

MASONRY ^{WINTER EDITION} *in* 2016 MANITOBA

THE GOOSE & GRIDIRON



THE RUMMER



AND GRAPES



THE CROWN



THE APPLE TREE

300 Years...

Our cover depicts the signs of the four pubs which were the meeting places of the first four Lodges in the world to unite in a Grand Lodge, the 300th anniversary of which we celebrate in 2017. So, our Happy New Year wishes are not only for the 150th anniversary of Confederation in Canada but our remembrance of an event which happened twice as long ago in England, and which is dealt with in our cover article on pages 6–7.

In the eighteenth century, it was standard for English Lodges to meet in a private room attached to a pub (which is a shortened form of “public house”). This was in part because private rooms in pubs were readily available and affordable places for a private meeting. It was also because food and drink were an important part of the Lodge meeting, as they still are in England. Indeed, I am advised by a friend who belonged to an English Lodge with a charter going back to the 18th century, that the meeting room backed onto the bar and there was a special hatchway for access to after-meeting refreshments. This arrangement had gone on so long that the pub was called the Masons’ Arms!

Fifty years ago, it was standard for every Lodge to want to own its own building, no matter how humble, and much of the Lodges’ time and energy was directed to that goal. Since that time the economics of dividing the cost for the upkeep, taxes and utilities on a building in use for less than two weeks in a year among fewer people has resulted in more Lodges taking the option of renting accommodations. In doing so they are turning back to the practises of those first Lodges which met in rented rooms in taverns. If the modern highly intrusive licensing laws would permit, we could still do so today.

In this year of anniversaries we also look back to a discussion on Masonry and charity from about forty years ago (see pages 10–11). The brothers of that time felt that the service clubs formed the greatest challenge to the Craft. It is interesting to look back on this discussion and imagine what will be perceived as the greatest challenge to the Craft in 2067, when some of our newly-initiated brethren will (God willing!) be receiving their 50 year jewels. ∴

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Articles relating to significant Lodge events and Masonic education are encouraged. Please direct submissions to the editor at: masonryinmanitoba@gmail.com

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Wisdom to Contrive...

However you celebrated the Holiday season, I sincerely hope your celebration was full of joy and blessings. The New Year is now upon us which fills us with the hope of a better year ahead. May everyone's expectations for the forthcoming year come to fruition and let us all have a fantastic year!

Most lodges in the jurisdiction have finished installing their new officers for the upcoming year, except those that are on a May/June schedule. New candidates are being initiated into the mysteries of our craft and I hope are being supplied with ample mentoring and the lodges provided with interesting education by their Lodge Education Officer. Please note that the Grand Lodge Education Officer, V.W. Bro. Dan Garroni, is at your disposal if you would like his help with lodge education or if you would like to hear this year's most interesting J.R.C. Evans Lecture, it is being presented by R.W. Bro. Jack Fryatt. Please contact them directly for more information.

The Masons Care Transportation Program continues to be the flagship program of the jurisdiction, operating four vans in Winnipeg and two in Brandon transporting cancer patients for the Canadian Cancer Society to and from their treatments. This year the Masonic Foundation has kicked off a new fundraising initia-

