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OF THE COMMITTEE

ON
MASONIC
EDUCATION

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TABLE OF CONTENTS

RUSSIAN FREEMASONRY 1731-1979, PART II	7
MEMBERS/LEADERSHIP	12
THE MYTHS OF MASONRY	15
JEWS, FREEMASONS, AND LIBERALS	19
THE 'BLUE' LODGE WHENCE CAME THE NAME?	21
WHY 'BLUE' LODGES?	24
NOTEWORTHY CANADIAN FREEMASONS	25
SIR WILLIAM HOWARD HEARST (1864-1941)	25
GEORGE STEWART HENRY (1871-1958)	26
QUESTIONS & ANSWERS	27
BOOK REVIEW	30
THE GRAND DESIGN:	30

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RUSSIAN FREEMASONRY 1731-1979, PART II

by C.N. Batham, Master Mason *Reprinted from the Transactions
Lodge of Research #2429 (5.C.), Leicester, England*

*Note: This essay concludes a two-part series
begun in Vol. 10 #4*

When Paul I of Russia ascended the throne, hopes for Freemasonry rose again. Although no official action was taken and the Craft began to revive, it continued to remain prohibited by the government. After the short reign of Paul I and also under his successor, Alexander " Freemasonry gained considerably in strength, and in 1810 the official ban was removed. In that year, a new Grand Lodge was formed.

On the surface, everything seemed fine, but from the beginning Russian Freemasonry contained elements of its own destruction as it was composed of two irreconcilable groups, those loyal to the three basic Craft Degrees as practiced in England, and those who thought that the Knightly Degrees were the most important, in fact the essential part of Masonry.

Thus, in 1815, it split in two, a Swedish Provincial Grand Lodge of Russia to work the Swedish Rite, which regarded the so-called 'higher' Degrees as the acme and perfection of Masonry and Astrea Grand Lodge, which confined its attention to the three Craft Degrees, though it left its Lodges free to work additional Degrees if their members so wished, such Degrees being under the control of a Grand Chapter General.

Within a matter of only four or five years, however, it became quite evident that the new Grand Lodge was built on an unstable foundation. By this time, no less than five different Rites were being practiced, and Russian Freemasonry had lost its national character by coming under German domination. Thus it was not in a strong enough position to withstand the storms that lay ahead.

Its position declined further by the Initiation of men who entered the Order for political reasons, liberal thinkers who thought they saw in the Craft an opportunity to fight class privileges and the dictatorial form of government.

Some of the more extreme elements were even revolutionaries and terrorists who formed links between Russian Freemasonry and the secret political and pseudo-Masonic societies on the continent that were the avowed enemies of organized government. In other words, Freemasonry in Russia had drifted very far from its English origins, and it had become infused with revolutionary politics.

Nevertheless, in the 1812 war against Napoleon, members of the Craft were exemplary in their behavior and patriotic in their actions. The Russian Comimander-in-Chief, Prince Michael Kutusov, was a prominent Freemason, as were many of the high-ranking officers, and during the course of the war several military Lodges were founded.

Alexander I had been well-disposed towards Freemasonry initially, but he became increasingly influenced by Prince Mettemich, who was well aware of the dangerous elements within the Craft in Russia, especially the fact that it harbored some highly suspicious members of secret political organizations.

The final act of destruction, however, started within the Craft itself.

Igor Andrevich Kusheleov was elected Deputy Grand Master of the Astrea Grand Lodge in 1820. He was what one would call 'a member of the old school', extremely conservative in politics, deeply religious, and certainly a very sincere Freemason. He was a firm believer in the Freemasonry he had known in his early days before it had become distorted by innovations that had destroyed what he believed to be its true doctrines, and he was alarmed by the fact that some Lodges were becoming nests of revolutionary political activities. He decided that a determined effort must be made to restore the true Masonic doctrines as he understood them, but in this he was opposed by members holding views very different from his.

As a result, he felt it his duty to Freemasonry, as well as to his native Russia, to lay a report on the situation before the Emperor. He did so, giving an account of the history of Freemasonry in Russia, a report of the current position as he saw it, and stressing the dangers if steps were not taken to rectify it. His solution was that Free- masonry should be placed under very strict government control and that, if necessary , Masonic Lodges should be closed down.

For a space of nine months the Emperor took no action, but gradually he became more and more alarmed by the activities of revolutionary societies in different continental countries. Finally, in 1822, a Prussian Mason, Count

Gaugwitz, presented to the Austrian and Russian Emperors a report in which he advocated the closing of all Masonic Lodges in both countries.

