



Beyond the Tracing Board: A Masonic Study Group in Edmonton

Bro Randy Williams

Dominion Lodge No. 117 and Jasper Lodge No. 14, Grand Lodge of Alberta

About one year ago I founded an Edmonton-based Masonic study group known as **Beyond the Tracing Board** (BtTB) that seeks to provide effective Masonic education in a casual setting. The original impetus for the group was my own desire to exchange ideas and dig a little more deeply into Masonic ritual, symbolism, and history. When I was a complete newcomer to Freemasonry, the words of the ritual could leave me feeling equal parts intrigued and baffled (“Fellowcrafts were paid in *what?*”). I am a voracious reader and was already conducting a great deal of independent study into the Craft, as well as looking into related subjects including Rosicrucianism, Kabbalah, philosophy, and Gnosticism. One problem with self-study, however, is that many resources give contradictory information; another is that mind-blowing ideas, once encountered, are much more useful if one can discuss and debate them with others.

I first proposed the idea of a Masonic study group to the Worshipful Master and officers of my mother Lodge, Dominion No. 117, as an addition to the Lodge’s education and mentorship efforts. My proposal was warmly received. The study group was known only to members of Dominion for its first few months, during which time a small group read and debated Christopher Hodapp’s *Freemasons for Dummies* in anticipation of his appearance at the 2008 Masonic Spring Workshop. It was at Kananaskis, while discussing Masonic books with a diverse group, that I was first asked whether the study group was open to members of other Lodges. I had to admit that the notion of casting a wider net for members hadn’t even occurred to me, but I was happy to welcome the Worshipful Brother who asked the question to join us. He has since become a die-hard member and has never missed a meeting from that

moment to the present.

The study sessions themselves are held once a month at my home in Edmonton, usually on Sunday afternoons. The meetings are informal, and the attending Brethren take turns bringing a light festive board to share during a break. Reading “assignments” are given at least a month ahead of time so that participants can arrive prepared for lively discussion. There are very few “rules,” apart from the expectation that no one member will dominate discussions or become overbearing with his opinions. Each member’s contribution is important, and we strive to create a pressure-free environment that is stimulating for experienced Masonic scholars but not intimidating for members who aren’t looking for the rigours of a formal Research Lodge.

Although attendance varies, we now have a group ranging in age from the late 20s to early 80s and who range in experience from relative newcomers with shiny new aprons to Past Masters with 50-year pins. It is this fluid mixture of perspectives that provides the magic of the study sessions. Although BtTB has discussed articles, research papers, DVDs and even Masonic blog posts, our primary focus has thus far been on important books from the Masonic canon. The group has completed two major

studies: one of Joseph Fort Newton’s *The Builders*, and the other of Oliver Day Street’s *Symbolism of the Three Degrees*. Each book was divided into three parts (a number both practical for scheduling purposes and suitably “Masonic” for those of us who see symbolism in everything), and we discussed them over three consecutive months. Although these books were written in the early 20th century, the group found each to still be highly relevant and thought provoking. In fact, Street’s book, which is in the public domain and is seldom read today, inspired brilliant discussions from the study group. Street’s writing truly deserves to be rediscovered by modern readers.

The study group’s only real struggle has been competition from the members’ busy schedules. Work and family commitments sometimes keep members away, and it can be challenging to catch up to the group if one has missed a big chunk of discussion about a book. It was this difficulty with longer pieces that led to some changes in upcoming sessions. Rather than schedule three meetings for one long book, I have organized self-contained study sessions for March and April. The March session will focus on the first degree, and will use as its primary resource an excellent short book by Stephen Dafoe, *Everything I Learned About Freemasonry (I Learned As An Apprentice)*. The April session will focus on the second degree and will examine *The Ceremony of Passing*,

See **Study Group**, page 2.



Study Group (l to r): WBro Louis Fradette, VWBro Don Dobie, Bro Christopher Mis, Bro Trevor Pohle, Bro Randy Williams, Bro Todd Bekolay, WBro Jim Gervais.