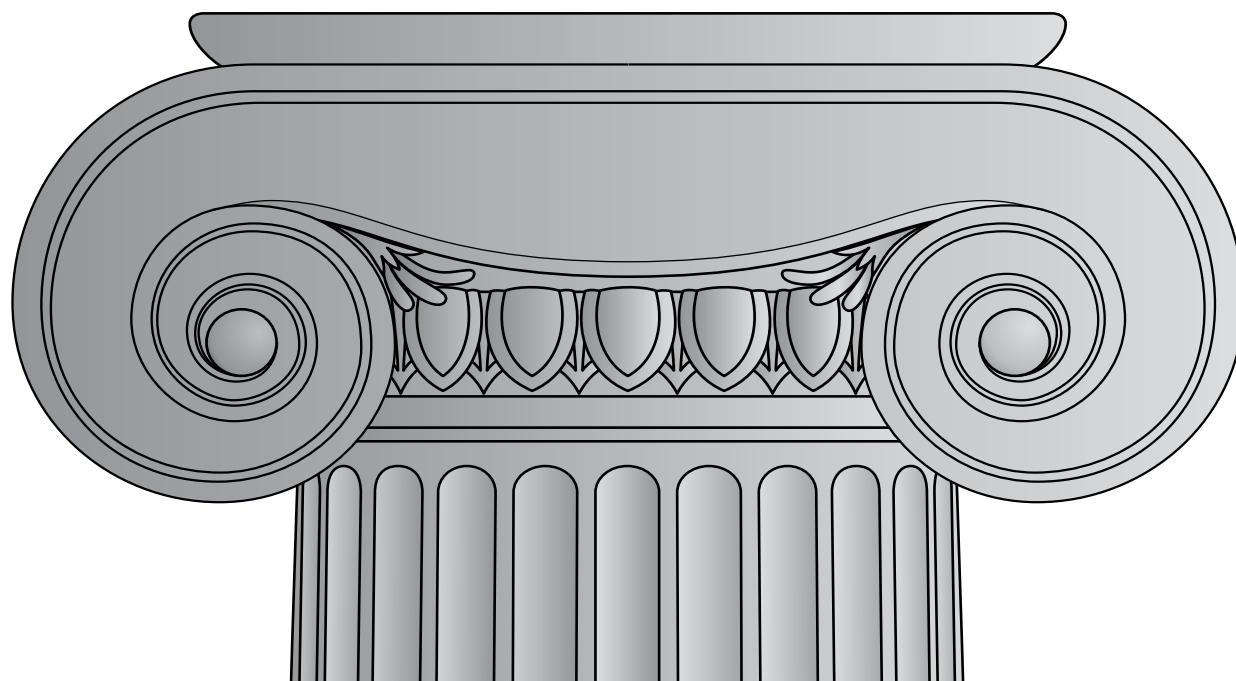
tive for those who prefer to donate monthly helping to purchase a new vehicle yearly for Masons Care. This initiative will not replace the yearly fall Special Projects Appeal but supplement it and help provide stable funding so that this project will continue as long as there is the need. Please go to CanadaHelps.org and look for the Masonic Foundation of Manitoba's page on their website or contact the Grand Lodge office if they want further information.

This year's Annual Grand Communications will be in the same format as last year, commencing with registration and voting starting on Friday, June 2nd along with the Grand Master's Awards Banquet. And the Communications opening the morning of Saturday June 3rd. Please plan to be in attendance if it's within the length of your cabletow.

Brethren, I look forward to greeting you all personally in the upcoming months. May the Great Architect of the Universe look over us and protect us in all of our future endeavours.

Sincerely and fraternally,

M.W. Bro. Stan Barclay
Grand Master :.



A Monument to Masonic Education

By R.W. Bro. Mason Jardine



Photo © 1984 Grand Lodge of Manitoba

Have you heard of the J.R.C. Evans Memorial Lecture?

M.W. Bro. John R.C. Evans 1954

The Board of General Purposes has just created a medal for those who have delivered it. But some of our brethren are not sure who J.R.C. Evans was (or is it J.C.R.?) or why there should be a lecture series named after him. Some may have heard one or other of the iterations of the lecture and yet not know the history of a remarkable man and Mason, who had an enormous impact on the field of higher education in Manitoba.

M.W. Bro. Dr. John Robert Charles Evans was born in Nanaimo, BC on March 15, 1891. Being raised as a Baptist it was not surprising that he enrolled, at the age of 16 years, in what was then the Brandon Baptist College. Six years later, in 1913, he graduated as top student with a BA degree and was immediately hired to teach at the College. He taught there for several years until in 1920, he went to the University of Chicago in Illinois for post-graduate work in Geology. He earned his Ph.D. in 1924. Dr. Evans refused a fellowship at the University in order to return to Brandon College in order to lecture on Geology. He also taught some Chemistry, was the Residence Master, and coached some of the sports teams.

He became President of the College in 1928, and continued in that position for thirty years, until the day of his death.

