of the establishments of their parents. It was a rebellious time and joining a 'square' institution like Freemasonry wasn't on the 'hip' list.

Today we see fewer and fewer men joining because their fathers were Masons and, instead, more and more because their grandfathers were. It seems we have skipped a generation. However, it seems to me those who are joining out of respect for the memory of their grandfathers are much more serious about their undertaking.

### **The Police Officer and the Fireman**

This is really just another extension of the 'traditionalist'. Just as many police officers and firemen had fathers who were police officers and firemen so too were many of their parents members of the Fraternity as well.

The correlation between being a police officer or a member of the fire department and Freemasonry should be obvious. Here we have men who have already dedicated their lives to the service of others. Since this is a fundamental principle taught in Freemasonry the two organizations match closely in thought, word, and deed.

It is important to note that it was Benjamin Franklin who started the first fire department and this kind of civic duty is what he learned from within the Freemason lodge. Benjamin Franklin promoted many forms of public service for the common good and he often found this a natural expression for the teachings held within Freemasonry.

Both police officers and firemen are part of a 'brotherhood' already. They know the strength and power of a fraternal bond and how important that can be. Once again, it is a natural tendency for them to feel comfortable in a lodge setting.

I am not trying to suggest that every police officer and fireman is a Freemason. I am merely pointing out that, traditionally, the two have often been a very good match.

### **The Frat Boy**

You may see a number of these guys join Freemasonry but you don't usually see them at lodge afterwards. The man who enjoyed his fun partying fraternity days and thinks he is going to relive them within a Freemason lodge is often disappointed. That is . . . until somebody invites him to join the Shrine where he is quite happy and content afterwards.

### **The Theologian**

Even though some right wing fundamentalists take issue with the tolerance found within Freemasonry we find that many members of the clergy belong to this institution.

A minister can easily feel somewhat limited in his own expression once he gets into the weekly grind of producing one sermon after the next. Here we have a man who is deeply spiritual and is extremely knowledgeable about a wide range of theological topics and he finds that Freemasonry gives him a forum to engage in a very satisfying and rewarding ritual, honour a shared belief in deity while performing good works.

The brotherhood and intellectual stimulation offered by the lodge can often satisfy a deep personal need for a member of the clergy.

## **The Scholar and Historian**

To the historian Freemasonry is fascinating. Thousands upon thousands of books have been written about the topic. From those written within the recent known history of Freemasonry (the past three centuries) we find the protestant reformation, revolutions, the overthrow of monarchies and dictatorships, a new nation borne upon the idealistic vision of the enlightenment, and that only touches the surface.

Societies with possible ties and clear similarities to Freemasonry literally go back thousands of years. It can be a pleasant diversion trying to trace these roots and translate them into personal meaning.

## **The Mystic**

By the 'mystic' I refer to that individual who searches for esoteric meaning in our work.

We are each familiar with operating in the material world, after all we move through it on a daily basis and manipulate it with our thoughts, words, actions and symbols. Meanwhile, there are those who believe there is an equally valid 'spiritual' world, one which is also manipulated with thoughts, words, actions, and symbols.

When I perform a ritual I might find it comforting or take some personal pride in performing it well. To the mystic he may perceive this ritual as operating at a deeper level that is producing valid and significant spiritual effects.

You will not find much, if any, discussions of the esoteric meaning behind our ceremonies inside of a lodge. That is not to say, however, that you might not find the experience of esoteric relevance to yourself.

## **The Deist**

This is the individual who feels a great awe and admiration for creation. He feels that the handiwork of God is evidenced in everything we can survey. He feels deeply inspired by the majesty of creation and wishes to honour it by creating beauty in his own life.

This is a man who is not comfortable with the dogma of any particular Church yet still feels a deeply spiritual connection with the Great Architect of the Universe.

Many of the founding fathers of the United States were also deists.

## **The Scientist and Engineer**

Like the deist the scientist and engineer is awed by creation. He feels compelled to investigate the Universe with a deep and steadfast passion. The scientist or engineer wants to use all of the powers of science, logic, reason, mathematics, and rational thought to better understand creation.

This individual is not a dogmatist in any form, applying only the principles of the scientific method to his observations about life, the Universe, and everything.

Within Freemasonry, in particular in the Fellowcraft lecture, the initiate is exhorted to make use of these principles to better comprehend the Great Architect of the Universe.

Rather than feeding its members a particular dogma, creed, or set of rigid belief systems, Freemasonry exhorts its members to use their own minds, intellect, and free thought to investigate God. At no point is God, or would God, ever be opposed to any truth revealed through the use of our mind and intellect. The fact that the Universe has been revealed through the laws of geometry, which, combined with those of astronomy, is a deeply important truth.

We best know God not through books written long ago and far away. We know God through physics, cosmology, biology, mathematics, observation, and reason.

## **The Businessman**

This used to be true much more so than it is today. At one time, if you were a leader in the business community, this implied you were also a member of the Freemasons, the Lions Club, and any number of other fraternal organizations dedicated to the social good.

It's hardly so automatic any more. As any businessman reaches a certain level of success one might hope he would feel a duty to give back to his community, sharing his knowledge and experience for the public good.

## **The Eagle Scout**

I identify this individual as a man who spent a lot of his life trying to earn merit badges and awards. What happens when they stop giving those out? Why, just join the Freemasons. There is a certain aspect of Freemasonry which concerns itself with accumulating 'points' which translate into awards and ceremonies.

Personally, this isn't my cup of tea, though, I have come to realize, that if you are going to give out any kind of award there does need to be some

sort of objective way to measure performance.

Some few people involved in Freemasonry do seem to enjoy the awards, medals, titles, and ceremonies. Personally, a few of the guys I know who are actually entitled to some of this ceremony humbly decline it or humbly accept without making a big deal out of the occasion and are almost embarrassed by all the attention. If you want to wear a tuxedo and wrap some cool gold chains around your neck, Freemasonry might be fun for you to join for that reason alone. That said, expect to do a lot of work before you get your trinkets; they still don't hand them out for no reason at all.

### **The Politician**

As in the case of the businessman this member is also in decline today as well. In theory a politician should be dedicated to promoting the public good. Many politicians have been inspired by their involvement in the Fraternity in the past and some still are today. Within the Masonic youth group DeMolay we find an organization which excels at introducing young men with the kind of skills necessary to move on into public service as they grow older.

In these days of sound bites and gotcha politics I don't know how many politicians will be advertising their involvement with the lodge these days.

### **The Philanthropist**

So, you finally hit the lotto? Sold your Internet start up just in time? You find yourself with too much money, too much time, and now you want to do something productive with it. I earnestly urge you to join a Freemason lodge. That is, if you want to do quiet charity that affects people directly in your community. That is, if you want to make a difference without making a big deal about it.

I have seen a number of philanthropists find their calling in a Freemason lodge and I have been incredibly impressed by the unbelievable generosity and humility each time.

### **The Used Car Salesman**

You see this kind of guy join a Freemason lodge from time to time. He has somehow gotten the idea in his head that joining a Freemason lodge is a great way to 'network' and take advantage of special contacts. Now, to be fair, I don't mean literally a 'used car salesman' but instead I am referring to the type of individual who joins honestly thinking he will gain an advantage in business based on the contacts he develops.

This is a very naive point of view. It may have been the case a bit more at one time, but it certainly is not today. Obviously people in general are more comfortable doing business with friends they trust rather than strangers. Nevertheless, I think you will develop more leads hanging out in a local bar rather than the local lodge. The lodge will just put you to work without pay anyway.

### **The Soldier**

Last, but most certainly not least. The soldier has a long tradition of being a member of our institution. Going all of the way back to the many travelling military lodges where members would hold meetings and initiate new members right on the battlefield.

Once a soldier leaves the military and goes back into the 'real-world' he will immediately feel disconnected from the brotherhood he was a member of. Joining a Freemason lodge will make him feel right at home and surrounded by the kind of good quality men he has learned to know and trust.

Many members of the lodges I belong to are veterans and their character shows it in everything they do.

### **References**

None provided by the author.

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## **If you Build it, they will come<sup>1</sup> ; We built it, we will come:<sup>2</sup> Masonic Baseball**

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### **Introduction**

Somewhere in my (JWR) Masonic past, either in *Hiram Lodge No. 6, F. & A.M. (Fredericton, N.B.)*, or *The Lodge of Faithful Brethren No. 77, A.F. & A.M. (Lindsay, ON)*, I can't remember which, I was introduced to Masonic Baseball. When I read about the activity in my Summons, I went down to the basement to search out my old glove, the only equipment item remaining from my youthful days of playing baseball. When arriving at the Lodge, I was the only one with a baseball glove. Stopping one of the brethren to ask, "Aren't we playing baseball tonight?" The laughter was deafening. It was explained that Masonic Baseball was not an outdoor sport, but a game of Masonic questions played on a baseball-like format.

Being installed as Master again, and for the first time in *Tudor Lodge*, we wanted a fun, yet educational activity to start off the new Masonic year and get the brethren thinking about the Craft after a summer off. That's when we got the idea to introduce Masonic Baseball to our Lodge. The time was excellent as September is the winding down of the regular professional baseball season in preparation for the World Series.

### **Caveat**

Since this form of Masonic Baseball is considered to be *Masonic Education*, it may be "played" in the First Degree without having to go from Labour to Refreshment, with the proviso that no Ritual questions may be asked for a degree above the degree held by any Brother present in the Lodge, *i.e.*, if an Entered Apprentice is present, no Fellowcraft or Master Mason ritual questions may be asked (R. W. Bro. Raymond S.J. Daniels, Deputy Grand Master, Grand Lodge of Canada in the Province of Ontario, personal communication, 5 September 2007).

### **Rules**

In both versions outlined below, the Brother asking the questions is deemed to be the umpire whose decisions are final.

## *Classical Game*

The Rules are quite simple. The brethren divide into two teams, lined up in the North and South, facing East. There is a Brother in the East with a deck of cards, on each card is a question and the answer. The source of the answer is noted in case of a challenge. This was one of our additions as we never saw the original deck when introduced to the game. By some method, it is decided which team goes first. If the Brother answers the question correctly, he advances to a base. The next Brother is asked a question, and if he answers correctly, he advances to a base. There is no help for the Brother being asked the question; he must answer for himself without aid. If a Brother answers incorrectly, he is out. After three outs, the others team is asked questions. In the original game, all questions were of equal value. The questions come directly from the ritual (*The Work*, 1999), but I have included some general knowledge questions about Masonry which are not contained in the ritual. We have also weighted the questions so that more difficult questions give the a double, triple or home run instead of a single. The number in parenthesis after the question indicates the weighted value of the question, *i.e.* 1 = single, 2 = double, 3 = triple, and 4 = home run. The Brother asking the questions, may also be the score keeper, or he may have an assistant. At the discretion of the questioner, a Brother may be awarded partial points, *e.g.* if it is a 3 point or triple, and he correctly answers one or two parts correctly, he may be given a single, or double, instead of the triple. After a Brother has had his turn "at bat," he goes to the end of the line. How long the game is played can be determined by the players at the beginning of the game.

## *Alternative Game (Preferred game in most cases)*

This version of the game is played on a fixed time basis, to be determined at the beginning of the game. As in the *Classical Game*, the brethren divide into two teams, lined up in the North and South, facing East. There is a Brother in the East with a deck of cards, on each card is a question and the answer. The source of the answer is noted in case of a challenge. By some method, it is decided which team goes first. A member of the Visiting Team is asked the first question, then the Home Team is asked the next question, with the Home Team being asked the last question of the game. If the Brother being asked the question, cannot answer it, or all of the parts (if the question is worth more than "1") the Brother who is "on deck" for the other team may answer the unanswered, or incorrect, portion(s) of the question. If he answers the missing part(s) of the question correctly, this constitutes his "turn at bat", but the next question is asked to the Brother who is next "at bat" on his team. In this version there are no "outs" and both teams are running the bases at the same time and accumulating "runs". After a

Brother has had his turn "at bat," he goes to the end of the line.

## The Score Board



Figure 1. "The Score Board with the Official Umpire (W. Bro. John Reynolds) and Score-keeper (V.W. Bro. David Reynolds)."

## Cards or Deck

Each question and answer is placed on a separate card. The deck can be shuffled at the beginning of the game and again after each question has been asked once. Brethren **"PLAY BALL."**

- 1Q: What are the 3 degrees in Craft Masonry? (1)  
1A: Entered Apprentice, Fellowcraft, Master Mason.
- 2Q: Who are the 2 Saints John, and when are their Feast Days? (4)  
2A: St. John The Baptist, June 24<sup>th</sup>; St. John the Evangelist, December 27<sup>th</sup>.  
(MacKey, 1927, pp. 659, 660)
- 3Q: What is the first care of every Mason? (1)  
3A: To see the Lodge is properly tiled. (*The Work*, p. 2)
- 4Q: What is the next or second care of a Mason? (1)  
4A: To see than none but Masons are present. (*The Work*, p. 2)
- 5Q: How many principal officers are there in a Lodge, and who are they? (1)  
5A: 3, Worshipful Master, Senior Warden, and Junior Warden. (*The Work*, p.2)
- 6Q: How many assistant officers in a Lodge, and who are they? (2)  
6A: 3 beside the Outer Guard or Tyler, Senior Deacon, Junior Deacon & Inner Guard. (*The Work*, p. 3)

- 7Q: Where is the Outer Guard located, and what is his duty? (3)  
 7A: Outside the door of the Lodge, (1) to keep off all cowans & intruders, (2) to see that candidates for admission come properly prepared. (*The Work*, p. 3)
- 8Q: Where is the Inner Guard located, and what are his duties? (3)  
 8A: Within the entrance of the Lodge, (1) to admit Masons on proof, (2) to receive candidates in due form, (3) to obey the commands of the Junior Warden. (*The Work*, pp. 3-4)
- 9Q: Where is the Junior Warden located, and what are his duties? (2)  
 9A: In the South, (1) to mark the Sun at its Meridian, (2) to call the brethren from labour to refreshment, (3) to call the brethren from refreshment to labour. (*The Work*, p. 5)
- 10Q: Where is the Senior Warden located, and what are his duties? (2)  
 10A: In the West, (1) to mark the Setting Sun, (2) to close the Lodge by command of the Worshipful Master after having seen that every brother has had his just due. (*The Work*, p. 5)
- 11Q: Where is the Worshipful Master located, and why is he so placed? (2)  
 11A: In the East. (1) to open his Lodge, (2) to employ and instruct the brethren in Masonry. (*The Work*, pp. 5-6)
- 12Q: Whose name do we invoke, or ask for blessing, in the First Degree? (1)  
 12A: The Great Architect of the Universe. (*The Work*, p. 7)
- 13Q: When invoking the blessing from the Great Architect of the Universe, what three things do we ask concerning our Labours? (2)  
 13A: (1) to commence in order, (2) to conduct in peace, (3) to close in Harmony. (*The Work*, p. 6)
- 14Q: Where is the Volume of the Sacred Law opened for the First Degree? (3)  
 14A: *Ruth* 4, verse 7. (*The Work*, p. 7)
- 15Q: No signs are given in the First Degree until what happens? (1)  
 15A: The Volume of the Sacred Law has been opened. (*The Work*, p. 7)
- 16Q: When the Lodge is working, what is the position of the columns of the Junior and Senior Wardens? (1)  
 16A: Senior Warden's is raised, Junior Warden's is laid down. (*The Work*, p. 7)
- 17Q: When the Lodge is at refreshment, what is the position of the columns of the Junior and Senior Wardens? (1)  
 17A: Senior Warden's is laid down, Junior Warden's is raised. (*The Work*, p. 7)
- 18Q: Where is the Senior Deacon found, and what are his duties? (3)  
 18A: At or near the right hand of the Worshipful Master, (1) to carry the messages and commands of the Worshipful Master to the Senior Warden, (2) to await the return of the Junior Deacon. (*The Work*, p. 4)
- 19Q: Where is the Junior Deacon found, and what are his duties? (2)  
 19A: At the right hand of the Senior Warden, (1) to carry the messages and commands of the Worshipful Master from the Senior to the Junior Warden, (2) to see the same are punctually obeyed. (*The Work*, p. 4)