Editorial

Writing Designs on One's TB

This edition features a group of Edmonton Masons who have put into action the exhortation to improve in Masonic knowledge in leisure hours. The success of **Beyond the Tracing Board** shows what can result when Masonic Education at a personal level is approached with enthusiasm and commitment.

Masonic education doesn't always have to come from books. At the District level, *The Beacon*, Central District's on-line newsletter provides education in addition to information about activities throughout their district (<http://mastermason.com/Beacon190/newsletter.htm>). At the international level there is more and more interest in Freemasonry in the academic world, especially in Europe. The announcement of the formation of an academic organization devoted to the study of Freemasonry also provides a good rationale for having such a group.

Neither does Masonic education have to come in large "chunks." Several Masonic magazines have "Question and Answer" features on an irregular basis. While some of these questions are specific to a particular Jurisdiction, others provide nuggets of general information:

Q. Why are our aprons blue trimmed?

A. Shortly after the establishment of the Grand Lodge of England we find in the *Rawlinson MS* c. 136, (1734): "Two Grand Masters aprons lined with Garter Blue

silk and turn'd over two inches with blue silk linings." Originally, Garter Blue was a very pale blue, "of a watery tinge", changed under Edward VI to a mazarine or light sky blue and changed again during the Hanoverian period (probably 1745) to the current darker hue.

Examples of the earliest Masonic blue can be found extant on ribbons attached to Grand Lodge of Ireland Lodge warrants, [sic] This is not the same as the national colour of Ireland which is traditionally azure.

Masonic Bulletin, Grand Lodge of BC and Yukon, May 2007

And still others, even if they apply elsewhere, raise interesting issues:

Q. Is there a proper place to put the Bible marker (ribbons) on the Altar when opening or closing Lodge and Degree work?

A. There is no set standard where to place the Bible marker. Some Lodges do not use them. If they are used, a suggestion is that they be placed on the Altar next to the Great Light, but never left on the page *covering the passage of the Degree* [emphasis added.]

"Ask the Grand Lecturer," RW James L. Sullivan, Grand Lecturer, Grand Lodge of Free & Accepted Masons of the State of New York. *The Empire State Mason Magazine*, Summer 2006.

And finally, if you haven't visited Freemasons' Hall in Calgary lately, make a point of doing so. The redecoration of the main lodge room is quite beautiful — pictures can't do it justice.

Study Group, from page 1.

a classic essay by W.L. Wilmshurst. A session for May, focusing on the third degree, will be announced at a later date and will use a short resource chosen by the group members.

We are getting some positive feedback on this format from Lodges that plan to recommend these sessions to their degree candidates, as well as from more "seasoned" Masons who want to participate but can't commit to three-month blocks of sessions to study longer resources. The hope is that this change will allow Brethren to attend and participate as often as they can, without feeling left behind if a session is missed.

My own passion for seeking Masonic enlightenment has not waned; in fact, it has continued to grow and guide my steps in new directions. I have affiliated with and presented original papers to

Jasper Lodge No. 14 (a research-oriented, European Concept Lodge), and have also become a subscribing member of the Internet Lodge of Research. While these groups help satisfy my need for intellectual pursuits, I am still proudly hosting BtTB for all area Freemasons on behalf of my mother Lodge, Dominion No. 117. If the current focus on shorter resources proves successful, I will look into providing more of these meetings later in the year. I am also discussing with some members the possibility of a summer book study of just one or two meetings, to help fill the dreaded "Masonic gap" during the months when our Lodges all go dark.

My most ambitious plan for BtTB, which I hope will come to fruition this fall, is to conduct a three-part, direct study of the Craft degrees — studying the words of the ritual directly from the blue books themselves, with each par-

ticipant bringing original thoughts and/or closely related secondary sources that he wishes to share. I further hope that the group will become more self-sustaining as it evolves. I have been happy to do all of the planning and hosting thus far, but I don't want BtTB to be seen as "Randy's project." Ideally, the group should become more organic, with members taking turns with the necessary organizational work.