In 1938, the Baptist Church, which had founded the college, withdrew its support from the College. This was in the Depression, when money was tight and the College had already been threatened with closure. The problems became worse when Canada went to war the next year, and many students and potential students volunteered for the armed forces. Dr. Evans dissociated Brandon College from McMaster University, a Baptist institution, and formed an association with the University of Manitoba. He sought out support from the Government of Manitoba and the City of Brandon

as well as private support. Albert Edward McKenzie of McKenzie Seeds fame was the greatest private supporter of the College, and donated 90% of his shares in McKenzie Seeds to the Manitoba Government in trust for the College, as well as touring with Evans to promote it. Through their joint efforts, the College survived and by the end of the 1950s was poised to expand to receive the Baby Boom generation. Dr. Evans was awarded the Queen Elizabeth Coronation Medal in 1958 for his long years of outstanding service to education in the British Commonwealth.

Bro. Evans was a member of Tweed Lodge No. 113 in Brandon, and Grand Master of Manitoba in 1954-55.

Bro. Evans died suddenly on July 29, 1959 at his summer home in Robson, British Columbia. On his desk was the program for the sod-turning ceremony for the new Arts and Library Building and Lecture Theatre, the first buildings to be built as part of the expansion of the University he envisioned. When it was completed, the Lecture Theatre was named the Dr. J.R.C. Evans Lecture Theatre in his honour; an appropriate honour as he was known as one of the seven best speakers in Canada in his time.

This fact also makes it appropriate that an annual Masonic Lecture is named in his honour. The lectures were founded in the term of another lecturer in Geology at Brandon University who belonged to Tweed Lodge and went on to be Grand Master, M.W. Bro. Henry S. Perdue. The first lecturer, in 1966-67, was M.W. Bro. B. Stuart Parker, who lectured on "William Preston, the man and his work". Although in some years more than one lecturer has been appointed (one in each of several regions of the province), in most years there is only one. Last year's lecture was the 50th annual lecture. This year's, prepared and delivered by R.W. Bro. Jack Fryatt, is the 51st and is titled "Dualities in Masonry". ∴

The Myth of Indifferentism

By R. W. Bro. Mason Jardine

A common Anti-Masonic argument advanced by religions says that some fundamental tenet of the religion and a fundamental tenet of Masonry are incompatible.

Assuming that the people making this argument are sincere, they are usually accurate about the principles of their religion, but inaccurate about the principles of Masonry. One such principle attributed to Masonry in these arguments is sometimes called “indifferentism”: the idea that religious affiliation is irrelevant to our well-being in the afterlife. Since a number of religions teach that religious affiliation is not only relevant but essential to postmortem happiness, such a principle would indeed be incompatible.

However, since we as Masons are clear that Masonry holds no views whatsoever on anyone’s “plan of salvation”, Masonry cannot have as a principle whether or

...Masonry cannot have as a principle whether or not religious affiliation is relevant to the afterlife.

not religious affiliation is relevant to the afterlife. Put bluntly, it is perfectly OK for a Mason to believe sincerely that some of his brother Masons will go to Hell when they die.

But hold on! Don’t we talk about our brothers going to “the Grand Lodge above”, even those we might believe are going to Hell? Don’t we have funeral services in our book of ceremonies full of references to a better life to come? Isn’t there an inconsistency there?

Perhaps, but there are several reasons for it. First of all, holding a belief and expressing it are two different things. To go to someone’s funeral and loudly proclaim that the deceased is now much hotter than previously is rudeness on a scale practised by only the most extreme of religious wing nuts. Politeness tells us to keep such opinions to ourselves and act as if we believed the contrary. And courtesy is a key Masonic value.

Another aspect of Masonic courtesy is the promise we made as Apprentices to avoid discussions of sectarian issues. Any statement about which sect’s members are heaven-bound and which are not automatically raises a very contentious issue. To avoid it, we use the euphemism of the “Grand Lodge Above”, which stands in for whatever version of the afterlife we happen to endorse. The expression is not the name for some Masonic vision of paradise, but is a placeholder for whatever such vision any individual Mason might have.