- 20Q: What are the different knocks for each of the three Craft Degrees? (1)  
 20A: E.A. ●●● FC ●●●, M.M. ●●●
- 21Q: What is the first care of every Fellowcraft? (1)  
 21A: To see that the Lodge is properly tyed (*The Work*, p. 8)
- 22Q: What is the next or 2<sup>nd</sup> care of a Fellowcraft? (1)  
 22A: To see the brethren appear to order as Masons. (*The Work*, p. 9)
- 23Q: What is the pass word of a Fellowcraft, and what does it mean? (3)  
 23A: Shibboleth, (1) an ear of corn, (2) a stream of water. (*MacKey*, p. 686)
- 24Q: By what instrument of architect is the Junior Warden tried in the FC Degree, and explain it? (1)  
 24A: Square, an angle of 90 degree, being the 4<sup>th</sup> part of a circle. (*The Work*, p.11)
- 25Q: Whose name do we invoke, or ask for blessing, in the Second Degree? (1)  
 25A: The Grand Geometrician of the Universe. (*The Work*, pp. 12-13)
- 26Q: When supplicating a blessing from the Grand Geometrician of the Universe, what two things do we ask concerning our Labours? (2)  
 26A: (1) may the rays of heaven shed their benign influence upon us, (2) enlighten us in the paths of virtue and of science. (*The Work*, p. 12)
- 27Q: What is the next or 2<sup>nd</sup> care of a Mason when opening a Master Masons Lodge? (1)  
 27A: To see the brethren appear to order as Craftsmen. (*The Work*, p. 15)
- 28Q: What is the pass word of a Master Mason? (1)  
 28A: Tubal Cain.
- 29Q: By what instruments of architecture is the Junior Warden tried in the opening of the 3<sup>rd</sup> degree, and why? (2)  
 29A: The Square and Compasses, they convey the abstract means and end of the science in the most clear and comprehensive manner. (*The Work*, p. 17)
- 30Q: In the 3<sup>rd</sup> degree, where is the Junior Warden coming from, and where is he going, and why? (2)  
 30A: From the East, to the West, to seek for that which was lost. (*The Work*, p. 19)
- 31Q: In the 3<sup>rd</sup> degree, what is the Senior Warden looking for, and how it lost? (2)  
 31A: The Genuine Secrets of a Master Mason; by the untimely death of G.M.H.A. (*The Work*, p. 19)
- 32Q: Where does the Senior Warden hope to find that which was lost, and why? (2)  
 32A: In the centre, because that is a point from which a Master Mason cannot err. (*The Work*, p. 20)
- 33Q: On what is the 2<sup>nd</sup> degree opened? (1)  
 33A: On the Square. (*The Work*, p. 13)

- 34Q: On what is the 3<sup>rd</sup> degree opened? (1)  
 34A: On the centre. (*The Work*, p. 20)
- 35Q: In whose name is the 3<sup>rd</sup> degree opened? (1)  
 35A: The Most High. (*The Work*, p. 20)
- 36Q: What is the constant care of every Master Mason? (3)  
 36A: To see the Lodge close tiled. (*The Work*, p. 22)
- 37Q: Has the Senior Warden been successful in his researches, if not, what has he found? (2)  
 37A: not successful; casual signs, tokens and words. (*The Work*, p. 23)
- 38Q: What will be the significance of what was found in the 3<sup>rd</sup> degree? (2)  
 38A: They shall designate you and all Master Masons throughout the world, until time and circumstances shall restore to us the genuine Secrets. (*The Work*, p. 25)
- 39Q: In the 2<sup>nd</sup> degree, what has the Junior Warden discovered, and where? (2)  
 39A: A sacred symbol, in the centre of the building. (*The Work*, p. 29)
- 40Q: In the 2<sup>nd</sup> degree closing the W.M. says, "brethren, let us remember that whatever we are and whatever we do . . .", what is said next? (2<sup>nd</sup> degree closing) (1)  
 40A: "His all-seeing eye beholds us" (*The Work*, p. 29)
- 41Q: "Let us never fail to discharge our duty towards Him with"? (2<sup>nd</sup> Degree) (1)  
 41A: Fervency and Zeal. (*The Work*, p. 30)
- 42Q: What is the next or 2<sup>nd</sup> care in closing a Lodge in the 1<sup>st</sup> Degree? (1)  
 42A: To see the brethren appear to order as Masons. (*The Work*, p. 33)
- 43Q: Why is the Senior Warden placed in the West in the closing of the 1<sup>st</sup> Degree? (2)  
 43A: To close the Lodge by command of the W.M., after having seen that every brother has had his just due. (*The Work*, p. 33)
- 44Q: What do we ask the Great Architect of the Universe to do in closing the 1<sup>st</sup> Degree? (2)  
 44Q: Continue to preserve our Order by cementing and adorning it with every moral and social virtue. (*The Work*, p. 34)
- 45Q: In Closing the 1<sup>st</sup> degree what does the Junior Warden say after "And it is closed accordingly?" (1)  
 45A: "Happy to meet, sorry to part, and happy to meet again". (*The Work*, p. 35)
- 46Q: What three questions is a candidate asked before being admitted into a lodge? (3)  
 46A: (1) Do you believe in the existence of a Supreme Being? (2) Do you believe that, that Supreme Being will punish vice and reward evil? (3) Do you believe that, that Supreme Being has revealed His will to man? (*The Work*, p. 36)

- 47Q: How does the candidate, in the 1<sup>st</sup> degree, hope to receive the privileges of Freemasonry? (3)
- 47A: By being a Man, Free Born, of mature age, and under the tongue of good report. (*The Work*, pp. 39-40)
- 48Q: On what is the candidate received into the Lodge in the 2<sup>nd</sup> Degree, and where is it applied? (2)
- 48A: With a Square applied to the naked left breast. (*The Work*, p. 41)
- 49Q: "In all cases of difficulty and danger, in whom do you put your trust?" (1)
- 49A: In God. (*The Work*, p. 43)
- 50Q: What is the length of each of the 3 steps a candidate uses to approach the altar, in the 1<sup>st</sup> degree? (3)
- 50A: 1<sup>st</sup> is 15 inches, 2<sup>nd</sup> is 12 inches, 3<sup>rd</sup> is 9 inches. (*The Work*, p. 49)
- 51Q: "Being free, requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of . . . ?" (2)
- 51A: Piety and virtue. (*The Work*, p. 49)
- 52Q: Complete the missing words in the following sentence of the E.A. obligation: "of my own free will and accord, do hereby most sincerely and solemnly promise and swear, that I will . . . any part or parts, etc. . . ." (2)
- 52A: Always hele, ever conceal and never reveal. (*The Work*, p. 51)
- 53Q: Complete the missing words in the following sentence of the E.A. obligation: "I, your name, in the presence of the Great A.O.T.U., and this . . . Lodge of A.F.&A.M. (2)
- 53A: Worthy, worshipful and warranted. (*The Work*, p. 51)
- 54Q: Complete the missing words in the following sentence of the E.A. obligation: ". . . until I shall have found by due trial, strict examination or sure information, that he, or they are worthy of that confidence, or in the body of a lodge, . . ." (3)
- 54A: just, perfect and regular. (*The Work*, p. 51)
- 55Q: Complete the missing words in the following sentence of the E.A. obligation: ". . . may hereafter be communicated to me, except it be to a true and lawful brother or brethren; and not even then unto him or them until I shall have found by . . ." (2)
- 55A: Due trial, strict examination, or sure information. (*The Work*, p. 51)
- 56Q: Complete the missing words in the following sentence of the E.A. obligation: "These several points I solemnly swear to observe, without . . . of any kind;" (3)
- 56A: evasion, equivocation or mental reservation. (*The Work*, p. 52)
- 57Q: Complete the missing words in the following sentence of the E.A. obligation: "I further solemnly promise, that I will not write those secrets, . . . or otherwise them delineate . . ." (4)
- 57A: indite, mark, print, carve, engrave (*The Work*, p. 52)

- 58Q: What are the three great lights of Masonry, and what do they do? (3)  
 58A: *Volume of the Sacred Law* - to rule and govern our Faith,  
*Square* - regulate our actions,  
*Compasses* - to keep us in due bounds with all mankind, but more particularly with our brethren in Masonry. (*The Work*, p. 53)
- 59Q: What are the three lesser lights in Masonry and what do they represent? (3)  
 59A: Sun - to rule the Day; Moon - to rule the Night; Master of the Lodge - to rule and direct his Lodge (*The Work*, pp. 55-6)
- 60Q: To what does the Heleing Sign of an Entered Apprentice allude? (1)  
 60A: The position of your hands when you took your solemn obligation. (*The Work*, p. 59)
- 61Q: What is the name of the Left Hand pillar, and what is its import? (2)  
 61A: Boaz, strength. (*The Work*, p. 143)
- 62Q: What does the candidate give to the Junior Warden & Senior Warden in the 1<sup>st</sup> degree? (2)  
 62A: Heleing Sign; Penal Sign. *The Work*, pp. 62, 64)
- 63Q: The E.A. is invested with an apron which is: (1) more ancient than, and (2) more honourable than ? (2)  
 63A: (1) Golden Fleece or Roman Eagle, (2) Star or Garter. (*The Work*, p. 67)
- 64Q: Complete the following sentence: "Harmony should at all times characterize Freemasonry. But if, unfortunately, your differences should be of such a nature as not to be so easily adjusted, it would be better that . . . ?" (2)  
 64A: "one or both of you should retire than that the harmony of the Lodge be disturbed by your presence. (*The Work*, p. 69)
- 65Q: It is customary at the erection of all stately and superb edifices, to lay the foundation stone at . . . ? (1)  
 65A: North East corner of the building. (*The Work*, p. 70)
- 66Q: The trial of an Entered Apprentice is made for 3 reasons. What are they? (3)  
 66A: (1) to put your principles to the test; (2) to evince to the brethren that you had neither Money or Metallic Substance about you, and (3) as a warning to your own heart should in future you meet a brother in distress. To remember this moment. (*The Work*, pp. 73-74)
- 67Q: What are the working tools of an Entered Apprentice, and how do we as Masons use them? (3)  
 67A: *24 inch gauge* - division of the day into 24 hours  
*Common Gavel* - labour is the lot of man  
*Chisel* - perseverance is necessary to establish perfection. (*The Work*, pp. 75-76)
- 68Q: What are the three things shown or given to the Entered Apprentice at the end of the ceremony? (3)  
 68A: Warrant, Book of Constitution, and By-Laws of the Lodge. (*The Work*, p. 77)



- 69Q: Where did the Egyptian philosophers hide their mysteries? (1)  
 69A: Under certain hieroglyphical figures. (*The Work*, p. 80)
- 70Q: The Masonic Lodge is described as a parallelepipedon. State its dimensions.  
 (3)  
 70A: in length from East to west; in breadth from North to South, and in depth from the surface of the earth to its centre, and even as high as the heavens. (*The Work*, p. 81)
- 71Q: What are the three grand offerings related to our Lodge being on holy ground? (3)  
 71A: (1) the ready obedience of Abraham to the will of God, (2) the many pious prayers and ejaculations offered up by King David, and (3) the many thanksgivings, burnt sacrifices, and costly offerings presented by King Solomon at the building, completing and dedicating of the Temple at Jerusalem. (*The Work*, pp.82-83)
- 72Q: Our Lodges are situated due east and west, for three assigned reasons. What are they? (3)  
 72A: (1) the Sun rises in the east and sets in the west, (2) learning originated in the east, and spread its benign influence to the west, and (3) the tabernacle of Moses and the Temple of Solomon were so situated. (*The Work*, p. 83)
- 73Q: Our Lodges are supported by the great pillars. What are they, and what do they represent? (3)  
 73A: *Wisdom* - to contrive, *Strength* - to support, and (3) *Beauty* - to adorn. (*The Work*, p. 83)
- 74Q: The three great Pillars which support a Masonic Lodge are emblems of three Divine attributes, and further represent? (1)  
 74A: Solomon King of Israel, Hiram King of Tyre, and Hiram Abif. (*The Work*, p. 84)
- 75Q: What are the three most celebrated Orders of Architecture? (1)  
 75A: Ionic, Doric and Corinthian. (*The Work*, p. 85)
- 76Q: What are the three principal staves or rounds of Jacob's ladder, and what do they represent? (3)  
 76A: *Faith* - in the Great A.O.T.U., *Hope* - in salvation, and *Charity* - towards all men. (*The Work*, p. 85)
- 77Q: How many Masons are required to be present before a candidate may be initiated? (1)  
 77A: Seven (7). (*The Work*, p. 86)
- 78Q: Of what is interior of a Lodge composed? (3)  
 78A: Ornaments, furniture and jewels. (*The Work*, p. 87)
- 79Q: What are the ornaments in a Lodge? (3)  
 79A: Mosaic pavement, the indented Skirting, and the Star in the Centre. (*The Work*, p. 87)
- 80Q: What is the furniture in a Lodge? (2)  
 80A: Volume of the Sacred Law, Square and Compasses. (*The Work*, p. 88)

- 81Q: What are the moveable jewels, and why are they moveable in this Jurisdiction? (2)
- 81A: Square, Level and Plumb Rule; because they are worn by the Master and Wardens and transferred to their successors. (*The Work*, pp. 89-90)
- 82Q: What are the immoveable jewels, and what is their purpose? (3)
- 82A: *Tracing Board* - for the WM to lay lines and draw designs on, *Rough Ashlar* - for the EA to work, mark and indent on, and *Perfect Ashlar* - for the more expert workmen to try and adjust his jewels on. (*The Work*, p. 90)
- 83Q: Why are the immoveable jewels so called? (1)
- 83A: Because they lie open in the lodge for the brethren to moralize on. (*The Work*, p. 90)
- 84Q: What are the distinguishing characteristics of every Free and Accepted Mason? (3)
- 84A: Virtue, Honour and Mercy. (*The Work*, p. 91)
- 85Q: What are the tenets or fundamental principles of Ancient Freemasonry? (3)
- 85A: Brotherly Love, Relief and Truth. (*The Work*, p. 91)
- 86Q: As a candidate entering the Lodge in the 1<sup>st</sup> degree, how were you clothed? (3)
- 86A: Right arm, left breast, and left knee were made bare, and my right heel slip shod, with a cable two about my neck. (*The Work*, pp. 100-101)
- 87Q: What is Freemasonry? (1)
- 87A: A beautiful system of morality, veiled in allegory and illustrated by symbols. (*The Work*, p. 102)
- 88Q: What are the Perfect Points of Entrance of an E.A., and explain them? (3)
- 88A: O(of) A(at) O(on), of my own freewill and accord, at the door of the Lodge, on my Left Knee bare and bent. (*The Work*, p. 103)
- 89Q: How is the candidate received in the 2<sup>nd</sup> Degree? (2)
- 89A: On the Angle of a Square pressing your Naked Right Breast. (*The Work*, p. 109)
- 90Q: How does the candidate for the 2<sup>nd</sup> Degree hope to obtain that privilege? (3)
- 90A: By the Help of God, the assistance of the Square, and the benefit of the Pass Word. (*The Work*, p. 111)
- 91Q: How is the Fellowcraft taught to approach the Altar? (1)
- 91A: By five steps, commencing with the right foot, as if ascending a winding staircase. (*The Work*, pp. 117-8)
- 92Q: How does the candidate in the Fellow Craft kneel at the Altar to be obligated? (3)
- 92A: Kneel on right knee, place your right hand on the Volume of the Sacred Law while your left arm will be supported in the angle of a square. (*The Work*, p. 118)