Would you like to join us? Edmonton-area Masons who are interested in participating should check the "Activities" page of Dominion Lodge's website at <http://dominionlodge.ca/> for the latest information. You may also feel free to contact me directly at [DominionLodge117@gmail.com](mailto: DominionLodge117@gmail.com). Remember, Brethren, that we are charged to pursue daily advancement in Masonic knowledge. I wish you all the best on that journey, whatever path you take toward the light.

Provided to Freemasons of Alberta and the Northwest Territories west of the 4th Meridian who are members of
The Grand Lodge of Alberta, A.F. & A.M.
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Published each month except July and August by
The Grand Lodge of Alberta, A.F. & A.M.

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Calgary's Freemasons' Hall Regains Its Art Deco Splendour

Calgary's Freemasons Hall has a brand new look that has restored much of the art deco splendour of the building. The changes are most obvious in the Blue Room with the



dark blue end walls and gold capitals on the columns. In the East (top left) the Charters have been moved from the main wall to positions on the side, producing a clean look. Subtle shadings of colour on the various elements make the room sparkle with freshness. The West (above) continues the motif, which sets off the 99-year-old pipe organ in the loft above. Outside the entrance to the lodge room (far left), the woodwork has been refinished and the walls covered with a textured paper. Even the Grand Lodge Library received similar attention resulting in a pleasant, comfortable space in which to read and study. The new look is a tribute to the vision of the late Temple Manager, RWBro Al Teuling.



Anderson's Constitutions

WBro Alan Gale, Past Junior Grand Deacon, United Grand Lodge of Victoria. From a lecture delivered at the Victorian Lodge of Research No. 218 in June 2006 and printed in *Freemasonry Victoria* Issue 109, October 2006

Dr. James Anderson's *Constitutions* for The Grand Lodge of England of 1723 were theologically brave and somewhat revolutionary. Not because it was his intent to remove Christianity as a requirement for membership — rather his intention was to open Freemasonry to all Christian denominations. However his wording went further, making it clear that men practising any religion could join. Rather than be seen as a restrictive move, it should be seen as inclusive.

It had an almost immediate effect. Contemporary Freemasons quickly nominated Jewish candidates; the first was initiated in 1724 and the first Jewish Master installed in 1730.¹ It is unlikely the decision was made without the approval of the leaders of the day, as it is known the *Constitutions* were written with the assistance or oversight of a Grand Lodge Committee.

The contemporary Scottish scholar



Dr James Anderson

David Stevenson examines Anderson and the process in some detail in his highly recommended essay "James Anderson, Man and Mason." Whatever

the stimulus for the process undertaken by Anderson, the actual result was the opening to all adherents of Deity-based religions of a system of speculative degrees about the relationship between Creature and Creator that communicated universal tenets of theology using non-spiritual terms which were (therefore) applicable across the spectrum of faiths.

Anderson's move was deliberately inclusive, and was certainly not seeking to exclude, as the work itself makes plain:

But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour

and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; **whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.**² [Emphasis added.]

Anderson is a controversial figure in Freemasonry — he is slated by some and lauded by others. His work on the *Constitutions* was definitely inconsistent, as contemporary Masonic scholar David Stevenson makes clear:

...the Charges have religion and moral law, and a denunciation of Atheists, without (except in the heading) specific mention of God. This vagueness, if not ambiguity, has exasperated generations of Masonic historians, who have generally attributed it to Anderson's incompetence, but again this ignores the context. His task was to provide a broad framework, not lay down a new dogma for a new denomination. Freemasonry existed as an escape from denominational and factional constraints into a sphere into which men concentrated on what bound them together, not what divided them. In not defining the "Religion in which all Men agree" Anderson is being evasive in one sense, but is also appealing to an ideal. Vagueness becomes a virtue, for any attempt at precise definition would have been destructive. His ambiguity should perhaps be seen as masterly.³