Suddenly, without warning, Alexander issued a decree on 1st August 1822 outlawing Freemasonry and closing all Russian Lodges immediately.

Freemasonry in Russia ceased to exist overnight. There are stories that it continued for a time in remote provinces and elsewhere in secret. Certainly Nicholas I found it necessary to confirm the decree in 1826, but even assuming these stories contain an element of truth, Masonic activities must have been on a very small scale.

We can blame neither the Emperor nor his advisers for this. Russian Freemasonry perished because it had departed from the basic principles of the Craft.

- It had introduced politics and, once introduced, these had become uncontrollable-
- It had admitted members unworthy of becoming Freemasons, men who had entered it for the furtherance of their own desires, political and otherwise.
- It had swerved in its loyalty to the basic Craft Degrees by seeking novelties in so-called 'higher Degrees', which eventually became dominant.

I have referred to stories about Freemasonry continuing to exist in secret in Russia. There is no evidence of this and present-day Russian emigre Free masons cast serious doubts on such stories. For all practical purposes, therefore, Freemasonry as we know it ended in Russia in 1822.

However, in the early days of the present century, it seems there was a revival of Freemasonry of a certain kind in Russia though, perhaps understandably, precise details are unavailable. In any case, the term 'quasi-Masonry' might be more appropriate as it was very different from Freemasonry as generally understood.

In 1908 a number of Russians, who had been Initiated in irregular French Grand Orient Lodges, opened two Lodges in Russia, one in St. Petersburg and one in Moscow. The irregular Grand Lodge of France also established two, and subsequently other Lodges were opened in Nijni-Novgorod and Kiev, but when the Russian government started to take notice of them in the following year, operations were suspended.

In 1911, meetings were resumed on a more judicious basis, and at the time of the outbreak of the First World War, there were some forty Lodges owing obedience to the irregular Grand Orient of France. Some became dormant during the war but twenty-eight were in existence at the time of the March 1917 revolution, and their members took an active part in these events. It is even claimed that there was a Grand Lodge of the Ukraine during this period, but there is no evidence of its existence, and the Lodges themselves gradually collapsed.

As I have already mentioned, these Masonic gatherings cannot be called Masonic Lodges in the orthodox sense. Owing allegiance to the irregular Grand Orient of France, they were essentially political in their aims as well as being anti-religious.

There was, however, a separate Masonic revival about this time which seems to have been due partly to the White Russians and the return to their native land after the war of Russians who had been Initiated while in exile. In exile, many members had joined or sought Initiation in foreign Lodges or founded Lodges on their own under foreign jurisdictions, where they are keeping Russian Freemasonry alive to this day. The fate of those remaining in Russia is a sadder story. In spite of official decrees against them, Masonic Lodges and those of other initiatic orders met without hindrance until 1922, when, at a meeting of the Fourth Communist International, a decree was issued declaring such orders were incompatible with Communist ideology.

Some Lodges, Masonic and otherwise, closed as a result of this announcement, but a few remained in operation and continued without interference. Despite the decree of 1922, it was a period of relative liberalism. the era of the New Political Economy and, after a while, even new Lodges were founded.

Members of the Communist Party itself were prohibited from Initiation, and any who had previously been Freemasons were deprived of office for a period of two years by a decree of this same Congress. Even so, certain prominent members who had been Freemasons continued in office, and the celebrated writer Maxim Gorki, who was widely known to have been a Free-mason, continued in favor with the new regime.

Who knows, perhaps Freemasonry might have continued even today on this basis-officially outlawed, but unofficially allowed-had it not been for two events and, once again, one arose within the movement itself.

A Russian Mason named Astromov, who was concerned with a Rosicrucian form of Masonry, rather than the orthodox Craft Freemasonry, and who had founded Lodges in Leningrad, Moscow, Tiflis and Kiev, very unwisely addressed a letter to Stalin in 1926, begging him to legalize the existence of Freemasonry.

Stalin may have been influenced by the rumor rapidly gaining ground in Russia, but nevertheless quite untrue, that Leon Trotsky was an enthusiastic Freemason. Be that as it may, Stalin's reply was typical of the man, being both immediate and drastic. Astormov and some thirty others, including all the officers of his four Lodges, were arrested and imprisoned, where Astromov died shortly afterwards at the age of 76. The fate of the others is unknown, but it is reasonable to think that it was by no means pleasant.