- 93Q: How does the candidate in the Entered Apprentice degree kneel at the Altar to be obligated? (4)
- 93A: Kneel on your left knee, your right forming a square, your left hand supporting the Volume of the Sacred Law, the Square and Compasses, and your right hand covering the same. (*The Work*, p. 50)
- 94Q: After having taken the obligation, how many times does the candidate, salute the Volume of the Sacred Law in each degree? (3)
- 94A: EA - once, FC - twice, and MM - thrice. (*The Work*, pp. 53,120, and 177)
- 95Q: How do you set the Great Lights in each degree? (3)
- 95A: EA - both points hidden, FC - one hidden, one exposed, MM - both exposed. (*The Work*, pp. 120-121)
- 96Q: The sign of the Fellowcraft is called three-fold, what are the three parts? (3)
- 96A: (1) Sign of Fidelity, (2) Hailing Sign or Sign of Supplication, and (3) Penal Sign. (*The Work*, pp. 122-3)
- 97Q: The word in the 2<sup>nd</sup> degree is derived from a war, who were the original combatants? (4)
- 97A: Gileadites (or Israelites) and Ammonites. (*The Work*, pp. 124-5)
- 98Q: In the war between the Gileadites and the Ephraimites, how many were killed and how were they detected? (2)
- 98A: 42,000, could not pronounce the word "Shibboleth" (*The Work*, p. 126)
- 99Q: What is the name of the right hand pillar in the 2<sup>nd</sup> degree, its origin and import? (3)
- 99A: Jachin, named after Jachin the assistant High Priest who dedicated the Temple, import, "God Will Establish." (*The Work*, p. 128)
- 100Q: What does the Pass Word in the 2<sup>nd</sup> Degree denote? (1)
- 100A: Plenty. (*The Work*, p. 133)
- 101Q: When combining the names of the pillars in the 1<sup>st</sup> and 2<sup>nd</sup> Degrees what do they denote? (1)
- 101A: Stability. (*The Work*, p. 134)
- 102Q: What does the Worshipful Master ask the candidate in the 2<sup>nd</sup> degree to study further? (2)
- 102A: The liberal arts and sciences. (*The Work*, p. 136)
- 103Q: Where does the Worshipful Master direct the new Fellowcraft to be placed after receiving his apron in the 2<sup>nd</sup> degree? (1)
- 103A: In the South East angle of the Lodge. (*The Work*, p. 137)
- 104Q: What are the working tools of a Fellowcraft, and how are they used by Masons? (3)
- 104A: *Square* - to regulate our lives and actions by the Masonic rule and line (morality)  
*Level* - we are descended from the same stock, i.e., equality  
*Plumb Rule* - to walk upright and with humility before God (justice & uprightness in life and action). (*The Work*, pp. 138-140)

- 105Q: How are Entered Apprentices paid? (3)  
 105A: A weekly allowance of corn, wine and oil. (*The Work*, p. 143)
- 106Q: How are Fellowcrafts paid? (1)  
 106A: In specie (money). (*The Work*, p. 143)
- 107Q: What are the dimensions of the 2 great pillars of the Temple? (3)  
 107A: Height 18 cubits, circumference 12 cubits, diameter 4 cubits. (*The Work*, p. 143)
- 108Q: Where were the pillars cast, and of what material? (2)  
 108A: Molten brass, clay grounds between Succoth and Zeradatha (*The Work*, pp. 143-134)
- 109Q: With what were the chapters enriched, and what do they denote? (3)  
 109A: *net-work* = unity, *lily-work* = purity, and *pomegranates* = plenty (*The Work*, p. 144)
- 110Q: The pillar represent two miraculous pillars, what are they and what makes them miraculous? (2)  
 110A: *Fire* - led the Israelites out of Egypt; *cloud* - proved darkness to Pharaoh and followers attempting to overtake them. (*The Work*, pp. 144-145)
- 111Q: How many rule a Lodge, and who are they? (1)  
 111A: Three, WM., SW, JW. (*The Work*, p.145)
- 112Q: How many hold a Lodge, and who are they? (1)  
 112A: Five; WM, SW, JW, 2 FC. (*The Work*, p. 145)
- 113Q: How many make a perfect Lodge, and who are they? (1)  
 113A: Seven; WM, SW, JW, 2 FC, 2 EA. (*The Work*, pp. 145-6)
- 114Q: What are the five noble orders of Architecture? (2)  
 114A: Tuscan, Doric, Ionic, Corinthian, Composite. (*The Work*, p. 146)
- 115Q: What are the seven liberal arts and sciences? (3)  
 115A: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, Astronomy. (*The Work*, p. 146)
- 116Q: Complete the missing words in the following: "You are not to palliate or aggravate the offenses of the brethren; but in the decision of every trespass against our rules, judge with . . . , admonish with . . . , and reprehend with . . ." (3)  
 116A: Judge with candor, admonish with friendship, and reprehend with mercy. (*The Work*, p. 150)
- 117Q: How does the candidate to be raised to a M.M. hope to gain those privileges? (3)  
 117A: By the Help of God, the united aid of the Square and Compasses, and the benefit of the Pass Word. (*The Work*, p. 159)
- 118Q: How is the candidate received in the 3<sup>rd</sup> Degree? (1)  
 118A: On both points of the Compasses to the naked Right and Left Breasts. (*The Work*, p. 161)

- 119Q: How is the candidate to be raised to a Master Mason taught to approach the Altar? (4)
- 119A: By seven steps, commencing with the left foot, the 1<sup>st</sup> three as if stepping over an open grave, and the remaining four straight forward to the Altar. (*The Work*, p. 172)
- 120Q: How does the candidate to be raised to the 3<sup>rd</sup> degree kneel at the Altar? (2)
- 120A: On both knees, place both hands on the Volume of the Sacred Law. (*The Work*, p. 173)
- 121Q: What are the five points of fellowship? (2)
- 121A: Hand to hand, foot to foot, knee to knee, breast to breast, hand over back. (*The Work*, p. 195)
- 122Q: What does "hand to hand" represent as it relates to the five points of fellowship? (1)
- 122A: I greet you as a brother. (*The Work*, p. 195)
- 123Q: What does "foot to foot" represent as it relates to the five points of fellowship? (1)
- 123A: I will support you in all your undertakings. (*The Work*, p. 195)
- 124Q: What does "knee to knee" represent as it relates to the five points of fellowship? (1)
- 124A: The posture of my daily supplications shall remind me of your wants, and dispose my heart to soothe your afflictions and relieve your necessities. (*The Work*, p. 195)
- 125Q: What does "breast to breast" represent as it relates to the five points of fellowship? (1)
- 125A: My breast shall be the safe and sacred repository of all your lawful secrets when entrusted to my keeping. (*The Work*, p. 195)
- 126Q: What does "hand over back" represent as it relates to the five points of fellowship? (1)
- 126A: Hand over back I will uphold your good name in your absence as I would in your presence. (*The Work*, p. 195)
- 127Q: My breast shall be the safe and sacred repository of your secrets, when intrusted to my care as such; at all times except for? (3)
- 127A: Murder, Treason, felony and all other offences contrary to the laws of God or man. (*The Work*, p. 175)
- 128Q: Three ruffians, assassins, or Fellowcrafts were responsible for G.M.H.A.'s death. What were their names? (4)
- 128A: Jubelo, Jubela, Jubelaom (or Jubelum). (*MacKey*, 1927, p. 373; *Cryptic Ritual*, p. 28)
- 129Q: Where was the 1<sup>st</sup> ruffian waiting for G.M.H.A. and with what did he attack him? (2)
- 129A: South east gate, right temple with a Plumb Rule. (*The Work*, pp. 184-5)

- 130Q: Where was the 2<sup>nd</sup> ruffian waiting for G.M.H.A. and with what did he attack him? (2)
- 130A: North east gate, left temple with a Level. (*The Work*, p. 185)
- 131Q: Where was the 3<sup>rd</sup> ruffian waiting for G.M.H.A. and with what did he attack him? (2)
- 131A: East gate, forehead with a heavy setting maul. (*The Work*, pp. 185-186)
- 132Q: What are the ornaments of a Master Mason's Lodge? (3)
- 132A: The porch, the Dormer, the Square Pavement. (*The Work*, p. 206)
- 133Q: What are the Working Tools of a Master Mason and their use by Speculative Masons? (4)
- 133A: 1) *Skirref* - points out to us that straight and undeviating line of conduct laid down for our guidance in the Volume of the Sacred Law, 2) *Pencil* - teaches us that our words and actions are not only observed, but are recorded by the Most High, and 3) *Compasses* - remind us of His unerring and impartial justice, which will reward or punish us as we have obeyed or disobeyed His Divine commands. (*The Work*, p. 207)
- 134Q: Who was superintendent of the casting of the great pillars? (1)
- 134A: Hiram Abif. (*The Work*, p. 144)
- 135Q: What is the Tyler's Oath, and why is it so called? (4)
- 135A: Before any stranger or visitor, who can't be vouched for, can gain admission to a lodge, he is required to take the Tyler's Oath. It is so called because originally it was taken in the Tyler's room and administered by him. (*Book of Constitution*, s. 214c, MacKey, p. 524)
- 136Q: On which side of the visitors does the Director of Ceremonies stand when conducting them into the Lodge? (1)
- 136A: On the left side of the visitors. (*Meeting the Challenge*, p. 82, no. 3)
- 137Q: If the I.P.M. holds another office in the lodge, is he still listed on the summons as the I.P.M. and the other office? (1)
- 137A: Yes, but he must get dispensation first, as no member shall hold 2 offices simultaneously without dispensation from the Grand Master. (*Book of Constitution*, s. 221)
- 138Q: When do we vote and when do we ballot? (2)
- 138A: All voting in the lodge is by show of hands, except where the Constitution or the By-Laws require a ballot. (*Book of Constitution*, ss. 291 and 223)
- 139Q: Is the Sign of Fidelity used at the banquet hour during grace? (1)
- 139A: The Sign of Fidelity is not used during grace. (*Masonic Manual*, p. 63, no. 5)
- 140Q: On which side should the Senior Deacon be when attending with the wands? (1)
- 140A: The Senior Deacon should be on the right side. (*Meeting the Challenge*, p. 82, no. 2)

- 141Q: If a candidate has another book of faith, how is it placed? (1)  
 141A: It is permissible to interpose the Holy Book of Faith of the candidate, on the V.O.T.S.L. and under the S. & C's. (*Guidelines*, p. 6, no. 2)
- 142Q: Can the ritual be modified to allow for the disability of a candidate? (1)  
 142A: Yes, but need dispensation from Grand Master. (*Drew*, p. 6)
- 143Q: Does the Worshipful Master return all salutes to him? (1)  
 143A: Returns all salutes even when seated. (*Meeting the Challenge*, p. 76, no. 5; *Masonic Manual* p. 64 no.13)
- 144Q: Which is correct "Worshipful Master" or "Worshipful Sir"? (1)  
 144A: Worshipful Master, except as called for in the ritual. (*Meeting the Challenge*, p. 76, no. 3)
- 145Q: If the Worshipful Master and the Wardens are present, but no Past Master, can a degree be conferred? (1)  
 145A: Yes, there is no constitutional requirement for a Past Master to be present. (*Drew*, p. 5)
- 146Q: What is the significance of voting "in the usual Masonic manner"? (1)  
 146A: The manner of signifying assent or dissent, the Masonic sign of voting is of long-standing tradition. (*The Freemason at Work*, p. 45)
- 147Q: Can a demitted Mason be admitted to a lodge? (2)  
 147A: No, except a Mason granted a demit without condition can visit for one year after the date of demission. (*Book of Constitution* s. 195)
- 148Q: When may the warrant be draped ? (2)  
 148A: Only on the direction of the Grand Master, and when the Grand Master dies. (*Drew*, p. 11)
- 149Q: Must business always be conducted in the 1<sup>st</sup> degree? (1)  
 149A: Yes. (*Book of Constitution*, s. 288)
- 150Q: May business be conducted after a degree? (1)  
 150A: No, business is conducted before the conferring of degrees. (*Book of Constitution*, s. 335)
- 151Q: Under what circumstances may the Senior Warden rule the lodge? (2)  
 151A: If W.M. and no Past Masters are present, but can't sit in Master's Chair, rule from his chair. (*Book of Constitution*, s. 285)
- 152Q: When adjusting the three Great Lights is it permissible for the Past Master to kneel ? (1)  
 152A: There is no rule against it, or requirement to do so. (*Drew*, p. 14)
- 153Q: Is it acceptable for the P.M. who is opening the V.O.T.S.L., to read a verse? (1)  
 153A: No, innovations, changes or alterations to the Ritual are not acceptable. (*Book of Constitution*, s. 7; *Meeting the Challenge*, p. 79, no. 2)

- 154Q: What is a Cowan? (1)  
 154A: One who is not qualified as a Mason, an eavesdropper, or an intruder, who attempts to do the work of a Mason. (*The Freemason at Work*, pp. 86-87)
- 155Q: In coming to order when do we take the step first? (1)  
 155A: The step is taken before coming to order. (*Drew*, p. 16)
- 156Q: To what Scripture is the Volume of the Sacred Law opened for the Second Degree? (3)  
 156A: *Judges* 12, verse 6. (*The Work*, p. 13)
- 157Q: To what Scripture is the Volume of the Sacred Law opened for the Third Degree? (3)  
 157A: *Ecclesiastes* 12. (*The Work*, p. 21)
- 158Q: Must the verses from the Wisdom of Solomon be read alternatively in the Masonic Memorial Service? (4)  
 158A: These verses may be read alternatively with the brethren, or they may be read by one or more brethren. (*The Memorial Services; Drew*, p. 36)
- 159Q: Should a Past Master jewel be worn at a Memorial Service? (2)  
 159A: It is authorized by s. 384 of the *Book of Constitution*, but it is the individual's choice whether to wear it. (*Drew*, p. 34)
- 160Q: In the Memorial Service, when depositing the evergreen, what three movements are performed? (3)  
 160A: Holding the evergreen in the right hand, it is 1<sup>st</sup> raised to the left breast, 2<sup>nd</sup> extended palm downward to deposit the evergreen, 3<sup>rd</sup> raised to point upward with the index finger. (*The Memorial Services*, p. 3)
- 161Q: Do we use the Sign of Fidelity at a Memorial Service? (1)  
 161A: Yes, when the W.M. says "Let us pray", this is the appropriate time to assume the Sign of Fidelity. (*Drew*, p. 34)
- 162Q: Is the D.D.G.M. automatically a member of each Lodge in the District during his term of office? (2)  
 162A: No, but he must receive a summons for all meetings, but he can't vote or ballot. (*Book of Constitution*, ss. 96, 239, 344).
- 163Q: Who should propose the toast to the Grand Master and the Grand Lodge? (2)  
 163A: Any Master Mason who is not a member of Grand Lodge. (*Book of Constitution*, s. 9)
- 164Q: When the question "are you satisfied" is posed to the brethren, what is the proper response? (1)  
 164A: "I am", one can only answer for himself. (*Drew*, p. 11)
- 165Q: Can a Brother affiliate from a lodge in another jurisdiction? (1)  
 165A: Yes, if all of the requirements of the applicable sections of the *Book of Constitution* are met. (ss. 209, 358-364, 366-368)
- 166Q: In which degree does the Board of Installed Masters open? (2)  
 166A: In the Third Degree. (*Ceremony of Installation*, p. 6)



Questions when some Brethren are still Entered Apprentices or Fellowcrafts:

### Entered Apprentice

- 167Q: Where were you FIRST Prepared to be a Mason? (1)  
167A: In my heart.
- 168Q: When approaching the alter in your initiation, how many steps did you take? (1)  
168A: Three.
- 169Q: At your initiation, what was placed around your neck? (1)  
169A: Cable tow.
- 170Q: At your initiation, you received a lecture at the North East Angle of the Lodge. What was the main theme of that lecture? (1)  
170A: Charity.
- 171Q: During your initiation, how many times did you walk on the mosaic pavement? (1)  
171A: Two.
- 172Q: When opening the Lodge, what is the first care of every Mason? (1)  
172A: To see that the Lodge is properly Tiled? (*The Work*, p. 1)
- 173Q: When opening the Lodge, what is the second (next) care of every Mason? (1)  
173A: To see that none but Masons are present. (*The Work*, p. 2)
- 174Q: How many principal officers are there in a Lodge, and who are they? (3)  
174A: Worshipful Master, Senior Warden, Junior Warden. (*The Work*, p. 2)
- 175Q: How many assistant officers are there in a Lodge, and who are they? (4)  
175A: Four, Outer Guard (=Tyler), Senior Deacon, Junior Deacon, Inner Guard. (*The Work*, p. 3)

### Fellowcraft

- 176Q: When you gave proof of your proficiency in the 1<sup>st</sup> degree, where were you standing? (2)  
176A: In the East OR in front of the W. M.
- 177Q: On being passed to the second degree which officer escorted you around the Lodge? (1)  
177A: Senior Deacon.
- 178Q: How many steps did it take to approach the altar when passed to the second degree? (1)  
178A: Five.
- 179Q: Who invested you with your apron? (1)  
179A: Senior Warden.
- 180Q: Advance to me, right now, using the second step in Masonry. (1)  
180A: Left heel in right hollow.