One cannot help but ponder what placed Anderson in such a position of influence making him responsible for such a theologically earthmoving development. Whether he was the author or simply the professional scribe for a Grand Lodge committee, the *Constitution* of 1723 left us:

- A heritage of incredible wisdom, strength and beauty.
- A complex system of degrees with infinite allegorical possibility, redolent with imagery and swimming in mystery.
- A central belief which has the potential to lay foundations of peace and resolve the differences of race, religion and territorial conflict.

By requiring members to be tolerant of different spiritual beliefs and not requiring membership or adherence to a particular theology, Anderson's move laid the foundation for a place where

Christian, Jew, Moslem and Buddhist could meet on equal terms.

Ramifications

In his essay "The Art, Craft, Science or 'Mystery' of Masonry," the Prestonian Lecturer of 1934, Bro. F. Fighiera notes:

*This definite departure from Christianity, and the adoption as the new and only requisite qualification for Masonry... caused the Pope, by 1738, to take action: he could not accept the position and so, on the 28th April of that year, Clement XII launched his famous Bull In Eminenti, excommunicating Masonry not merely because it was a secret society imposing an oath, but because, under its new Constitution, men of all religious creeds were admissible as candidates. This was heresy. So long as we were Roman Catholic, like the other Guilds, we were no doubt encouraged; while we remained Christian, we were tolerated, but [the perception of] Monotheism could not be for one moment sanctioned.*⁴

The point is well made that, by the removal of Christian references from Freemasonry, Freemasonry placed itself in conflict with those theologians

¹ Shaftesley in "English Freemasonry in the 18th and 19th Centuries." *AQC* 92: 26 (1979). It is worth pointing out these candidates would have been subject to the usual balloting process — making it clear the move to a more open basis for membership was not unpopular and must have had support at the "grass roots" level.

² *Constitutions*, 1723.

³ Stevenson, D. "James Anderson Man and Mason." In R.W. Weisberger, W. McLeod, and S.B. Morris, eds. *Freemasonry on Both Sides of the Atlantic*. Boulder: East European Monographs, 2002, p 118.

⁴ Fighiera, F. "The Art, Craft, Science or 'Mystery' of Masonry." The 1934 Prestonian Lecture in *The Collected Prestonian Lectures 1925–1960*. London, The Quator Coronati Lodge No 2076, 1967, p 187–88.

A Member of It

John L. Cooper III, Grand Secretary, Grand Lodge of California
California Freemason, Fall 2006

In the recitation of our ritual, phrases fall from the tongue with the ease of long-practiced familiarity. This very familiarity is what gives comfort to hearing the ritual spoken correctly, and with clarity and feeling. However, this very familiarity can obscure meaning. That is particularly true of the "charge" — the pithy summary of the teachings of each degree given to the candidate as the last — or almost the last — instruction of the occasion. For those listening to those familiar words, the lateness of the hour and the anticipation of the food and drink to come may cause them to pay less than normal

whose dogmas are fundamentalist and the Roman Catholic church is, at heart, a fundamentalist church, as it believes humanity's sole means of salvation is through a belief in the Jesus Christ of the New Testament it promulgates, and any other belief is considered heretic and therefore sinful and to be condemned.

The universalisation of Freemasonry, whilst on one hand its greatest strength, has on the other brought Freemasonry into conflict with fundamentalist theologians from all religions who criticise it for not supporting their particular dogma. So, here is something to consider: while it is unlikely Freemasonry would have come in conflict with Christianity had Anderson's changes not been accepted, would it have spread as far? Would it have had the universal appeal which has characterised its membership, particularly in the last 150 years?