Behind our devotion to courtesy is another important Masonic value: Tolerance. To be tolerant of someone’s differing opinions does not mean that we believe them to be true. It means that we don’t care that they hold opinions we believe to be false. We don’t care because there is something we hold to be more important: our respect for his freedom to hold whatever opinions he thinks are right, including opinions we may think are wrong.

So, the so-called Masonic “Doctrine of Indifferentism” is a myth. If any Masons believe in this principle, it is because it is what their religion teaches, not what Masonry teaches. ∴



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What happened in 1717?

By R. W. Bro. Mason Jardine

They met on St. John the Baptist's Day in 1717, at the Goose and Gridiron Ale-House in St. Paul's Churchyard, in the heart of Old London.

The Cathedral, less than twenty years old, dominated the shops and inns which encircled its yard (and still do). They did not do much at this meeting except to eat and drink and elect Anthony Sayer, Gent. as the first Grand Master in history. Sayer was a member of the Lodge which met at the Apple Tree Tavern in Westminster. In fact, only the Goose and Gridiron pub was in London proper, while the other three were in Westminster, the Apple Tree and Crown being

tion of 1723. Many Masonic histories make no reference to the formation of the first Grand Lodge in the world, and some refer to a meeting held by the same four Lodges the year before at the Apple Tree, where they determined that it would be a good idea to form a Grand Lodge with a Grand Master, and set the date for the following year to do so.

Of the four Lodges, the Lodge which met at the Crown is the least distinguished. No Masons of note were members there, and the Lodge went into darkness in 1740.

The Apple Tree is best known as the location for the 1716 organizational meeting, and being the mother Lodge of M.W. Bro. Anthony Sayer (although that title was not yet used). It is interesting to note that later in life Sayer fell into poverty, and his brethren raised funds to help him in his distress. The Lodge for some reason was re-chartered in 1729 and lost its seniority. It was renamed the Lodge of Fortitude and merged with Old Cumberland Lodge and is now Fortitude and Old Cumberland Lodge No. 12.

The Rummer and Grapes, being close to St. James's Palace, had a more upscale membership than the others, counting many members of various degrees of

...they determined that it would be a good idea to form a Grand Lodge with a Grand Master...

in the theatre district of Covent Garden and Drury Lane, while the Rummer and Grapes was further along the River, near the Abbey.

The only account of this important event is included in the 1738 version of Dr. James Anderson's Constitutions; it is not included in the more famous first edi-

nobility to the extent that in 1724 (when we have our first membership records) all but fourteen members of this Lodge held a higher social rank than anyone in the

The Goose and Gridiron Lodge is...the only one of the original four Lodges which has existed continuously for 300 years.

other three Lodges. Its members included the second Grand Master, George Payne, and the third, the Duke of Montagu, the first nobleman to take the chair, the secretary, Dr. James Anderson and Dr. Desaguliers, the noted masonic scholar. However, the Lodge fell on hard times and its charter was suspended in 1747; it was revived and the Lodge merged with the Somerset House Lodge, becoming the Royal Somerset and Inverness Lodge No. 4.

This was also the mother Lodge of the Duke of Wharton, one of those Masons who wants to be Grand Master mostly to acquire a title. By cheating and breaking the rules, as well as throwing his weight as a Duke

around, he persuaded some of his brethren to call him the Grand Master in 1722. Immediately dissension occurred and the Craft was divided. The Duke of Montagu persuaded the Grand Lodge to accept him in order to have peace, but in presiding at the 1723 communication, Wharton caused an uproar by refusing to accept the vote of the brethren when he did not like the result. He stormed out and formed an anti-Masonic society.

The Goose and Gridiron Lodge is not only the place where the first ever Grand Lodge met, but is also the only one of the original four Lodges which has existed continuously for 300 years. In 1813 on the union of the Grand Lodges it was given the number 2 on the register of the United Grand Lodge of England, and the name Lodge of Antiquity.