Three years later, in 1929, an agent of the Russian Secret Police discovered that meetings were still being held in secret. As a result, Pierre Mikhailovich Kaiser, Professor of Oriental Languages at the Moscow Institute, and two other Masons were executed by the firing squad.

It is said that there are still secret meetings of Masons who hope that one day Freemasonry will be permitted once again in Russia. I doubt it very much, and even if it should happen, it is likely to be a Rosicrucian or other irregular form of Masonry, rather than the Freemasonry we practice.

A French trade delegation, including representatives who were irregular Grand Orient Masons, visited Russia a few years ago. At an informal meeting, one of them asked Kruschev if he would allow Masonry to be practiced once again, the political, atheistic form favored by the Grand Orient. The reply was not encouraging.

There are Russian Freemasons in exile who are practicing regular Freemasonry in their native language and await the day when they will return to the land of their birth and practice it there once more.

That, I fear, is even more of a pipe dream.

Editor's Note: Brother Batham's rather bleak view on the future of Freemasonry in Russia .when he wrote this article looks dated in light of current events. The Craft has been restored in Czechoslovakia, Hungary and Yugoslavia -and the process of renewal is underway in other 'Eastern Bloc' countries as they remove themselves slowly from the yoke of Communism. We wish them Godspeed, and hope that the light and spirit of Freemasonry will help them create a better world for their citizens.

'Russian Freemasonry, 1731-1979' is reprinted from *The Transactions of the Lodge of Research, Leicester, No.2429 (English Constitution)*, to whom acknowledgement is made.

MEMBERS/LEADERSHIP

by w. Bro. Alan R. P. Golding Royal Arthur Lodge #523

'Brethren are our most valuable asset' has become more than a 'cliche' -it has recently been pointed out to us by the organizations which we are supporting in the 'Nip Drugs in the Bud' program of our Masonic Foundation. They look at the Masonic membership in this jurisdiction and see a membership of like-minded men in almost every community in the province. They see this through the eyes of their organizers who are continually struggling to get enough active members in just the major urban centres. To capitalize on that asset, the human factor should rank first among our Lodge leaderships priorities.

We tend to think of membership as being inanimate. We speak of membership 'structures' and 'systems' as if membership were a building or machine. Actually, it is more like a warm-blooded creature. For it is first and foremost an assemblage of living, breathing human beings. It could be as big as a multi-national fraternity or as small as a village lodge: its purpose could be benevolence or pleasure. Whatever form it takes, a membership brings brethren together to labour towards a common purpose. Each of these brethren has a unique set of feelings, thoughts and attitudes. Anyone who labours in a fraternal membership must cope with other personalities. You've heard the expression, 'It takes all kinds to make a world', well, we certainly have 'all kinds' in any membership. Brethren soon learn they are enmeshed in a complex web of relationships. Masters must deal with subordinates and vice-versa: subordinates must deal with each other on their own level; officers must deal with brethren

below, above, and sideways. All of these members must fraternize and labour together for a considerable amount of time and for the common good. As even the most happily married pairs will attest, it is not always easy to live with anybody. People can be awkward, inconsistent and unpredictable. They have prejudices, sensibilities, foibles and weaknesses. They see things through their own preconditioned perceptions and experiences. They have their justifiable pride and sometimes large egos. They do not always express clearly what they mean, or mean what they say. No matter whether in the place of employment or in the membership of an organization, the most difficult problems in human relations are usually between leadership and subordinates. In many cases these are the product of a mutual inability to communicate well. It is estimated that nine-tenths of problems arise in life as a result of misunderstandings, and failings to appreciate another point of view.

One of the most frequent problems again stems from the breakdown in communications; membership is not completely informed about matters affecting their labours, times and places of meetings, rehearsals, etc.

Have you ever found yourself in the embarrassing position of enjoying a lodge activity when the Master suddenly calls upon you to perform the next labour without having ever been previously warned, or given a chance to prepare the ingredients for that labour? An ill-informed membership may cause dropouts or minimum effort at labour. Also, brethren who feel left out of labour may not likely care about attending or participating. Without a free, full flow of information and ideas throughout the fraternity there cannot be co-operation and understanding. The flow of information should not be impeded. There should be no ego-building properties of status in leadership -to know something that the general membership doesn't know sometimes has a tendency to give leaders a glorious sense of sitting among the truly elite.