It is more likely it would become some obscure men's society within the Church of England that suffered the fate of the many other Christian fraternities or simply withered away. Its world wide appeal and enduring strength has been the universal application of its symbolism and allegory to men of all religions. An appeal solely made possible by Anderson's *Constitutions*.

attention to the words. And yet there is a powerful message in each of these "charges" — a distillation of important Masonic teachings — which deserves to be pondered.

The charges of the three degrees of Masonry are the membership rules. They are those things which are the indispensable demonstration that a Mason is a member of our ancient and honourable Fraternity. With the observance of these rules a man demonstrates to the world at large, and to his Brethren, that he is a Mason. Without the observance of these membership rules, he demonstrates the opposite. A

dues receipt is evidence that he has paid his annual subscription to his Lodge, or holds a lifetime membership therein. But how he lives is his evidence that he is a Mason. What are our membership rules? They are easy to list, when we stop to look carefully at the charges of the three degrees of Masonry. Here is a simple list from the First Degree of Masonry — the “marks of a Mason” by which we will know him to be such:

- He regards the Volume of the Sacred Law as the great light in his profession as a Mason. Freemasonry does not specify that volume; only a man’s religion can do that. But we expect him to live a life that demonstrates that he holds his particular faith sacred — the emblem of which is the Sacred Law upon which he was obligated as a Mason.
- He will show forth that commitment to the sacred by how he talks and acts. “God,” for a Mason, is not an oath uttered in frustration, but the name of the Supreme Being whose love created the world, and who holds all Masons in the hollows of his hands.

- He will act with his neighbour upon the square. In doing so, he will demonstrate a commitment not only to justice, but to mercy; he will do whatever he can to relieve the distress of others just as he would want them to do the same for him.
- He will take care of himself physically, mentally, morally, and spiritually. He will use the talents with which God has blessed him to the glory of God, and for the welfare of others.
- He will be an exemplary citizen. This characteristic comes out not only in loyalty to his country, but by his whole attitude toward the law, which is at the base of peace and good order in society. He isn’t a good citizen only when it is convenient. And by never losing sight of the allegiance due to his country, he understands that the burdens of such an allegiance require an active commitment to the daily practice of that citizenship.
- He practices the “domestic and public virtues.” In other words, he lives his private life as if the whole world had a window into his soul. He is not a hypocrite. His public image

is untarnished, and his private life reflects it perfectly.

- He is faithful to every trust committed to him. He keeps the promises he makes, and especially those solemn promises he entered into when he became a Mason.

Those “characteristics of a Mason” are all listed in the charge of the Entered Apprentice Degree, and similar ones are found in the Fellow Craft [sic] Degree and Master Mason Degree. They are the “marks of membership” in the Masonic fraternity. They are the proof that he is a Mason — far more important than a piece of paper which says that he has contributed financially to his Lodge.

Membership in Freemasonry isn’t about “joining” a fraternity; it isn’t about being in good standing because one’s dues are paid; and it isn’t about how long one has been such a member. Membership is the living proof that a Mason exhibits each day to his family, his Lodge, his community, and his world, that he is a Mason. The “marks of membership” are easy to see. They are what really make a man a Mason.

All About Boards

RW Thomas M. Savini, Director, Chancellor Robert R. Livingston Masonic Library, Grand Lodge of New York
The Empire State Mason, Fall 2007

The theme for the autumn issue of *The Empire State Mason* is “Trestleboard.” It reflects our return to the quarries of Freemasonry after a refreshing and hopefully invigorating summer break from our labours. Most of us are used to this pattern from childhood, when September represented a return to the classroom after a few months away from schoolwork. Then we would be greeted with a list of school supplies, homework assignments and projects, and a stack of syllabuses foreshadowing the work to come. Now, as Freemasons, we return to our Lodge rooms and examine the Trestleboard to see what tasks and labours await us during the coming Masonic season. Many of us have heard and used the words “trestle board” before. We may also have heard the words “tracing board,” a similar term, and it is quite possible we have seen or heard trestle board and tracing board used interchangeably. What exactly are these items, what do they represent, and why was Trestleboard chosen as the theme for this time of the Masonic year?