How many men were involved in this historic event? Well, the records of 1724 show that the Goose and Gridiron Lodge had 22 members, the Crown (which had moved to the Queen's Head Pub) had 21, the Apple Tree (which had moved to a totally different Queen's Head Pub) had only 14, and the Rummer and Grapes (which had moved to the Horn Tavern and called itself the Horn Lodge) had 71. Less than 130 brothers altogether were the seed from which the whole of worldwide Masonry sprung. ∴

Created on Sight

By R.W. Bro. Mason Jardine

The late John Glenn was "made a mason on sight" by the Grand Master of Ohio in 1978, but many Masons may not know what this phrase means.

Bro. Glenn had originally petitioned a lodge in Ohio in 1964 when he quit the space program, but life and his political career got in the way and he did not proceed with the degrees. Fourteen years later, in light of Glenn's impressive public record, the Grand Master announced that he would make him a Mason on sight. This rarely used power enables a Grand Master to convene a casual Lodge under dispensation which will meet only on this one occasion. The candidate is then admitted and all three degrees are conferred on him in a single sitting. The ceremony for conferring those degrees is often severely truncated. The records of the initiation of US President Taft, who was made a Mason on sight by the same Grand Lodge in 1909, show that the entire ceremony took about one hour, and consisted of not much more than the obligations and communication of the secrets of the degree. On the other hand, other

Grand Masters (such as the Grand Master of Maryland in 1897) have said that the ceremonies should not be abated in any way.

The Mason thus created would not belong to a Lodge, as the Lodge under dispensation in which he was raised would have ceased to exist the same day. It would be, presumably, up to him to apply for affiliation at a regular Lodge. Bro. Glenn did so, affiliating with Concord Lodge No. 688 in Concord, Ohio. A factor in the use of the procedure was that in the case of Bros. Glenn and Taft, both had presented petitions to Lodges and then had not followed through, providing evidence that their desire for membership was of their own free will and accord.

There are no records of any Grand Master in Manitoba having made a Mason on sight. Indeed some Grand Lodges have forbidden the practise. Even those who allow it do not recommend it; after all, getting an honorary medical degree is not the best way to become a good doctor. ∴

With One *Swift* Jab

By R.W. Bro. Mason Jardine

These days, all most people know about the writings of Jonathan Swift is the image of Lemuel Gulliver, lying on his back with threads attaching his hair and his clothing to the ground crawling with little people only two to three inches tall who have ascended by means of tiny ladders. The story of Gulliver's Voyage to Lilliput is a cute kids' story.

Not at all. Jonathan Swift was a satirist of enormous power who used tales like that of Gulliver to wound his contemporaries with one swift jab, so to speak. What is important about the Lilliputians is that their small stature corresponded with their petty natures, best seen in the fact that their main interest in Gulliver was that he would be an effective weapon against their enemies who they were fighting over the important ideological issue of whether one ought to open a boiled egg at the small end or the big end. The Lilliputian episode was followed by a visit to a people who were as large to Gulliver as he was to the Lilliputians, and in whose eyes the important ideological issues of the Europeans were comparably petty. Swift took swipes at academics by having a University in the clouds where they designed clothes based on their theories which of course did not fit, and by having a scientific community experimenting on how to extract sunlight from cucumbers, since they must have

are. When Gulliver explains that the people of Europe would not believe his tales, his master is perplexed, not understanding why anyone should suspect another of saying something when it was not true.

"For he argued thus; that the use of speech was to make us understand one another, and to receive information of facts; now if any one said the thing which was not, these ends were defeated; because I cannot properly be said to understand him, and I am so far from receiving information, that he leaves me worse than in ignorance, for I am led to believe a thing black when it is white, and short when it is long. And these were all the notions he had concerning that faculty of lying, so perfectly well understood, and so universally practised among human creatures."

Ouch.