<sup>1</sup> *Field of Dreams*, 1989.

<sup>2</sup> John and David Reynolds, 2007.

<sup>3</sup> Sovereign Master 2000, 2007; Grand Jr. Warden 2003, Grand Sr. Warden 2004.

<sup>4</sup> Junior Warden 1999.

<sup>5</sup> **Inaugural Game**, *Tudor Lodge*, Mitchell, ON, 11<sup>th</sup> September 2007; Visitors 15, Home 15; Umpire: J. Reynolds, Score-keeper: D. Reynolds.

*Canestoga Conclave*, Waterloo, ON, 15<sup>th</sup> September 2007, Visitors 13, Home 7; Umpire: J. Reynolds, Score-keeper: D. Reynolds.

*Medwayosh Council*, Waterloo, ON, DDGM's OV, 29<sup>th</sup> October 2007; Visitors 9, Home 7; Umpire: J. Reynolds, Score-keeper: D. Reynolds.

*Tudor Lodge*, Mitchell, ON, DDGM's OV, 11<sup>th</sup> March 2008; Visitors 8, Home 13; Umpire: J. Reynolds, Score-keeper: D. Reynolds.

*Glenrose Lodge*, Elmira, ON, April 15, 2008; Visitors 19, Home 13, Umpire: J. Reynolds, Score-keeper: D. Reynolds.

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	W	L	T	Pct	GB
Visitors	3	1	1	.750	—
Home	1	3	1	.250	2½

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## Masonic Imagery in *The Magic Flute*

Bro. Michael Whetstone, Senior Warden  
Capital City Council No. 154, Ottawa, Ontario

Presented to Capital City Council, No. 154 on November 19<sup>th</sup>, 2007.

**T**he *Magic Flute* — what is it about? Is it a fairy tale — a love story — a morality play, or what? Let's be really honest here - the story jumps around so much that the opera, despite the glorious music, might seem nonsensical to the uninitiated viewer and listener. In his book "*The Magic Flute: Masonic Opera*" the French musicologist Jacques Chailley points out that:

The first act begins as a fairy tale, continues as a *commedia buffa*, and ends in philosophic tirades. The second act is even less comprehensible [than the first]: we watch the chief protagonists being subjected to unexplained trials of astonishing arbitrariness and they suddenly learn that they have earned the right to places of honour [beside the Gods] Isis and Osiris.

[*The story is preposterous.*] A young prince in a Japanese costume behaves in a cowardly way when faced by a serpent, which three ladies then kill for him. That brave exploit somehow entitles him to be selected by a queen to deliver her imprisoned daughter from an evil genius. Upon seeing the girl's portrait, he falls in love with her and sets off to free her. But when he reaches the evildoer's stronghold, he begs for initiation into a [priesthood] about which not a word has been whispered to him, and completely forgets the beauty he has come to rescue. Then he learns that the evil genius is no less than the high priest of wisdom, and this complicated state of affairs proceeds along these lines to the inexplicable final apotheosis.

Where do we turn for some kind of an explanation? Much of the problem here is that *The Magic Flute* is at least four operas in one, all of them masquerading as a fairy tale farce.

In no particular order:

Opera number 1: *The Magic Flute* is a love story about successful and unsuccessful couplings. On one hand Prince Tamino ends up with Princess Pamina, and the birdman Papanego ends up with the birdlady Papenega. On the other hand, the Three Ladies — which are a combination ladies-in-waiting

and Praetorian Guard for the Queen of the Night — hunger desperately for men, but dine only on death and destruction. Monostatos, the evil blackamoor, lusts for Pamina, but ultimately eats only her dust.

Opera number 2: *The Magic Flute* marks Prince Tamino's journey from post-adolescence to genuine manhood - from a fainting wimp with no arrows in his quiver, literally, to a death-defying stud.

Opera number 3: *The Magic Flute* is a feminist tract. At its very heart, the opera is about a struggle between matriarchal and patriarchal world-views. The opera's essential protagonist, the Queen of the Night, is an old-world matriarch — a tough, savvy, professional woman who has hit the glass ceiling and is enraged by what she considers her betrayal at the hands of men. The Queen's daughter, the Princess Pamina, is rewarded for her extraordinary bravery, purity and fortitude, and is actually admitted into the circle of the sun. She is made a priest in the society of men, and as a result, she redeems and reconciles mankind and womankind. This actually happens in the opera!

Opera number 4: Most importantly, *The Magic Flute* is a depiction, for those *cognoscenti* "in the know" of the Masonic rites of initiation — from the rituals of selection and initiation to enlightenment. It is a journey from darkness, fear and superstition — that is, from ignorance — to light, courage and wisdom — that is, enlightenment. By examining the opera from the point of view of its Masonic ritual, symbolism and iconography, all the other aspects of the opera will not only be included, but will also make sense.

Masonry was among the most important intellectual, philosophic, and social movements of the 18<sup>th</sup> Century — that of enlightenment. Masonic societies were clubs of men — and women as well — whose tenets combined the various teachings of Enlightenment philosophy. They organized and systemized those teachings, illustrated them with symbols drawn from a huge variety of ancient and modern sources, and made all of this available to members, or initiates, as a somewhat coherent liturgy. From the very beginning, Masonry was intended to go beyond the articles of faith of traditional religions and replace them with a single, rational ideal.

On December 5<sup>th</sup>, 1784, Wolfgang Mozart was nominated for membership in the Viennese Masonic Lodge named Beneficence. He was initiated into the Lodge nine days later, on December 14<sup>th</sup>. Unlike many of his contemporary artists, friends and musicians who joined Freemasonry for the contacts they could make among the often wealthy members, Mozart genuinely wanted to become a Mason.

Despite Emanuel Schikaneder's formulaic libretto, Mozart believed in the truths and beauties that lay behind the stilted and silly story with all his heart and soul. His love and reverence for the loving and reverent message of Masonry, as he understood it, lies at the heart of the glory that is his score.

In Mozart's *The Magic Flute*, there is a purity and joy of musical expression that even he would be hard put to surpass. It is music from the heart - from Mozart's heart - and there is really nothing else like it. What is it about?

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## Cruelty to Women

Ven. Bro. William McKee, Sovereign Master  
Mariners Council No. 214, Sarnia, Ontario

Presented to *Mariners Council No. 214* on November 24<sup>th</sup>, 2007.

**B**rethren, you may think that this is a strange title for a paper and ask what the subject has to do with Masonry? I have been in the Craft for some 39 years now and this is an occurrence that keeps popping up. I am not talking about physical cruelty to women as heaven knows, we hear and see so much of it in the mass media, no I am talking about the way we Masons take our wives and sweethearts for granted and assume they are happy with the situation. We make a big deal about holding a Ladies Night with a dinner and dance but what really happens? Most of the brethren group together and start talking shop. The ladies are left to their own devices unless they know of an acquaintance from a previous function with whom they can hold a conversation. The meal follows and then come the introductions and speeches. Brethren, we know who we are, what our ranks and titles are in lodge. Why then do we have to bore our ladies with a lot of un-necessary repetition of strings of titles? It is a public affair, I am sure the ladies would be satisfied with a simple name and rank. Then the guest speaker gives his speech. I have listened to some boring speeches in my time and ask; why is it that as it is Ladies Night the subject could not be one of interest to the ladies? Then the Dance begins and usually the drinks start to flow. I ask you, if you were a lady would you be having fun yet? Another custom I have experienced is that of the Lodge inviting the Widows along for the evening. How can we be so cruel and heartless? To invite a widow along to such an event just makes her more aware of her loss. She has no husband to talk with or to dance with just memories and sadness. It is like inviting a one legged man to compete in the 100 metre dash. I have touched on just one aspect of our ladies but in my travels I have seen that there could be a better scenario. If events were planned for just the ladies including the widows, and lets face it, not all of them desire to join *The Eastern Star*, a comradeship would build up just like the men in Lodge and friendships would flourish. For the events to be successful, they would have to appeal to the female gender, occur on a fairly regular basis and definitely not just once a year! Brethren, if we are trying to ease our own guilt trip for going out to Masonic meetings many nights a year (while our wives stay home alone), by holding a "Ladies Night" to say thank you and wipe the slate clean — we have failed and missed the point. If we as brothers have the need to get out and socialize on a regular basis, our wives have the same needs, and rights, to do the same.

## Suleyman the Magnificent

Bro. Branislav Klčo, Junior Deacon  
Dogwood Council No. 171, Vancouver, British Columbia

Presented to Dogwood Council No. 171 on March 1<sup>st</sup>, 2008.

**B**orn November 6<sup>th</sup>, 1494 in the small village of Trabzon which is located on the Turkish coast of the Black Sea. Suleyman was the only child of Hafsa Hatun his mother and Sultan Selim 1<sup>st</sup> who reigned from 1512 - 1520. After the death of his father, Suleyman, aged 25, ascended the throne to become the 10<sup>th</sup> Sultan of the fledgling Turko-Ottoman empire. He was to rule for 46 years, from 1520 - 1566, during which time he doubled the area of land under the Ottoman control, instituted a set of laws and had many beautiful monuments built. He was indeed a ruler, scholar, law giver and conqueror. His first task upon ascending the throne was to revamp the Ottoman Army. During the reign of Murad 1<sup>st</sup>, 1365 the infantry that formed the Sultan's household troops and his personal bodyguard was comprised of men called Janissaries (A term that means new soldier).

In the 1380's Sultan Mehmet filled the ranks of the Janissaries with men who had come from conquered lands as a form of human taxation. Janissaries were also called Devshirmeh and they conscripted non Muslim Christian boys to be trained and converted to Islam. Initially they favoured Greeks, Bulgarians, Armenians and Albanians.

Suleyman 1<sup>st</sup> organized these troops in to Ortas which is equivalent to modern day regiments in numbers. He had 165 ortas under the command of their Supreme Commander, Aqa. These corps were then subdivided into three groups: a corps of engineers, a corps of cebeci who distributed weapons and ammunition and a medical corps who were able to treat the wounded at the front line.

Once the army had been rebuilt and transformed, Suleyman set about reversing the loss of Ottoman territory to the expanding European states. Suleyman viewed this expansion as a threat to Islam. His first campaign was to put down a revolt in Damascus in 1521. He then marched on Belgrade and laid siege to the garrison which fell in August 1521. He then turned his attention to the Eastern Mediterranean Island of Rhodes by dispatching an armada of 400 ships and leading an army of 100,000 men in to battle against the Knights of Rhodes. Following a five month siege, the garrison fell and Suleyman allowed the Knights to retire to their fortress in Malta.

Suleyman resumed his campaign in Eastern Europe and on August 29<sup>th</sup>, 1526 he defeated King Louis of Hungary in the battle of Mohacs. Under Charles V and his brother Archduke Ferdinand of Austria, the Hapsburgs reoccupied Hungary. So in 1529 the Ottoman armies again marched against Buda and retook it. Then in 1530 he laid siege to Vienna but it was here that Suleyman suffered his first defeat. In 1541 the Hapsburgs again engaged in conflict with the Ottomans and suffered a humiliating defeat. Having secured his European borders, Suleyman turned his attention to Persia or modern day Iran and in 1533 he ordered his Grand Vizier, Ibrahim Paha, to lead the army to Persia where the towns of Bitlis (Kurdish: Bitlîs) and Tabriz [Persian: ربهت, Azerbaijani: ربهت, Tebriz] fell without resistance.

In 1534, Suleyman entered Baghdad thus confirming him as leader of the Islamic world. His last attempt to subdue Persia occurred between 1553 and 1554. He secured Baghdad, Lower Mesopotamia, the mouths of the Euphrates and Tigris rivers as well as the Persian Gulf.

Suleyman was not only a great military commander of land campaigns, but he also asserted his power by the use of his extensive naval forces. His naval force was led by Admiral Barbaross who was a genius of naval strategy.

The Eastern end of the Mediterranean had been under the control of Spain, Portugal and Italy. In 1538 the Spanish fleet was defeated at the battle of Preveza, thus securing the Eastern end of the Mediterranean for the Turks for 33 years until the battle of Lepanto in 1571. The Ottoman navies controlled the Red Sea and held the Persian Gulf until 1554. At the Western end of the Mediterranean the Knights of Malta had drawn the ire of the Ottomans who assembled a massive army and invaded May 18<sup>th</sup>, 1565. The siege lasted until September 8<sup>th</sup> when a relief force from Spain entered the battle, resulting in the loss of 30,000 Ottoman troops.

On September 5<sup>th</sup>, 1566 while laying siege to the Hungarian city of Szigetvar, Sultan Suleyman died at the age of 71. The city fell to the Turks two days later on September 7<sup>th</sup>, 1566. Suleyman, the Magnificent, as he had become known in European countries was buried in the great Suleymaniye Mosque in Istanbul thus bringing to a close a career that had equalled that of Alexander the Great or any other commander of armies before him.

During his life, Suleyman married twice. His first wife, Gulbahak Sultan, gave him four children but only one survived. This was the son Mustafa. In 1520 breaking with Islamic tradition he married Hurrem Sultan, a slave girl from his harem. She bore him four children - a daughter Mihrimah



Sultan and three sons, Selim, Bayezid and Jihangir who was physically handicapped and so could not ascend the Ottoman throne.

Suleyman had Mustafa strangled with a bow string during a campaign in Persia in 1552. During a civil war, Selim defeated his brother Bhyzid at Konya; he then had him strangled thus leaving the path open for his succession to the throne seven years later. He was to become Selim 2<sup>nd</sup> - but from this time forward the Ottoman Empire went in to a steady decline.