A Rose By Any Other Name

Freemasonry is, among other things, a system of education that involves its members in the study of principles of behaviour and conduct, using symbols, allegory, and, largely, unwritten communication as its modes of transmission. For hundreds of years our Brothers have shared the lessons of Freemasonry through the Masonic Ritual, dramatizing and discussing the lessons, working together to apply the principles to their own lives, and providing examples for later Craftsmen to follow. Freemasonry avoids applying a single, authoritarian definition to a given symbol or idea. For example, the trowel has an explicit meaning in Masonic ritual; however, Brothers are free to study and ponder the trowel, and to apply to it symbolic meanings beyond the explanation in the context of the Ritual. Many of these secondary insights have been incorporated into Masonic tradition through repetition or common agreement. Other interpretations have been published in Masonic Research Lodge transactions. Still other observations as to the nature and meaning of the trowel have been

lost to Masonic history. This unfettered quality of instruction has contributed to Freemasonry’s survival, as it encourages exploration among its members, thereby providing infinite pathways of study and interest. Unchangeable concepts and principles — the landmarks — maintain our traditions and consistency across the centuries. But the tradition of “openness to interpretation” has resulted in different meanings being attached to a single symbol, or, in the case of the trestle board, different terms being associated with similar items.

You Say Trestle, I Say Tracing...

We have all heard members of our Lodges refer to the meeting notice as the Trestleboard. We have seen Past Masters smile as they ask the Senior Warden to submit his proposed Trestleboard for his year as Worshipful Master. As with many things Masonic, it is difficult to find consensus on the origins and use of the term “trestle board.” Henry Wilson Coil and Allen Roberts both use the words “trestle board” interchangeably with the term “tracing board.” Coil writes in his *Masonic Encyclopedia* that trestle

board is meant to represent a piece of furniture, "a board used to draw designs upon or exhibit designs already drawn and, if supported on a 'horse,' easel, or trestle, it is a trestle-tracing board or trestle board." He further elaborates that the origins of trestle board and tracing board probably date to the early 18th century, and come to us from the term "Trasel Board," as in "Trasel board for the Master to draw his designs upon," from Pritchard's *Masonry Dissected*. Coil posits that "trasel" was easily mispronounced and mis-remembered as "tassel," "tessel," or "Tracer," and likely gave rise to the tessellated border, the trestle board, and the tracing board. The fact that each of these items could be used to display images of symbols, or some iteration of "the Master's designs," led to further confusion and use of one term for another. Coil describes the tradition of tracing the symbols of the Degree upon the floor of the meeting room in chalk, charcoal, or some other impermanent medium. We know from tradition that early Masonic Lodge meeting rooms, often rented common rooms, sometimes included a sand box where the symbols could also be traced. As Lodge rooms became more permanent, so too did the form of display of the symbols of the Degrees. Floor charts, Master's Carpets, and wall charts came into common use, some taking the form of beautiful and elaborate paintings. In the early days of the Craft when most ritual was passed mouth to ear, it would be easy to confuse the Floor cloth, which lay within the tessellated border, with the Trestle board, where the Master drew his designs for the Craft's labour, with the Tracing board, upon which were displayed the symbols of the Craft.

Albert Gallatin Mackey provides a deeper analysis and a sense of distinction between the trestle board and the tracing board. In his *Encyclopedia of Freemasonry*, Mackey writes:

The trestle is a framework for a table — in Scotch, trest; the Trestle-Board is the board placed for the convenience of drawing on that frame. It contains nothing but a few diagrams, usually geometrical figures. The Tracing-Board is a picture formerly drawn on the floor of the Lodge, whence it was called a Floor-cloth or Carpet. It contains a delineation of the symbols of the Degree to which it belongs. The Trestle-Board is to be found only in the Entered Apprentice's Degree. There is a Tracing-Board in

every degree, from the first to the highest. And, lastly, the Trestle-Board is a symbol; the Tracing-Board is a piece of furniture or picture containing the representation of many symbols.