Gulliver's Travels was not Swift's only book, just his most famous. His bitter tongue earned him not a few enemies, including Queen Anne, whom he did not hesitate to criticize. Although an Anglican cleric, the Queen managed to ensure that he did not get an appointment in England, and Swift was accordingly given a bishopric in Dublin, Ireland, the country of his birth. He is believed to have been a member of the curiously named *Goat at the Foot of the Haymarket* Lodge number 16 in London in about 1730, when Lodges were still named after the pubs they met in. The membership record shows a "Mr. John Swift" and the Lodge was the home Lodge of Swift's extremely good friends and fellow authors Alexander Pope and John Arbuthnot. Swift lived the life of a Mason, being reputed to have given one-third of his income to charity, and constantly advocating the practice of virtue to all. Sadly, his dark view of human nature induced a depression, and he died insane at the age of 77 years. His considerable fortune was given to support treatment of the mentally ill. ∴

...a satirist of enormous power who used tales like that of Gulliver to wound his contemporaries...

sucked up a lot of sunlight to grow. The final and most damning criticism of human nature comes in Gulliver's last voyage, to the land of the Houyhnhnms, a horse-like race of great virtue and nobility who hold their humanlike neighbours the Yahoos in utter contempt. The more Gulliver tries to persuade his Houyhnhnm master that the human race are unlike the execrable Yahoos, the more he realizes how much alike they

I Did it Symbolically

By R. W. Bro. Mason Jardine

I DID IT SYMBOLICALLY

Our fraternity, we are told, is “illustrated by symbols”. But do we know what a symbol is, and what it means for something to be symbolic or for something to be done symbolically?

A symbol is something which stands in the place of something, a kind of placeholder or proxy. Rather than say the word for a thing, we have a series of squiggles which stand in for that spoken word. We can even substitute a particular squiggle for a whole word or even a whole set of words, just as is done in Chinese writing, so that “&” stands for the word “and”, “7” stands for the word “seven”, “♥” stands for “love”, and so on. Sometimes the symbol contains more complicated information than the word it replaces: the symbol ☹ stands for the word “cancer” but only in an astrological and not in a medical sense.

In this way we have symbols which represent complicated concepts or organizations. Religions have simple symbols which stand for the whole complex set of concepts and practices which make up that religion. Corporations work very hard to have a simple and easily recognizable symbol which can be used to express the idea and presence of the corporation: the golden arches of McDonald’s are a good example.

Actions can be symbolic as well. By doing one thing, you are accomplishing something more complicated. The husband places a ring on his wife’s finger, which represents the promises which bind them together. A torch is carried from one Olympic venue to another and used to light a brazier at a new venue, which represents the continuity of the concept of the games from one session to another. A gavel is rapped to represent the exact time at which a meeting starts. Often the symbolic action is simpler and easier to grasp than the complex action which it represents, but a really good symbolic action captures the sense and feeling of what is to be accomplished and is associated in our minds with other symbols, making it richer in meaning.

As an example, in York Rite Lodges the Master is given a hat to wear when he is installed. The hat is a symbol of his authority, and because it is worn on the head reminds us of another symbol of authority, the Crown. (And this, being the name of one of the four

original Lodges, reminds us of the antiquity of Masonic tradition.) In Lodges which do not use hats, the symbol of authority is a chain with a square on it. The action of placing this chain around the neck stands in place of the complex idea of the Lodge giving the Master the authority of his office, and as he is given and receives the chain he is given and receives that authority.

A symbolical action, therefore, is a real, simple, and readily identifiable action which stands in the place of and does the work of a more complicated concept. Doing something symbolically does not mean doing nothing instead of doing something.

I have noticed a tendency among some brethren when doing ritual work to misuse the word “symbolically” in this way. As the ritual approaches, say, the part where the Master is to be invested with his chain of office, it is realized that the Lodge does not actually have any chain to present to him, because someone has been negligent and has lost it and has not bothered to replace it. What

Doing something symbolically does not mean doing nothing instead of doing something.

is done is that the person performing the ritual will say, “I symbolically invest you with this chain” and do nothing whatsoever. What they mean is “Let’s not and say we did.” This is not doing something symbolically. It is not doing it at all. The Master has not received the authority that the ceremony is intended to give to him, either really or symbolically. The brethren are only pretending.