Suleyman, during his reign, was a great patron of the arts overseeing the Golden Age of the Ottoman Empire's artistic, literary and architectural development. Under his patronage many beautiful mosques and palaces were constructed. His chief architect was Mimar Sinan who was born April 15<sup>th</sup>, 1489 in Anatolia, Turkey. Sinan was conscripted in to the Janissary corps in 1512 and besides being trained as a cavalry officer he was also trained as an engineer and architect. As a construction officer he built bridges and fortifications for the army. In 1538 he was appointed Architect of the Abode of Felicity (read Istanbul). During his tenure as chief architect which spanned 50 years, Sinan supervised the construction of 476 buildings. Two of the most beautiful are the Selimiye Mosque in Edirne and the magnificent Suleyman Complex which he built in 1550. The latter mosque stands on a slope overlooking the Golden Horn in Istanbul. Sinan died July 17<sup>th</sup>, 1588 and was buried near the tomb of his greatest patron, Suleyman the Magnificent.

Brethren, here is a little known fact that should pique your interest, in 1536 Suleyman ordered the restoration of the Temple Mount buildings in Jerusalem. He had the church that had been built on Mount Zion during the Crusade converted in to a mosque. Then he had the walls around Jerusalem rebuilt and stone decorations in the form of two interlocking triangles affixed there. These symbols are known to Muslims as Khatam Suleyman and to those of the Jewish faith as Khatam Shlomo or King Solomon's seal. He also had the Kaaba [كعبة] in Mecca renovated. Under his patronage, Suleyman presided over the Golden Age of the Ottoman Empire representing the pinnacle of the Ottoman Turks cultural achievement.

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## Freemasonry in Nigeria

Bro. Godfrey Onyemaobi, Tyler  
Dogwood Council No. 171, Vancouver, British Columbia

Presented to Dogwood Council No. 171 on March 1<sup>st</sup>, 2008.

This is a short paper on the history of Freemasonry in Nigeria. Nigeria is a West African country about the size of British Columbia with a population estimated to about 160 million. It used to be a British Colony until it gained its independence in 1960.

Christianity and Islam are the dominant religions with an almost equal number of fanatical followers, with the Christians mostly in the Southern part, and the Moslems in the North.

Freemasonry got introduced to Nigeria by expatriates and traders mostly from Britain and it was modelled after Masonry in Great Britain with the three British Grand Lodges, viz. United Grand Lodge of England, Grand Lodge of Ireland and the Grand Lodge of Scotland having Districts or Provinces headed by a District or Provincial Grand Master. The first Lodge called *Lagos Lodge No. 1171* was consecrated in 1861 and it was chartered by the United Grand Lodge of England, while the Grand Lodge of Ireland consecrated its first Nigerian Lodge in 1896. The Lodge called *MacDonald Lodge* met in the South eastern coastal town of Calabar. The Grand Lodge of Scotland chartered its first Lodge called *Lodge Academic* in 1903.

Presently the United Grand Lodge of England has 31 Lodges while GUR has 20 Lodges. The Grand Lodge of Scotland has 68 Lodges and also the most members with Masons under the Grand Lodge of Scotland banner numbering more than 10,000.

Masonry in Nigeria knows no distinction of colour or creed. The *Bible* and *Koran* [قرآن] are given equal prominence in most Lodges especially those meetings in the North where we have brethren of both faiths. We also have offices for the District Chaplain who, in most cases, are brethren of either religion. The *Bible* and *Koran* precede the District Grand Master during district Communications.

In the first year of its formation *Lagos Lodge No. 1171* initiated some brethren of African descent. There are Masonic Lodges in most towns in the predominantly Christian Southern part of Nigeria. There are also Lodges in the bigger towns in the Northern part of Nigeria which is predominantly Moslem.

It is unfortunate that due to large scale religious riots in the North between the Christians and Moslems, Masonic Lodges became frequent targets for destruction. Consequently, most Lodges that met in the North have now returned their Charters or moved their meeting places to mendlier towns like Jos and Abuja in Central or Southern Nigeria.

Freemasonry in Nigeria has also suffered an onslaught of Christians in general with the established churches, Catholic, Anglican, Methodist and Pentecostal, being in the forefront of branding Freemasonry as being the Devil and incompatible with the teachings of the church. Masons have been wrongly and falsely accused of worshipping the Devil, engaging in Witchcraft, Sorcery, human sacrifice and using underhand tactics and undue pressure to get prominent Masons who are members of churches to publicly renounce Freemasonry. Most times these renunciations are greatly embellished to lend credence to these accusations.

Most Lodges meet at least once a month with the average attendance being about 35. Lodges are tyled at 6:00 pm with black or white jackets being standard dress. Progression through the three Craft Degrees takes up to one year with each degree spaced about four months apart. The Master Mason degree as done in an Irish Lodge in the Province is particularly dramatic as the candidate is put in a real coffin. It's also common to find brethren belonging to Lodges under the three different Constitutions. Most Lodges have festive boards with the annual installation being a grandiose affair. The Master is expected to host all the Brethren in his house and most use this opportunity to let friends and neighbours know they are Masons.

Other Masonic bodies beyond the Craft also meet in Nigeria. Prominent amongst these are the Royal Arch, Mark, Cryptic Councils, Ark Mariner and the Ancient and Accepted (Scottish) Rite. Under the English and Scottish system of the ASSR, Nigeria has been able to produce some 33 degree Masons. The Knight Templars, Order of the Secret Monitor, Allied Masonic Degrees and the SRIA (SRIC) don't have any established presence in the country as most are content with going the ASSR route.

The Craft rituals used are similar to what is used in British Columbia. All United Grand Lodge of England Lodges use Emulation ritual while the Scottish Lodges use the standard Scottish ritual. The Irish Lodges use the approved Irish ritual as used by all Irish Lodges world wide. Curiously no Lodges under the United Grand Lodge of England Lodges uses the Nigerian ritual. This ritual was one the first United Grand Lodge of England approved rituals to be put to print.

Masonry boasts amongst its ranks bureaucrats, senior Government officials, politicians, Supreme Court judges, military personnel, clergy and first class traditional rulers. The current Provincial Grand Master of the Provincial Grand Lodge of Nigeria, Irish Constitution, is an ex-minister.

Prince Hall Freemasonry is virtually unknown, and to a Nigerian Freemason the thought that there are separate Lodges for Blacks and Whites in the USA is strange. Men of all races and creeds have always met on the level in Masonic Lodges in the country.

There has been talk for many years to form a United Grand Lodge of Nigeria, but Lodges from the three leading Grand Lodges have yet to agree on the details, hence we might not be seeing a United Grand Lodge of Nigeria in the near future.

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## Creating an Online Masonic Catalogue

Bro. Brian Rountree, Senior Warden and Secretary  
Keystone Council No. 172, Winnipeg, Manitoba

Presented to All Canada Conference on March 29<sup>th</sup>, 2008.

### Get Your Library Out There

**R**esearch on Masonic subjects appears to be on the rise. Even before the stir created by Dan Brown's *The Da Vinci Code*<sup>1</sup> and the movie *National Treasure*<sup>2</sup> there were sensational works about the Craft as well as scholarly works available for those who wished to find them.

Take, for example, the book, *The origins of Freemasonry: facts and fictions* by Margaret C. Jacob<sup>3</sup> who is a history professor at UCLA. Where could you find it? The public library might not have it. It might be found in the university library, but they do not usually circulate to non-university students or staff. It might even be in your Grand Lodge library. But who would know? There may be a variety of reasons why the brethren do not know about the treasures held in their own jurisdiction's library.

Because Freemasonry wishes to be seen as a relevant 21<sup>st</sup> Century organization, one step in that direction is to make the library catalogue available over the Internet.

### What you need

There are many computerized library systems available for purchase and they can be tailored to the needs of the individual library, much as you see at any public library website. As a result, there are as many different prices as there are systems. The one I am going to talk about is easy to learn and use because the cataloguing and circulation are all done via your favourite Internet browser.

- a collection (books, magazines, etc.)
- in Internet account and connection
- \$365 US/year to pay for the catalogue
- time and staff to do the cataloguing

### Where do you go?

The address of this program is:

- <http://www.libraryworld.net> [see Figures 1 and 2]

## Library Automation Service

Let us take the complexity and high cost out of automating your library. Use this state of the art Web based system to build your collection and start circulating today. No costly software, hardware, or networking nightmares. Simply register and use the service for 30 days at no cost. When you are happy with the service, simply activate your library for only \$365 per year.

No costly software  
No hardware upgrades  
No networking nightmares

Call for more information: 1-800-852-2777.

## Free 30 Day Trial Period

[Click here to Sign Up](#)

No obligation, fully functional version, no credit card necessary.

## Local Desktop Software

We also provide state of the art software for managing your library on desktop computers. LibraryWorld Bronze, Silver and Gold provide single or multi-user support for Mac and PC users. A complete set of modules includes: cataloging, circulation, patron access, serials control and acquisitions. [Click here for more information.](#)

Figure 1. Online Library Service [screen 1].

## Sign up for a Trial

To see if this is right for you, it is possible to start with a 30-day trial [top right of screen, Figure 1]. Once you have established your account, you see the following screen [Figure 3] and are able to start making your entries.

**Already Have an Account?**  
Please sign in.

Username:


Password:

[Sign In](#)

---

**Need MARC Records?**

Over three million catalog records to choose from. Simply register, select the MARCLC link, start searching and downloading.



[Terms of Service](#) | [Support](#) | [Software](#)  
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Figure 2. Online Library Service [screen 2].

MANITOBA  
MASONIC  
LIBRARY

- Catalog
- Patrons
- Circulation
- Serials
- Reports
- Inventory
- Permissions
- Settings
- OPAC

## Catalog

[New Record](#) | [Import](#) | [Export](#) | [Advanced](#) | [Range](#) | [Show All](#) | [Cl](#)Keywords  Search or Browse

Enter a search term and click on the search or browse button to find

[Library Announcements](#) [Edit](#)[Library Links](#) [Edit](#)

Figure 3. Catalogue screen.

MANITOBA  
MASONIC  
LIBRARY

- Catalog
- Patrons
- Circulation
- Serials
- Reports
- Inventory
- Permissions
- Settings
- OPAC

Figure 4. Navigation Bar.

This is the main navigation bar: it remains for every page you work on.

ALL of these functions can be performed online. You do not need to keep any of the information on your own computer.

However, if you do think it worthwhile having a copy to work with away from the office, or to use with your database as a back-up, then you can purchase Local Desktop Software (see Figure 5).

## Local Desktop Software

We also provide state of the art software for managing your library on desktop computers. LibraryWorld Bronze, Silver and Gold provide single or mutli-user support for Mac and PC users. A complete set of modules includes: cataloging, circulation, patron access, serials control and acquisitions.

Figure 5. Local Desktop Software.

Technical help is available 24/7 via e-mail or telephone.

After a successful trial period, you might be interested in (see Figure 6).

### Service Levels and Pricing

LibraryWorld.com pricing is simple and direct.

The Standard service is priced at \$365.00 per library per year and includes up to 100 megabytes of storage for each library. The standard service contains all the modules in the system, including: cataloging, patron management, circulation, reports, inventory, serials tracking, permissions and settings. The standard storage of 100 megabytes is equivalent to approximately 50,000 catalog records. Additional storage can be purchased to handle larger collections.

There is never a limitation on the number of patron (searchers) who can access your collection. There is also no limit on the number of libraries (collections) you can create.

Other registered users can access and manage your library after you give them specific permissions to do so. There is never a charge for registering or accessing a library owned by another user. Which means there is no limit to the number users who could help manage your library.

No advertising is placed on any management or patron access pages that are on paid subscription.

Figure 6. Service Levels and Pricing.

Having decided to work with LibraryWorld®, you start to explore the modules.

When you click on **CATALOGUE** and decide to add a book you see this easy-to-use form (Figure 7).



Adding New Catalog Record	
Briefly catalog your item. You'll be able to add additional fields and copy information later.	
LCCN:	ISBN:
Call Number:	
Author:	
Title:	
Subtitle:	
Authority:	
Medium:	Edition:
Place Published:	
Publisher:	Year Published:
Description:	
Notes:	
Subject 1:	Division:
Subject 2:	Division:
Subject 3:	Division:
Submit	

Figure 7. Adding a New Catalogue Record.

When you click on **PATRONS** you see this (Figure 8).

Adding a New Patron	
Make sure the patron bar code number is unique.	
Bar Code:	MRC1
Name:	
First Name:	
Branch:	Code:
Type:	Sup./Teacher:
Org./Parent:	Dept.:
Address:	
Address:	
City:	State:
Zip:	Country:
Phone:	Email:
Grade:	Sex:
Ethnicity:	Birthdate:
Grad Date:	Parents/Cons:
Comments:	

Figure 8. Adding a New Patron.

You only need to fill in the fields you need: this program is used in a variety of libraries and settings. Keeping your recorded information about a patron to a minimum may be especially important because of the *Freedom of Information and Privacy Acts*<sup>4</sup> that govern records and the collecting of personal information in Canada.

Once you have material and patrons in place, you can then check them in and out, just as you would at the public library.

To do that you choose **CIRCULATION**.

Circulation - Check Out	
<a href="#">Check Out</a>   <a href="#">Check In</a>   <a href="#">Renew</a>   <a href="#">Hold</a>   <a href="#">Clear Hold</a>   <a href="#">Set Temp Due Date</a>	
Enter Patron Bar Code Number:	<input type="text"/> <input type="button" value="Submit"/>

Figure 9. Circulation - Check Out

The screen will then change to **ITEM** bar code, and links the patron and item, giving the due date that you have previously determined for this type of material.

Sometimes you need to make **REPORTS** (see Figure 10).

Reports		
Patron Reports	<a href="#">Patron Brief List</a>	Brief list of patron records.
	<a href="#">Transaction List</a>	All transactions by patron name.
	<a href="#">Out List</a>	Items checked out by patron name.
	<a href="#">Overdue List, Letter, Notice</a>	by patron name.
	<a href="#">Owed List, Letter, Notice</a>	by patron name.
	<a href="#">Hold List</a>	Items on hold by patron name.
Circulation Reports	<a href="#">Circulation Activity Report</a>	Circulation activity report by date.
	<a href="#">Top Titles Activity Report</a>	Top Titles in Circulation.
	<a href="#">Top Patrons Activity Report</a>	Top Patrons Circulation Activity.
	<a href="#">OPAC Activity Report</a>	OPAC activity report by date.
Catalog Holding Report	<a href="#">by Title</a>	

Figure 10. Reports screen.

There are more reports available!

Once you have your catalogue made, and patrons listed, you can stop there: you can decide that it is to be used only within your library or building. However, I would urge you to consider allowing the catalogue to be seen by the world! [After, all, that is included in your annual fee to LibraryWorld®.]

**The OPAC [Online Public Access Catalogue]** (see Figure 11)  
<http://www.libraryworld.net/cgi-bin/opac.pl>



The screenshot shows a web page titled "Online Patron Access Service". At the top, there is a dark header with the title in white. Below the header is a navigation bar with links for "Home", "Search", "Expert", and "Clipboard". The main content area has a heading "Please sign into a Library." followed by two input fields: "Library Name:" and "OPAC Password:". The password field has "(if required)" next to it. Below the fields is a "Sign In" button.

Figure 11. Online Patron Access Service.

The Name and Password are those you provide to your patrons, but it is possible to hide them in your Library Catalogue name on your home page so that the following screen opens for your viewer. (Figure 12)

Library Name - Manitoba Masonic Library

Password - guest

Welcome to the online catalogue of the MASONIC RESOURCE CENTRE of the Grand Lodge of Manitoba. The catalogue lists books, conference proceedings and papers, movies, and other material available in the library.

Manitoba Masons wanting to borrow items are asked to check the contact information on the Grand Lodge web site.