Mackey thus maintains a clear separation between trestle board and tracing board, with the former as the place where the Master draws his directions for the day's labour and where the Speculative Mason looks for the designs of the Great Architect, whereby he may proceed with the building of his spiritual temple. Mackey draws an obvious connection between the trestle board and the Volume of Sacred Law:

Freemasonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator.

This definition makes the trestle board an object of action — the place where we look for direction, purpose and guidance — while assigning a more passive role to the tracing board as a collage or representation of the symbols of the Craft.

Which Brings Us Back To...

In Allen Roberts' description in *The Craft and Its Symbols*, the trestle board, as a piece of furniture

...used by the master workman to draw his designs upon, is a symbol of perfection. It is symbolically a spiritual board on which a man should lay out his plans to build his "living stones" into a Temple to the Great Architect of the Universe.

The Roberts definition focuses on the heart of the matter: the trestle board is the place where we find our designs for our conduct as Freemasons. Put in today's vernacular, the trestle board tells us how to "walk the walk" as Freemasons, how to take what we have learned and studied and pondered, and apply it to our actions, so that our conduct might show that we are Freemasons, and that our actions might contribute to the world around us. We use the Trestleboard as the theme for this autumn issue, so that we might see, with each article and feature, examples of Freemasonry in action, with clear examples of brotherly love, relief, and truth. It is our hope that these examples will serve each of us as designs of guidance for the construction of our own spiritual temple.

Noted Author At MSW

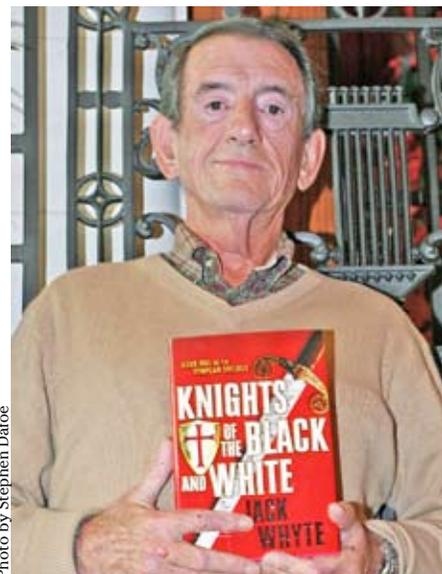


Photo by Stephen Datoe

Jack Whyte, Canada's most popular author based on total cumulative book sales, will be a special guest speaker. He is author of the Camulod Chronicles, nine books based on the Arthurian legend and the new Templar Trilogy — *Knights of the Black and White*, *Standard of Honor* and *Order in Chaos*, to be released this August. Jack will sign books and perform readings from *Order in Chaos* on Friday afternoon, and on Saturday morning will discuss what he has learned from researching the Templars for his books.

Also, there is still time to enter either of the two contests. The first is **Iron Mike's Masonic Chef** to pick the best team of three at preparing a festive board (entries close 7 March). The prize includes an hour with the Chef at Kananaskis in a real line kitchen for all entries. The second is **Masonic Idol** to pick the best ritualist (entries open until the Workshop. Prize includes a trip to either Calgary or Edmonton to perform your ritual at a Lodge meeting.

The Masonic Spring Workshop is the best weekend for fun and fellowship anywhere. Join us **17 to 19 April 2009 at the Delta Lodge at Kananaskis**. Information, agenda and registration at www.masonicspringworkshop.ab.ca.

Grand Master's Itinerary March

- 10 Patricia Lodge No 91 Blarney Night; Edm Freemasons' Hall; 19 30 h
- 20 Calgary-Highland District 3rd Degree, host Calgary Lodge No. 23; Cgy Freemasons' Hall; first section 17 00 h, reception of GM 19 30 h
- 26–28 All Canada Conference; Winnipeg