There is, perhaps, a slippery slope involved in this practice, which might ultimately end with the whole degree ceremony being dispensed with in favour of “I symbolically confer this degree on you.” Perhaps it is simpler to pretend that something has happened than to represent it symbolically, but that does not make it better. In fact it might take away the whole point of doing it in the first place. ∴

A Discussion From the Past

A discussion with R.W. Bro. Jack Richards and R.W. Bro. Heb Bate, submitted by M.W. Bro. Ron Church

R.W. Bro. Jack Richards and R.W. Bro. Heb Bate were both Past Masters of Killarney Lodge No. 50 and served as District Deputy Grand Masters of the 4th Masonic District in 1969 and 1957 respectively.

This piece, submitted by M.W. Bro. Ron Church, was written about forty years ago and bears the mark of the time in which it was written, particularly in the concern over “other organizations” by which they mean the service clubs. The response proposed by the brethren who wrote this piece was widely adopted by Lodges at the time and is still advocated strongly by older brethren. Shortly thereafter began the decline in membership and activity in the Craft which has affected us for fifty years. Yet that same decline has also affected, perhaps even more so, the service clubs whose activities are here contrasted with those of the Craft. The reader is invited to read the article in its historical context. Has history justified what these brothers wrote? Or not? –Ed.

Jack: This is a topic we have all discussed and thought about, and I think there are many different opinions about it. Masonic Lodges are being criticized for their failure to take part in a number of public activities and programmes. What part has Freemasonry to play in the modern world in which we live? Will Freemasonry survive in its present form? Will Freemasonry continue to be a force in an age as different from the present as ours is from the past? These are questions that time alone will answer, but we hear so much of other organizations whose names are common and whose activities

are widely publicized. They have great achievements to their credit, have collected vast sums of money for human betterment. The worthwhile accomplishments of these organizations and favourable publicity are disturbing factors in the life of Freemasonry. We hear dissatisfaction expressed by some of our members at the failure of the craft to put its principles into practice.

Heb: This is true; we hear these criticisms and also that Freemasonry is suffering by comparison with these other organizations, that it is losing to them many of its keen young members who are attracted by the more colourful activities, and our influence must decline if it

...Lodges are being criticized for their failure to take part in a number of public activities and programmes.

continues to remain within its tyled walls. Maybe today we try to make Freemasonry do too much. We must have education as to what Freemasonry should not do, as well as what it should do. The purpose of Freemasonry is so clearly defined that as long as we draw



the line distinctly between our duties as an organization and our duties as an individual there should be no danger of our going astray.

Jack: Perhaps we would do well then to consider what Freemasonry really is, what are its fundamental principles and teachings, as well as the purpose or objective toward which the whole organization is directed. In the Masonic design the major effort is directed toward the development of character in the individual man. By a system of rituals and ceremony, the great principles of

Freemasonry, then, deals in principles rather than in projects.

morality and virtue are inculcated to build him into a better man and citizen.

Heb: Freemasonry, then, deals in principles rather than in projects. It tries to apply its age old and proven philosophy to the cause of the source from which most evil comes. It tries to put men of high principles into society where they will then make a contribution to a very high standard.

Jack: Men can agree on principles and ideals, but not always agree on the particular method by which they may be applied. Rivalries and contentions could develop over the merits of various projects to be undertaken while it is the very essence of Freemasonry that unity and harmony prevail.

Heb: Let us compare a Masonic Lodge to a school or university. The Masonic Lodge teaches honesty, integrity, tolerance, equality, charity, and brotherhood—a way of life to be lived day by day. Masons then go out

into the world and give practical effect to the principles and ideals that have been acquired. The school or university teaches engineering, agriculture, law, medicine and other subjects, and having graduated the student goes forth to apply his knowledge in a world of commerce.

Jack: And no one suggests that the school itself should enter into the field of engineering or build a factory or practice law.

Heb: No, nor could it do so without detriment to its usefulness. As the student carries his skill into the world of commerce and industry so the Freemason carries his skill into the world of thought and ideas, of life and conduct, where men may see and be inspired by his example.

Jack: Then why do we expect Freemasonry to sponsor projects or embark on adventures outside the scope of its organization? Why resort to novel schemes? Why risk itself in new experiments? I think that rather than consider wider fields of endeavour we have unlimited work and opportunity if we follow the designs already laid down.