#### Searching

Keywords is the best searching method as the keywords are derived from various fields including Title, sub-title, author.

The asterisk "\*" is the wildcard for searching. For example, searching Keywords using *Proceed\** will return a list of all Grand Lodge Proceedings. Keywords of *Proceed\** and *200\** will return the Proceedings for the years 2000 through 2009.

- Other links: Alberta G.L. Library | National Heritage Museum | New York G.L. Library | Iowa G.L. Library | United G.L. of England | House of the Temple (S.R.)

Figure 12. Manitoba Masonic Library.

From this screen anyone can explore the treasures to be found in your library.

## Library Resources

### a) Libraries

A number of Masonic libraries have their catalogues online and can be consulted for their records. Here are some that I use:

National Heritage Museum, Van Gorden-Williams Library

<http://vgw.library.net/>

New York Grand Lodge catalogue

<http://64.52.229.100/athcgi/athweb.pl>

Iowa Grand Lodge catalogue

<http://www.iowamasonyclibrary.org/winnebago/>

United Grand Lodge of England

<http://freemasonry.london.museum/catalogue.php>

House of the Temple [Scottish Rite, Southern Jurisdiction]

<http://141.156.124.117/uthbin/cgisirsi.exe/x/0/49>

Grand Lodge of Alberta [Library is in the list on left side of page]

<http://www.freemasons.ab.ca/>

and, of course, you can use

Grand Lodge of Manitoba, Masonic Resource Centre

[http://www.grandlodge.mb.ca/mrc\\_new\\_arrivals.html](http://www.grandlodge.mb.ca/mrc_new_arrivals.html)

- b) *Masonic Library & Museum Association*  
<http://www.mimassn.org>

Advertising itself as *An International Organization of Libraries, Archivists, Curators, and Directors*, it is open to anyone who has an interest in Masonic libraries or museums.

- c) *Library Helps*

The "How To" section of the MLMA site has a beginner's guide to using the Boyden classification system. This is a way of cataloguing uniquely Masonic material that would not ordinarily fit into either the Dewey Decimal or Library of Congress systems.

The Boyden listings are, understandably, American in design and do not always match the Canadian [or English] degree systems.

Forthcoming from Bro. Rountree is a guide to cataloguing as well as a Canadian-focused edition of the Boyden classification.

<sup>1</sup> Brown, D. 2003. *The Da Vinci Code, a novel*. Toronto: Doubleday, 454 pp. [ISBN 0-385-50420-9]

<sup>2</sup> *National Treasure*. 2004. USA: Walt Disney Pictures, 131 minutes.

<sup>3</sup> Jacob, M.C. 2006. *The Origins of Freemasonry: facts and fictions*. Philadelphia, PA: University of Pennsylvania Press, 168 pp. [ISBN 9780812239016]

<sup>4</sup> *Freedom of Information and Protection of Privacy Act*, C.C.S.M. c. F175, each province has its own statute by the same name, e.g. in Ontario, *Freedom of Information and Protection of Privacy Act* R.S.O. 1990, c. F.31; and federally, *Privacy Act* R.S.C. 1985, c. P-21.

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## The Cable Tow

V. Ven. Bro. Robert E. Todd, Senior Warden  
Medwayosh Council No. 62, Waterloo, Ontario

Presented to Medwayosh Council No. 62 on March 31<sup>st</sup>, 2008.

**W**hat is a Cable Tow?  
What is its length?  
Why do we use a Cable Tow?

These questions come to our mind when we encounter Cable Tow in our ritual, first as used by the Candidate in our Initiation, as "a Cable's length" from shore,<sup>1</sup> later, "if within the Length of my Cable Tow".<sup>2</sup>

These seem contradictory, that used by the Candidate, is not very long. Many Masonic writers have lumped these usages together and give one explanation of them, but, perhaps, they should look more closely at the subject. It's possible that we should call the cable used by the Candidate a "Cable Taw" not a "Cable Tow" since it definitely differs markedly from the other usages.

To explain, let us examine the dictionary, Webster's for example.

We find cable tow is not listed, and the same is true of many other dictionaries, and where it is found, is referred to as strictly Masonic in use.

Mackey<sup>3</sup> defines it as "A rope for drawing or leading", and suggests that it may come from the German word *Kabeltau* which has that meaning. Many early writers, such as Pritchard,<sup>4</sup> in famous exposé in 1730, do not use the term, but referred to a "Cable Rope".

Therefore, let us examine cable and tow separately.

The word "Cable" comes from the Latin word *Capulum*, meaning a cable or rope, which comes from the earlier Latin *Capere*, meaning to take hold. Such is the origin of the word, and its meanings we find first: a thick heavy rope; second, the strong heavy chain attached to a ship's anchor; and third, same as cable length.

We now must look at the definition of cable length, which is a nautical measure, in the British navy where it is 607.6 feet or 1/10 of a nautical mile.

(A nautical mile is one minute of arc of a great circle of the earth which is equal to 6,076.11549 feet or 1,852 metres).

The word "Tow" has two very different meanings. The common one comes from the Middle English word *Towen*, from the Old English word *Togian* (Akin to the Old High German *zögen*, and the Old Norse *Toga*) meaning to draw or tug. From *Togian* we also derive the word *Taut* and from *Toga* the word "Tug".

"Tow" here means to pull or drag something by rope or chain. "Tug" has a similar meaning, but, also, means to labour, toil or struggle. "Taut" has several meanings: firstly, tightly stretched; secondly, showing strain or tenseness; and thirdly, trim, tidy, well-disciplined, efficient, etc., (e.g., a taut ship).

The other meaning of "Tow" has quite a different origin and is connected to some interesting words. "Tow" is said to be derived from the Old English "Tow" which meant spinning (Akin to *Tawian* and the Gothic *Taujan*). "Taw" is from the Middle English *Tawen*, from the Old English *Tawian* to prepare. *Taujan* means to do or make. Taw is from Middle English *Taw* or *Tau* from the Latin *Tau*, the Greek *Tau* and the Hebrew *Taw*. This meaning of "Tow", is the coarse and broken fibres of hemp, flax, etc. before spinning. "Taw," means to prepare for future treatment or use, or, an obsolete meaning of to whip or flog.

"Tau" now means the nineteenth letter of the Greek alphabet (T or τ) or, with the word cross, refers to the cross which looks like a "T". In ancient times, the Tau meant any cross, such as † or X in the Semitic world, which included Israel, and was the sign of salvation.

With all this definition and derivation of words, we still have not examined their use in our ritual. Let's start with the last, first. "If within the length of my Cable Tow". In this usage, the meaning is simple and purely symbolic. We aren't physically tied to the Lodge, as the Cable in the sense of a strong heavy rope, and Tow, in the sense of pulling would imply. The length may be that of a Cable's length, but I doubt that very much. In operative times, attendance at Lodge was obligatory and there were penalties for non-attendance. Early regulations on this point varied from five to fifty miles [8 to 80 kilometres], "Except in peril of death".

In effect, the length of the Cable-tow implies that Masons were obliged to attend, so long as it was humanly possible to do so. It was defined by the *Baltimore Convention of 1842* as the scope of a man's reasonable

ability to comply.

Moving to "A Cable's length from shore", we find that it means just that, "A Cable's length" or 607.6 feet. It implies that anything buried at that distance out at sea, could never be recovered, and was thus lost from the sight of man forever.

Last, we come to use of a "Cabletow" by the Candidate for Initiation. This is a "Cable Tow" only symbolically, it really would be more appropriate to use "Cable Taw". Some of the writers of the early 1700's use "Cablerope". In reference to the Candidate, Pritchard, so uses it in his famous exposé of 1730. Other writers of the period use "Cable-Taw", "Cable-Tau" and: "Rope". The use of "Cabletow" does not occur until the later part of the century, and perhaps was one of the changes introduced by the Moderns to confound the Ancients.

A Scottish catechism, which was used in the old *Lodge Dumphries* about 1710, has a lengthy series of questions and answers. It is the oldest recorded indication of the use of the Cabletow or tow. It asks, "How were you brought in? The answer, "Shamefully, with a rope about my neck."

The Candidate in many of the ancient mysteries was led into the place of Initiation at the end of a rope; Brahmins and Dervishes continue to make a similar use of it to this day. In every case, the noose, rope or cable has been used to signify control, obedience and direction.

Masonry may well have borrowed from these mysteries, or may have simply used the cable as; a convenient means of guiding the candidate. In the latter vein, consider the operative Masons who often used untreated rope or "Tow" to haul stones for the buildings they were constructing; what would be more natural than that they would use some of the same "Tow" or "Taw". A Cable to guide their candidates.

What symbolism does this represent? Referring back to our definitions, we had "Tug" with a similar meaning to "Tow", but also to labour, toil or struggle, thus it symbolizes our labours of life and our struggles with the forces of evil, which are trying to "Tow" us from the paths of righteousness. We also found the word "Taut" derived from the same roots as "Tow", and had meanings of tenseness, but also, trim and tidy, well-disciplined. From this we see that "Tow" symbolizes the tense, nervous apprehensive state of the Candidate and also the controlled well-disciplined craftsman he hopes to become.



"Taw" is also an alternate spelling of "Tau". The letter "T" of today, but the ancient Hebrew cross and sign of salvation. Indeed, this was the sign with which Moses marked the forehead of Aaron when he anointed him as High Priest. Thus, the "Taw" or "Tow" symbolizes our salvation from the ranks of our wrong-doer's by becoming members of our Masonic Brotherhood.

The word "Cable" would seem to have no symbolism based on its dictionary meanings, but its roots give rise to much symbolism, its Latin root *capere* means take-hold. The ancient Hebrew word *Kabal* [כַּבַּל] means to receive or take, and another old Hebrew word *Khabel* which means either "To bind as with a pledge".

From *Kabal* is derived *Kabbalah* [קַבְּלָה], also spelled: Kabala, Cabala, Cabbala, Qabala] Hebrew meaning received lore or tradition. This gives us the English "Cabala" — an ancient Jewish religious philosophy or any esoteric or secret doctrine. Thus "Cable" symbolizes the secret doctrines or precepts of Masonry into which the Candidate hopes to be admitted, and to which from *Khabel* he will be bound as with a pledge.

Although there is no direct link, the word "Cabul" is similar and gives us additional symbolism. "Cabul" was a district containing twenty cities which Solomon gave to Hiram, King of Tyre for his assistance in the construction of the Temple. Hiram does not appear to have been satisfied with the gift and called the district "Cabul". Josephus,<sup>5</sup> the Jewish antiquarian, says it means unpleasing. Bates and Hiller<sup>6</sup> on the contrary, suppose it to be derived from a combination of letters meaning "As" and "Nothing". This district was not annexed to Tyre, but was held as a sort of surety until the payment of wine, corn and oil which Solomon had promised to Hiram were delivered, and then returned to Israel; because of this I believe "Cabul" is merely a corruption of "Khabel" in the sense of binding with a pledge. Therefore I feel that "Cable" also symbolizes the ancient pledges that existed at the time of the building of Solomon's Temple.

Arthur Edward Waite,<sup>7</sup> who, seeing in the rope, a suggestion of the cord that binds the unborn babe, or the babe newly born, to its mother's body, finds in the symbol a representation of the gross earthly ties that hold unregenerated men to their appetites and passions. In view of the fact that the symbolism of rebirth runs through the ritual, this interpretation is not at all farfetched. Paton<sup>8</sup> finds in the Cabletow a "Simple and natural tie which unites the fraternity". Lawrence<sup>9</sup> sees it as "The mystic tie binding the Initiate to God, to the Order, and to righteousness; a tie which both binds and draws, and which holds a man fast, lest he drift like a ship at sea". Churchward,<sup>10</sup> traces the symbol back to Egypt, where the Candidate wore a chain about the neck, "To signify their belief in God and their dependence on him".

As you can see Masonic symbolism is a never ending study and its much open to anyone's point of view.

To summarize the "Cabletow", there are three different uses, with three different meanings. First, the "Cabletow" or "Cabletaw" of the Candidate, secondly the "Cable's length" which is self-explanatory, and lastly "The Cable Tow" which binds one to his Lodge. Each of these is so different, but, unfortunately, often are lumped as one in error.

I hope this has clarified "The Cable Tow" for you, and shed new light on a meaningless piece of rope, too often taken for granted.

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<sup>1</sup> *The Work*, p. 57.

<sup>2</sup> *ibid.*, p. 174.

<sup>3</sup> Mackey, A.G. 1927. *An encyclopædia of Freemasonry and its kindred sciences*. London: The Masonic History Co., p. 126.

<sup>4</sup> Pritchard, S. 1730. *Masonry Dissected; being a Universal and Genuine Description of all its Branches, from the Original to this Present Time: as it is delivered in the constituted, regular Lodges, both in City and Country, according to the several Degrees of Admission; giving an impartial account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, viz., I. Entered Apprentice; II. Fellow Craft; III. Master. To which is added, The Author's Vindication of Himself, by Samuel Pritchard, Late Member of a constituted Lodge*. London.

<sup>5</sup> Josephus, Flavius. A Jewish author who lived in the 1<sup>st</sup> Century, and wrote in Greek, among other works, a *History of the Jews*, to which recourse has been had in some of the high degrees, such as the Prince of Jerusalem, and Knight of the Red Cross, or Red Cross of Babylon, for details in framing their rituals.

<sup>6</sup> Bates and Hillier Author can remember or locate.

<sup>7</sup> Waite, Arthur Edward (October 2, 1857 - May 19, 1942) was a scholarly mystic who wrote extensively on occult and esoteric matters, and was the co-creator of the Rider-Waite Tarot deck. As his biographer, R.A. Gilbert described him, "Waite's name has survived because he was the first to attempt a systematic study of the history of western occultism - viewed as a spiritual tradition rather than as aspects of proto-science or as the pathology of religion."

<sup>8</sup> Paton, C.I. 1878. *Freemasonry: its two great doctrines, the existence of God and a future state*. London: Reeves and Turner, 189 pages.

<sup>9</sup> Lawrence, J.T. 1924. *Sidelights of Freemasonry*. London: A. Lewis, 263 pages.

<sup>10</sup> Churchward, Albert 1852-1925 author of: (1915) *The Arcana of Freemasonry*. London: George Allen & Unwin Ltd., 327 pages; (1921) *Origin and evolution of the human race*. London: George Allen & Unwin Ltd., 511 pages. (1924) *The origin and evolution of religion*. London: George Allen & Unwin Ltd., 500 pages.

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**A Board of Trial with a Rusty Mason**  
(A One Act Play by Robert E. Todd ©)

V. Ven. Bro. Robert E. Todd, Senior Warden  
*Medwayosh Council No. 62, Waterloo, Ontario*

Presented to *Medwayosh Council No. 62* on March 31<sup>st</sup>, 2008.