Heb: Our Craft has grown in stature down through the ages. It spans the world in strength and unity of purpose, and this strength is built on the acceptance of every Master “that it is not in the power of any man or group of men to make innovation in the body of Freemasonry.” Other organizations may find opportunities for service in alleviating suffering and hardships but it is not in the plan of Freemasonry, as a body, to select and foster these causes with the help of the public. It is laudable that members of the craft align themselves with these other groups and practice the principles of honour, truth, virtue, justice, and charity that is instilled in them by our order. ∴

Brother Malaprop

By R. W. Bro. Mason Jardine

Do you have a brother in your lodge who is related to Mrs. Malaprop?

Mrs. Malaprop was a character in Richard Brinsley Sheridan's 1775 play *The Rivals* who made a habit of confusing words (especially long ones) with other similar-sounding words. For example, she says "She's as headstrong as an allegory on the banks of Nile." Although I personally have never heard any Mason talk about the craft being "veiled in alligators", the vocabulary which our Work employs contains a number of words which lend themselves to malapropisms, which can be amusing.

For example, "diffidence" means shyness and uncertainty. It is the opposite of confidence, the attitude of a neophyte trying something for the first time. However, I have heard of brethren receiving their wages "without

scruples or dividends." I guess they thought that they were paid with a non-preferential class of shares.

Or again, "tenets" are the basic rules of an organization or an individual; those principles which are fundamental to a person's or organization's behaviour. We do not have "fundamental tenants of our order", well, not unless we rent out our Lodge Halls.

"Perjured" means having committed the crime of perjury, having lied under oath. Being a "wilfully purged individual" means having deliberately taken a large quantity of Epsom Salts or Ex-Lax.

The word "reverence" refers to the attitude of respect which we as God's creatures owe to our creator, and to any person whose worth impresses us. We would not re-inter someone with "all respect and residence" as one brother said, although a grave is a very permanent place to stay.

Finally, a "repository" is a place where you store things, a storage space. It was a little awkward when the new IPM in closing the VSL boldly asked the brethren to lock their secrets in the "safe and sacred suppository" of their hearts. ∴

More About Columns

By R. W. Bro. Mason Jardine

R. W. Bro. Fred Heinrichs made an interesting comment to the editor about the article on the Columns of Winnipeg. He noted that the three Greek Orders of architecture are always listed from oldest to newest: Doric, Ionic and Corinthian. He also noted that the qualities Wisdom, Strength and Beauty are always listed in that order. Therefore, he postulated, Wisdom ought to be associated with the Doric Order and Strength with the Ionic.

The association of Wisdom with the Ionic and Strength with the Doric can be seen on any EA Tracing Board: the pillar marked W is Ionic and that marked S is Doric. But it was not always so. The earliest tracing boards, the designs of John Cole and John Browne in about the year 1800, associate Wisdom and King Solomon with the Doric order, not the Ionic. However, later tracing board designs including the one by Harris in 1845 which forms the basis of our modern tracing boards all associate Wisdom with the Ionic order.

The lectures in the York Rite Work state, "The Ionic, from the skill and ingenuity displayed in its construction, is emblematic of the column of Wisdom, which is situated in the east part of the Lodge, and is represented by the Worshipful Master." Since we know that the York Rite Ritual is based closely on the Ritual used by the "Antients", and which was transported to the United States before the reconciliation of the two English Grand Lodges and thus unaffected by that reconciliation, we have a reasonable explanation of why the association in the Cole and Browne tracing boards was not continued, especially since the change appears to have happened between 1802 and 1819, exactly the time when the 1813 reconciliation of the two Grand Lodges was taking place. As part of that reconciliation the UGLE adopted the Antient association of Wisdom with the Ionic order as opposed to the association between Wisdom and the Doric order which was displayed on the earlier Modern tracing boards.

Of course, if the brethren want to duke it out over the differences between the works, they can go ahead, but we in Manitoba put that difference to bed over a hundred years ago, and the brethren in England over two hundred years ago. ∴