**C**ast - in order of appearance:

Past Master (**P.M.**) - R. Ven. Bro. John W. Reynolds  
Rusty Mason (**R.M.**) - V. Ven. Bro. Robert E. Todd  
Senior Warden (**S.W.**) - R. Ven. Bro. W. Bruce Miller  
Junior Warden (**J.W.**) - Ven. Bro. David B. Wilde

**P.M.** - What's your name, Brother?

**R.M.** - Al Cowan.

**S.W.** - Where are you from?

**R.M.** - I live in Grimsby.

**J.W.** - What Lodge are you from?

**R.M.** - Oh, I'm a member of this Lodge!

**P.M.** - You are! We don't recognize you. When were you last here?

**R.M.** - Oh, maybe fifteen years ago.

**P.M.** - I think we'll have to give you a Board of Trial.

**R.M.** - Okay, I've heard of that.

**J.W.** - Do you remember the password in the first degree?

**R.M.** - Oh, yeah, British Overseas Airways.

**J.W.** - British Overseas Airways?

**R.M.** - Yeah, BOAC.

**S.W.** - Can you give me the password of the second degree?

**R.M.** - Sure, Jake's Inn.

**S.W.** - Jake's Inn?

**R.M.** - That's where we went after my initiation to celebrate, at Jake's Inn.

- P.M. - What about the third degree, what's the password?
- R.M. - Third degree (*hesitates for a moment*). Oh, yeah, The Blind Golfer.
- P.M. - The Blind Golfer?
- R.M. - Two balls and a cane.
- J.W. - Do you remember any of the pass grips?
- R.M. - Sure, I'll show you (*gives proper grip to J.W.*)
- S.W. - Do you know the Tyler's Oath?
- R.M. - Tyler's Oath. Oh, I remember that oath the Tyler let out when I was waiting for my second degree. This stranger came up the stairs and the Tyler grabbed his sword and let out an oath, I'll never forget it. He waved his sword and yelled, "You again. Get out of here you Cowan, or I'll run you through."
- P.M. - That's not the oath he wanted. Do you have your dues card?
- R.M. - (*Takes card from wallet.*)
- P.M. - This card is no good, it's years old.
- R.M. - That's my original card. I've kept it in my wallet to protect it.
- P.M. - But what about the other cards for the other years you've been a Mason?
- R.M. - Oh, I threw them out, the original is still good.
- P.M. - Wait here while I go see the Secretary. (*Leaves to see Secretary.*)
- S.W. - Do you remember the Five Points of Fellowship?
- R.M. - Sure (*demonstrates with S.W.*)
- J.W. - Do you know what the Five Points of Fellowship mean?
- R.M. - Sure; zeal, harmony, aspiration, knowledge and self-discipline.
- P.M. - (*Returns.*) I saw the Secretary. He says you always paid your dues promptly and when he called you last month you said you were coming to visit so he held your current card instead of mailing it. Here it is, but remember to keep your current card in your wallet to prove you are a Mason in good standing.
- P.M. - Brother S.W., are you satisfied with his examination?
- S.W. - I am, Worshipful Sir.
- P.M. - Brother J.W., are you also satisfied?

**J.W.** - I am, Worshipful Sir.

**P.M.** - Brother Cowan, will you please join us in Lodge?

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## Masonry Through the (Rearview) Looking Glass

M.W. Bro. Frank J. Hass <sup>1</sup>  
PGM, Grand Lodge of West Virginia

Received by the Editor on April 2<sup>nd</sup>, 2008.

### *Preface*

There are times when the Editor has the prerogative to deem articles he has come across in his researches as worthy of sharing with the Brethren for their enlightenment and advancement in Masonic education. This report of a speech to *The Philalethes Society* is one such occasion.

**T**hank you very much for your brave invitation. I know that there is some controversy about my being here. Some of you have examined your consciences about whether you should listen to me, break bread with me, shake hands with me, appear in the banquet room with me, stay in the same hotel as me, and where to draw the line. I respect that fidelity. I am hopeful that this will be only a temporary strain on our fraternal relations. I am honoured to accept an invitation that I did not seek. I have the highest respect for *The Philalethes Society*,<sup>2</sup> and I would not do anything intentionally to harm it.

I very much wish that the circumstances that brought us together might have been dispensed with, but I have gained a great deal of unsought notoriety of late. This Society exists to research problems confronting Freemasonry. I have a problem. Some say that I am a problem. I have been a *Philalethes* member for quite a few years. I can relate to you my perception and my recollection of what has happened recently to Freemasonry in West Virginia and to me, and I can offer my opinions on these events. I will tell you what happened—beginning at the end.

Listen to the Red Queen from Lewis Carroll's *Alice's Adventures in Wonderland*.<sup>3</sup> "No, no!" said the Queen. "Sentence first—verdict afterwards." "Stuff and nonsense!" said Alice loudly. "The idea of having the sentence first!" "Hold your tongue!" said the Queen, turning purple. "I won't!" said Alice. "Off with her head!" the Queen shouted at the top of her voice. Nobody moved.

In a similar fashion, the capital punishment of Masonry was meted out to me. Sentence first, verdict irrelevant, trial—well, details, details. I was

expelled summarily by the Grand Master of West Virginia without a trial, without written charges, and without notice that my neck was in the noose. "Sentence first-verdict afterwards." To earn it, I did not even get the pleasure of stealing any money, messing around with any women, or sounding off with a temper tantrum. While I was watching a football game on a Sunday evening, I remember Grand Master Charlie L. Montgomery calling me to ask whether I would be in lodge the following evening. I said it was on my calendar. He said he "might drop in" to talk about the Oyster Night at the previous meeting of *Wellsburg Lodge No.2*, where we hosted fifty Ohio brothers, including a surprise visit by the Grand Master of Ohio, the stalwart Ronald L. Winnett. When I walked into the lodge building on Monday, November 19<sup>th</sup>, 2007, I thought it likely that the lodge would be complimented for its hospitality to two sitting grand masters. Little did I know that the lodge would soon be on probation and that expulsion edicts in advance had been researched, prepared, drafted, typed, and were soon to be read, expelling Richard K. Bosely and me, all, heartlessly, in the presence of my father.

I have been hurt by all of this, because I love this fraternity. I must guard against having my remarks today sound like nothing but sour grapes. Some unpleasant events happened. People ask me what happened. I tell them. They do not believe it and say it is impossible. The Red Queen and Alice discussed such a circumstance in Carroll's *Through the Looking-Glass and What Alice Found There*:

"I can't believe that!" said Alice. "Can't you?" the Queen said in a pitying tone. "Try again: draw a long breath, and shut your eyes." Alice laughed. "There's no use trying," she said: "one can't believe impossible things." "I daresay you haven't had much practice," said the Queen. "When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

Believe it. The reason for the expulsion: free speech. I have a sincere philosophical disagreement with Montgomery and his supporters. I believe that the Grand Lodge belongs to the Craft and that the brothers should decide Grand Lodge laws and policy with their open debates and votes, preserving always our eight Ancient Landmarks. We are not bound to look forever through a looking glass as a rearview mirror and never look at the present or toward the future. Montgomery wants no change ever, and anyone who wants any change should "go away."

Here is how I engendered such anger. Votes matter. In West Virginia, past masters have one quarter of a vote. According to the legend, I was elected to the progressive line of Grand Lodge officers by a quarter of

a vote. You know that you must be cautious about secret ballots: those who know should not say, and those who say may not know. I am only passing on what I was told. I had served ten years on the Committee on Work with the custody of the ritual as Deputy Grand Lecturer. I became Junior Grand Warden, but some did not want me there.

As Grand Master, it became my frequent practice to address the brethren at lodge meetings, and I began to conclude my speaking on the level with a time of questions of answers. There were some recurring themes in the brother's questions, and these I decided to bring to the floor of Grand Lodge for consideration. Before Grand Lodge, I acted on three matters of business that needed no change but were compelling interpretations of existing language. Youth. We had one active DeMolay chapter in the whole state, at the time. We had only around a hundred Rainbow Girls. I talked to the youth and their leaders, and I learned that part of their problem was our grand lodge law. Our policies were actually harming kids. Our Masonic law requires us not to allow youth organizations to meet in the lodge rooms, no matter what the lodges want. Lodges cannot give any support to the kids. Lodges cannot donate a penny. Lodges cannot even permit the parking lot to be used to raise funds by a car wash, for example. When I learned that the application of these many prohibitions, which had slowly accumulated over the years, was hurting the kids, I concluded that it was never the intention of Masonic law to be harmful to them. I thought the brothers would want fast action, so I acted with a directive to help the kids, and I set the subject for discussion at Grand Lodge.

Summary reprimands. We had three brothers involved in two separate incidents. News reporters initiated calls to ask for facts about Masonic buildings, which they proposed to feature in their newspaper articles. The brothers answered questions about facts and figures, numbers and dates, and these resulted in large, beautiful articles with colour photographs in the newspapers of the fourth and the fifth largest cities in the state. One headline on the front page of the Sunday newspaper was worth thousands of dollars in a public relations budget: "I knew they were just and upright men." However, the three brothers had not referred the reporters to the Grand Master, so he summarily issued written edicts of reprimand to be read audibly in all 140 lodges at two separate meetings. There were no trials. Sentence first. I entered an edict expunging the record because there was no constructive purpose to be achieved in having them continue.

As I prepared for the Grand Lodge session, I prepared a written agenda and had the various subjects of legislation distributed so that it went to the Craft with the proposals in their hands, in advance, in writing, to allow



discussion to take place freely before the grand lodge session. This had not been done by a Grand Master for many decades, if at all. The storm clouds began to swirl. I invited Brother Howie Damron to perform at the Grand Master's Banquet before Grand Lodge opened, and he sang, *The Masonic Ring*<sup>4</sup> and other favourites. Some of my predecessors objected and were turning colours in anger, and I was then implored to attend a meeting of Past Grand Masters. The place of the meeting changed without notice to me, and I finally found them at about midnight and was told that my predecessors and all of the remaining progressive line were of the opinion that my actions and proposals were illegal and had to be withdrawn, or I would face their wrath. They said I had violated the landmarks, the Ancient Charges, the ritual, the usages and customs, and my obligation so I was told, and this could not go forward. I said that the brothers would indeed debate and vote, and I later learned that the statements about unanimity in the room were exaggerated.

The following day, Grand Lodge opened, and I reported my actions and opinions to the Craft. Prominent among them was an outreach I had made to the Most Worshipful Prince Hall Grand Lodge of West Virginia through the Prince Hall Grand Master. Perhaps I went further than he would have liked, as I wrote him and telephoned him months earlier, and then visited the hotel of their grand lodge session, suggesting a meeting. For our Grand Lodge, I proposed language declaring it to be unmasonic conduct to refuse to seat a visitor to lodge if race was a reason, and it passed. On other subjects, the brothers voted to allow themselves the option to say the Pledge of Allegiance at lodge meetings. The brothers voted to allow handicapped candidates to petition.

We are the only Grand Lodge not to recognize or support the DeMolay, Rainbow Girls, or Job's Daughters. We are the only Grand Lodge not to be members of the Masonic Service Association. We are the only Grand Lodge not to belong to a Regional Conference of Grand Masters. We are the only Grand Lodge to order the Scottish Rite not to perform one of their degrees, the Washington/Arnold 20<sup>th</sup> Degree. The result? I am proud to say that the brothers voted not to persist in remaining a minority of one. The brothers voted to change these things.

By their votes, the brothers repealed an assortment of legislative state-wide restrictions, piled on over the decades, for specific, temporary reasons, by Masonic legislators. Dean Roscoe Pound<sup>5</sup> in *Masonic Jurisprudence* observed:

Having no Bills of Rights in Masonry and hence nothing beyond a handful of vaguely defined Landmarks to restrain him, what then are our barriers against the ravages of the zealous, energetic, ambitious Masonic law-maker? Legal barriers, there are none. But some of the most sacred interests of life have only moral security and on the whole do not lose thereby.

The brothers in West Virginia voted to assert their moral security and to repeal bans of books, bans on films, and bans on slide shows, some implemented nearly fifty years ago for important reasons, apparent then, to deal with a moment in time. Royal Arch Chapter charters had been ordered to be removed from the walls of lodge rooms, but the brothers voted to allow them. Other art in a lodge room that included Masonic symbols or emblems other than the Blue Lodge had been prohibited, such as Scottish Rite or York Rite emblems or a tapestry hung on a concrete block wall, but the brothers voted to allow it-including portraits of local Past Grand High Priests and Past Grand Commanders, of whom they are justly proud.

The West Virginia brothers were forward-looking and voted to do what they thought was right. There was jubilation at the passing of the *Wheeling Reforms* at Grand Loge in 2006. That lasted for a matter of days. Then we returned to the rearview looking glass, the rearview mirror, as the ballot was declared illegal by my successor. The vote was scorned. In my opinion, the best word to describe what is now happening as a result is: repression. Since the *Wheeling Reforms* were struck down, we have heard it said that, although race is not a legitimate factor to use to exclude a qualified visitor, wink-wink, the Worshipful Master has the duty to preserve the "peace and harmony" of the lodge. So, promote peace and harmony, but, wink-wink, do not consider the race of the visitor, wink-wink.

Did you lose a thumb while fighting for your country? Which one? The left?- sign here on this membership petition. The right? We have ancient usages and customs, and we cannot put up with your kind.

Do you want a Masonic funeral? Your grandsons are prohibited from being pall bearers unless they are all Master Masons. You must explain these Masonic laws to your widow so that we do not have to leave her sobbing in the funeral home. There is no problem if you want your remains to be cremated. However, if you want your ashes to be scattered, it is "undignified" and we must walk away from your mourners, because if anyone knows that the lodge is present as a group, we will be reprimanded, again.

If youth organizations are having problems, their problems are not our problems, so be extremely careful if you try to help the kids. If our

deceased brother's obituary mentions his request that, in lieu of flowers, memorial donations should be made to a hometown hospice, which comforted and cared for him on his deathbed, then the proper action of the lodge is — send the flowers, because such charity is forbidden. We will not join the Masonic Service Association, as every other grand lodge in North America does, because it is soft on Prince Hall and they will send their publications and *Short Talk Bulletins*<sup>6</sup> to our members without our control.

We will not join the Northeast Conference of Grand Masters or any other such conference because they have ideas that conflict with our laws and mostly because those other Grand Lodges recognize Prince Hall Masonry.

Friends, I am proud of the *Wheeling Reforms*. They were distributed so that the Craft had them in their hands, in advance, in writing, most of them for the first time in their lives. We debated until the brothers voted to end debate. We voted on the merits. The *Wheeling Reforms* passed. They lasted — until the stroke of a pen. Dick Bosely politely, but persistently sought and was denied answers about this, and because he took a little bit too much time to sit down and shut up, he was instantly stripped of his title as Deputy Grand Lecturer and two weeks later was summarily expelled, and his alleged offense was committed in the presence of the Grand Master of Ohio. I engaged in free speech saying, as quoted by Grand Master Montgomery, "the dream lives on and will not die." Now I am left without free speech and without Freemasonry, but I still have the dream.

For my dreams, I have sustained the maximum Masonic punishment-expulsion. It hurts. It hurts a great deal. I hope that it is temporary. In another feat of Orwellian double think, my detractors have extended their hatred further by deleting my name from the website list of Past Grand Masters of West Virginia and throwing it down the memory hole. The Craft in West Virginia is a resilient bunch — *Montani Semper Liberi* (Mountaineers are always free). They are unsure of what to do and how. They want to do the right thing-and do that thing right, but those who would continue the repression have the upper hand for now. I do not have a call to mobilization to outline for you. I am on the outside now. Your brethren in West Virginia have voted to do what they think is right. By their votes, they made a positive statement about race relations in the fraternity. By their votes, they tried to help the kids. By their votes, they welcomed the handicapped into the Craft. By their votes, they were in favour of patriotic expression in the lodge. All for naught. We are one large fraternity divided into Grand Lodges. What happens to us reflects upon you. What happens to one group of your brothers affects the whole. We lecture about Masonry

Universal. Search yourself, my brethren. You may find yourself with an opportunity to help, aid, and assist-not me-but your worthy brothers in West Virginia in ways, large or small. Will you go on foot and out of your way for them? You may be able to speak the truth to power. As Lincoln counseled, be on the side of the angels. Will you encourage, nourish, and cherish your brethren in the state with the second highest per capita Masonic membership with your concern and your prayers? If for nothing else but your concern and your prayers, the brethren of West Virginia will thank you, Masonry Universal will thank you, and I thank you for sticking your necks out for Freemasonry.

If you have any questions, please do not hesitate to contact me.

Sincerely & Fraternally,

W.: Tim Bryce, PM, MPS, MBBFMN

timb001@phmainstreet.com

<http://groups.yahoo.com/group/timbryce/>

Palm Harbor, Florida, USA

"A Foot Soldier for Freemasonry"

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<sup>1</sup> Expelled Past Grand Master of Masons in West Virginia, to *The Philalethes Society* in February, 2008. M.W. Bro. Haas received a standing ovation at the end of the speech.

<sup>2</sup> *Philalethes Society* is open to all Master Masons and its official publication is *The Philalethes Magazine* published bi-monthly in Des Moines, Iowa.

<sup>3</sup> Lewis Carroll. 1946. *Alice in Wonderland and Through the Looking Glass*. New York: Grosset and Dunlap, 307 p. [LC Control No. 47001266; Call No. PZ8.D666 A84] Lewis Carroll was the pseudonym of The Reverend Charles Lutwidge Dodgson (27 January 1832 — 14 January 1898), who was an English author, mathematician, logician, Anglican clergyman, and photographer.

<sup>4</sup> *The Masonic Ring* (Bro. Michael R. Strampe):

Those men who help my dad each day, They wear those Mason rings. A Square and Compass set in gold, The praise of which I sing. My dad, he hurt his back you know, One cold and wintry day. He slipped and fell upon the ice, The insurance would not pay. And since that time those rings I see, On hands that help us much. With mowing lawns and hauling trash, Each day my heart they touch. They even built a house for me, Amid our backyard tree. Where all the neighbour kids, Would play with laughter full of glee. My Mom she cried from happiness, The time the Masons came. To aid our family in distress, Without a thought of gain. And when I'm big, just like my dad, Of this it must be told. I want to wear a ring like his, A Square and Compass gold. Long years have passed since when My dad was in that plaster cast. And since I swore that Solemn Oath, Which unites us to the last. But more than that I'm proud to say, I wear his Mason ring. The one dad wore for many years, Until his

death this spring. And one last time his comrades came, To aid my weeping mother.  
They praised and bid a fond farewell, To our fallen Brother. And after which MY son  
did ask, About their Aprons white. And of the rings upon their hands. Of gold so  
shiny bright. With tearful eyes I said with pride, They're men of spirit pure. Those  
men who wear those Mason rings, Of that you can be sure. And before he went to  
bed that night, The family he foretold. Someday I'll wear a ring like dad's, A Square  
and Compass gold.

<sup>5</sup> Roscoe Pound (1870-1964) was the Dean of Harvard Law School from 1916 to 1936 and was still present on campus in the 1950s. Prior to becoming Dean he served on several university faculties of Law as well as the Supreme Court of Nebraska. He was a master of languages: French, German, Spanish, Italian, Sanskrit, Latin, Greek, Hebrew, some Russian and Chinese. By 1940, he had authored 773 books, articles and addresses.

<sup>6</sup> *The Short Talk Bulletin* is published monthly by the Masonic Service Association of North America, 8120 Fenton Street, Silver Spring, Maryland, USA 20910-4785 under the auspices of its member Grand Jurisdictions. [(301) 588-4010]

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## Obedience

Bro. Christo Pandelidis, Chaplain  
Victoria Council No. 171, Victoria, British Columbia

Presented to Victoria Council No. 213 on October 29<sup>th</sup>, 2008.

**D**uring the Installation of Officers' lecture we heard part of it which says: . . . those who rule and those who obey . . . .<sup>1</sup>

My view is that the word "obey" is an inaccuracy as it conflicts with one of the basic Masonic Principles which is, that the candidate, as a prerequisite, has to be a Free man. Free men do not obey. Free men observe discipline. For example, children not grown up, have to obey their parents. The slave obeys his master. The soldier obeys the commands of his superiors. All those cases have something in common: They obey because they are under specific circumstances which limit their freedom and rights. On the contrary and indeed, when I was about to become a Canadian citizen, I gave the following oath which summarizes the responsibilities of every Canadian citizen, of one who was born in Canada, as well as of a New Canadian:

I swear (affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Queen of Canada, her Heirs and Successors, according to law and that I will faithfully observe (OBSERVE) the laws of Canada and fulfil my duties as a Canadian citizen.

In the year 2003, I copied from the London, *Sunday Times* of 28 Sept. 2003, the recent Oath that new UK citizens had to take:

I swear that I will give my loyalty to the United Kingdom and respect its rights and freedoms. I will uphold its democratic values. I will observe (OBSERVE) its laws faithfully and fulfil my duties and obligations as a British Citizen.

Both Authorities of those two among other, great countries consider that citizens are free humans, and therefore they do not obey, but observe discipline. Rituals are produced by humans and therefore are not always perfect. And since Free Masonry believes in PROGRESS, there is no progress without change. And when we say change, we mean the constructive change. Besides, according to Rulings and Edicts of our Grand Lodge of B.C. Book of Constitutions: "All Masonic laws, except the

Landmarks, whether written or unwritten may be changed". With the above, I move that proper procedures have to be taken by our Council and the part, "... those who obey", to be changed in to "... those who observe discipline."

N.B. from *Oxford Dictionary*.

*Obey* - Perform bidding of, be obedient to: execute (command), be actuated by force, impulse; do what one is bidden (from French *obeir*, from Latin *obedire*)

*Observe* - 1 keep, follow, adhere to, perform duly (law, command), appointed time, method, principle, silence, rite; 2 perceive, mark, watch, take notice of, become conscious of; 3 examine and note (phenomena); 4 say, by way of comment.

From *Larousse Dictionary*.

*Obeir* - se soumettre à la volonté d'un autre et l'exécuter: le soldat obéit à ses chefs, céder à quelque chose. Obéir à la force. Être soumis à une force.

*Observer* - accomplir ce qui est prescrit par quelque loi, quelque règle. Remarquer.

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<sup>1</sup> Grand Lodge A.F. & A.M. of Canada in the Province of Ontario. 2007. *Ceremony of Installation & Investiture of Officers of a Lodge*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, pp. 48-49.

[Ed.: Ontario wording is slightly different: "some of necessity rule and teach, so others must of course learn to submit and obey".]

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## On

Bro. Christo Pandelidis, Chaplain  
Victoria Council No. 171, Victoria, British Columbia

Presented to Victoria Council No. 213 on October 29<sup>th</sup>, 2008.

**D**uring the Installation of Officers' lecture we heard part of it which says: . . . those who rule and those who obey . . . .<sup>1</sup>

The meaning of *On* in early Masonry, was the name with which Jehovah was worshiped in Egypt. This explanation has been refuted and rectified as *On*, is only the name of a city in Egypt. After investigation, Mackey said that, this word is found in the *Bible*, in which Pharaon gave to Joseph as wife, Asenath, daughter of Potiphera, member of the elite priesthood of the city 'ON'.

Recent Egyptologist researchers, discovered that 'ON' was the name of a city in which 'God Sun' was worshipped, and not the name of the God. Champollion, in his Egyptian Dictionary gives the name of 'God Sun' with two phonetic characters and the iconic symbol of a snake. The first character depicts the letter R, and the second depicts the letter A, and thus RA is the name of God. Authenticities, such as Bunsen, Lepsius Carl Richard, and Gliddon agree with this explanation.

In the translation of the Old Testament into Hellenic language by the Seventy, the phrase in Hebrew, *Ekhgév aser Ekhgév* in Hellenic is: 'Εγώ εἰμί ὁ ὄν, (Ego eimi 0 On) and in English 'I am On', (I am the Being). The Hellenic ὁ ὄν, is the masculine participle of the verb εἰμί, (I am). The feminine participle is ἡ οὐσα (e ousa), and the neutral is τό ὄν 'TO aV' (to on).

Pláton (Plato) in his *Tímaios* says: Εἰπέ μοι διὰ τόν Θεόν ὄν ὅστις ὑπάρχει καί οὐδέποτε ἐγνώρισεν ἀρχήν. 'Tell me about god *On* who exists and who never knew beginning'. Pláton here, with the word *On* means 'Being'.

In the Hellenic language, τό ὄν as substantive, means the one which has substance, life, the existent, the being. Metaphorically in metaphysics, ὄν is all the existent by itself, the one which has absolute and clear existence, without defined properties, who's meaning is shaped in human's mind by complete removal of every property, relation, and modification.

The meaning of ὄν, is the most broad of all meanings, and is also the general characteristic of nature, and existence, away of every experience.



## What I would Wish for Freemasons to say about us 50 Years from Now

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Read to *Victoria Council No. 213* by Bro. C. Pandelidis on March 29<sup>th</sup>, 2008.

**T**here is no doubt (or at least it must be so) that as Freemasons we love our Brotherhood, in which we entered with our own free will, and the sole essential obligation we undertook, when we joined, was to keep with due veneration our Ancient Traditions, and to deliver them intact to the future generations of Brethren.

Having this in mind, I would like that someone of our Brethren in 2058, would say the following in a discussion in open Lodge:

"It is time to reflect upon every aspect of the offerings of our Brethren, who were alive in 2008, and to express our thanks for them."

"Recollecting the entire Masonic life, we lived so far, we have a deep feeling of admiration and esteem for all those things that have been handed down to us by the Freemasons of 2008."

"Only when I became a Freemason I realized how extraordinary persons were for me those past Brethren. Now I understand what a tremendous achievement is the Masonic work."

"We all feel a great gratitude for that perfect example which is in front of us. We have the desire, and will try to have the energy, the impetus, the enthusiasm, and the determination to achieve such stunning works as our past Brethren did."

"I would like to be more concrete and to mention what as a freemason I appreciate regarding the pattern of life, which was left over for us by the freemasons of 2008."

"We are grateful to them for they assisted us to enjoy life. All of them were reliable individuals even in difficult times, and they helped us to observe always the positive aspect of things."

"They never lied or expressed justifications for the errors they had

committed (whose responsibilities they undertook). They called for sincerity, lived always that way, and took care to be always straightforward."

"We have a deep feeling of integrity, which we owe to their example, based on the certainty that men are good. So we live today in our family and in our Lodge with the same convictions, and this renders our relations with the others pleasant and free of troubles."

"They never left matters in suspense, waiting that may be somebody else would accomplish them, but they had the courage to try new things, not worrying for a probable failure in their endeavours. They knew well how valuable is for everyone to rely upon himself".

"They used to say: You want to criticize the work of other? Examine first whether you can do it, and then ask yourself why you have not done it".

"They taught us to develop our own thought, and now we must help young people to act likewise."

"They never tried to prove how better they were than those before them."

"A brother never had to ask for their love, because it was always available."

"Sometimes they said that one man can deceive many."

"However, it was unacceptable, to deceive themselves. Our Brethren of that epoch were models of honesty, and they never looked down on somebody. They emphasized on every occasion the value of honesty, and for that reason they stand for us as the models of our life."

"They showed to those who reproached and embittered them, that anger was their problem, and that they had no intention to transmit it to other Brethren. They taught us that self-respect is our own problem, and that if we do not respect ourselves, we will not be respected by others."

"They taught us to keep our word, and not to give it easily. They said: A promise is always a promise, and in case that you cannot keep it, then what is the value of whatever you say?"

"They always had sympathetic words for other people, and they never expressed themselves in an unfriendly and prejudiced manner, and they were upright in their lives without saying big words with respect to morals"

"Many times they pointed out to the Brethren of their Lodges, that 'no matter how angry or how right you think you are, you never have the right to offend others.'"

"They helped us to evolve ourselves in an environment free of prejudices."

"They taught us that the world pays us back in the same way we act."

"Their basic principle which they conveyed to us was that: we will get the equivalent of what we give. If we will praise, we will receive praise, which will exalt us. If we will reprimand, then we will tread on the path of catastrophe."

"They always knew how much their contemporary Brethren were in need of praise and encouragement, and for that reason they never underlined the defects of their fellow men."

"They always sought to discover something which they could praise, and in doing so, they assisted their fellowmen to have faith in their capabilities."

"Our Brethren in 2008 knew that tomorrow is not safe for anybody whether young or old, because today, they said, might be the last time you meet your Brother, whom you must love."

"Today we know that self-respect has been founded on the respect they showed in their mutual relations, eliminating any malignant thought."

"They had realized, and conveyed also to us, that by detecting the defects of others, they found that theirs were even worst."

"They knew that love is proud, does not kneel, or grovel."

"They firmly believed that man has come on earth to learn how to love. To generate joy from love, because life is so short that we cannot even arrive in knowing ourselves."

"When they referred to love they did not mean love by declaration, which was unfortunately a fake love for those who knew how to falsify it."

"Our Brethren of 2008 were mostly afraid of the darkness of hate, which spreads out in daylight and changes the aspects of all things."

"They believed that the safest light, is the light of innocence which shines inside the soul. It is the only light which is not affected by the shadow of the worst malice."

"They believed that if they would manage to solve the problem of goodness, they could have solved all problems in life."

"They had taught us those past Brethren, to believe in God for what we see, but also for what we cannot visualized."

"They did not expect to see God in their lives, as they believed that God could have spoken directly to them in their conscience, as long as they were willing to listen to Him."

"Our Brethren of 2008 loved and trusted their brethren, and they transmitted to us that confidence to them and to their fellowmen as well, as a sacred heritage, because they believed that by having confidence in their brethren, they committed less errors than by mistrusting them."

"They taught us to be responsible, not only for our actions, but also for our omissions, because it is preferable to light up a candle than to complain for the darkness."

"They also believed that their Brethren of 2008 would never forgive them for one thing, *i.e.*, to nurture false intentions."

"They taught us that no passage is long when you have beside you a friend and a brother, because a shared joy is a double one, and a shared sorrow is half a sorrow."

"Those ancient Brethren knew well how great was their strength, and how many their weaknesses."

"They often said: that I do not like. However, they never said: this is not right."

"They had realized that the Masonic conduct, and not the capacity,

constitutes a certificate of quality."

"They knew that in order to free themselves from their vices (some of which we also have nowadays), they should have to consume the same efforts just to hide them."

"They were sensible to the opinion of others related to their person, and specially for the opinion of those whom loved and revered. However, in certain cases they disagreed with some of them, and they were prepared to change their mind and follow what seemed to be right."

"They believed that in order for somebody to achieve the impossible, he must first believe that the impossible is possible. Many years before, some believed that it was possible for man to reach the moon. That became feasible at the time of our past Brethren."

"They gave the impression that they never got tired from the beauty they saw around them, and thus they helped us to stand and admire beauty wherever it might be found. They never said an indecent word for anybody."

"They said: how short life is, and how we waste it in miserable trivial words. There is nothing better than to defeat triviality, because it is worth while to be born and enjoy one simple human moment, irrespective of the fact that death is inevitable."

"They used to say to the brethren of their Lodge, that Freemasonry will not make you wise. Freemasonry might give you love, confidence, and make you realize that we all share a common destiny."

"To be good and to envy nobody, and be content with what is necessary. To build up an ideal image of yourself, as you wished to be, and hang it on the wall, look at it every day and swear never to disgrace it. To forgive those who wrong you and force you, without noticing it, to summon up your virtues."

"Our brethren of 2008 were that bright light which granted us the opportunity to enlighten ourselves. They were always exemplary in their conduct, without resorting to words or sermons".

"They accepted criticism without rancor, being conscious of the fact that nobody is perfect."

"We are indebted to those old Brethren of 2008 for everything, and at the same time we feel that we owe them nothing, because they did not expect any reward for what they have done."

"They did it because they knew deeply in their heart what they desired for us who came fifty years later."

"Also because they were well aware of the fact that oblivion is the real death of themselves."

"We express our thanks to them for all that they have done for us, and will always remember them with feelings of love."

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