At all levels our leadership should always be mindful that their authority is a responsibility given to them by their brethren who expect the wisdom and strength of Solomon from their chosen.

Members should not feel that they always have to agree with a leader's solution without exploring other possibilities. There is always room to search for better and more creative solutions. One person should not give orders to another person, but both should agree to take their orders from the situation. One of the prime tenets of the law of the situation is that the situation does not 'belong' to any particular individual. There is a natural tendency to personalize issues; the media

does it all the time. There is an old saying we would all do well to keep in mind, 'the biggest room in the world is the room for improvement'.

When discussing problems, it is wise to separate the issues from the personalities; it is not the individual's problem, it is simply the problem. A proposed solution is not the individual's, but one of the membership's proposed solutions (one your Board of General Purposes should and most likely could solve to the satisfaction of all concerned). In the first instance, no one is made to feel they are to blame for the situation; in the second, no one is made to feel rejected if their ideas are not accepted.

In the 'old school' decisions were made at the top and dumped from above on members who would eventually put them into effect. The 'new school' subscribes to leadership by influence and by example, which means that decisions are made with the participation of all concerned.

In reality, individuals are as different as night and day. If everyone were alike in living up to commitments made, it would be a joy to labour together. Leaders must promote equal participation, and support fairness, trust, and candour. It means encouraging membership at all levels to contribute their ideas on the premise that 'we may not have it all together, but together we have it all'. This should not be difficult to do, because it corresponds with many of our fundamental psychological needs.

...and what to do with the long-time member, or past officer, who without any current official capacity tries to take charge of tasks and problems of the lodge all by himself and without the authority or knowledge of the Master, the Board of General Purposes, or anyone else? Most lodges have at least one long-time member, or past officer, who is in general a likeable individual, who generally has good intentions, but proves to be a thorn in the side by taking things into his own hands and without authority. What he does and says may be completely erroneous. The fact that a brother has been a member for eons, or is a past officer, at any level, does not mean he knows it all, or that what he says is gospel. If any member of a lodge thinks someone is doing something incorrectly, it should be brought up at a Board of General Purposes and there settled amicably. When in doubt, refer to your Constitution, By-laws, the Work, or any of the other current official reference manuals. Don't turn lodge meetings into forums for debate. That is for the Board of General Purposes meetings.

Deep down, individuals want to identify with a group, to make a contribution, to express themselves, exercise their creativity, and labour together in harmony. They want to feel good about what they do, because this translates into feeling good about themselves, a sense of self-satisfaction.

Participants in any organization instinctively recognize that 'somebody has to be boss', but that has now become less a matter of supervision and more a matter of leadership. Leadership may be defined as the ability to stimulate and co-ordinate the efforts of the group.

We, in our Lodge, require leadership that does not wall off brethren from the fraternity; we require a fraternity that does not suffocate the member. In our fraternity we require full participating 'partners', not inactive card-carrying 'patrons'. We need 'quality' -not 'quantity' in both our membership and our meetings.

Source of Information: People in Organizations, the Royal Bank Letter, Vol. 70, No. 6.1989; Leadership, 1960, WO A. Golding; Patrons & Partners, 1972, A. Golding.

THE MYTHS OF MASONRY

It was almost twenty years ago when I was first initiated into the mysteries of Masonry, and as a mature student of scripture, I must say I was taken a little by surprise by the way in which the Volume of the Sacred Law appeared to be enlarged upon -how various gestures and signs and even certain architectural features of The Temple of King Solomon not attested to in Holy Writ were added. The book 'Beyond the Pillars' has a whole chapter which has been titled 'The Credibility Gap in Masonic Ritual'. It is that credibility gap that prompts me to speak on the Myths of Masonry -to build, if you like a bridge over the chasm into which some churchmen have fallen because they have never understood the meaning and place of myth in holy scripture and in our Order. For without that understanding, with a literalistic view of scripture. it is easy to condemn those who hold a more liberal interpretation of the V.O.S.L. which includes the thinking behind the ritual of the Masonic Order.

First of all, let me give you the real meaning of the word myth. The dictionary definition is far from adequate in defining what the church means by

myth. To put it as simply as possible, a myth is a story enshrining a truth. Details in the story may or may not be true in the sense of historically factual data, but at the same time, it will embody a truth that is easily recognizable. For example, if I were to tell you Aesop's fable of the hare and the tortoise, you would readily admit that the story has no basis in historical truth, but it bears a truth for all to learn. It is in essence a myth. At the risk of offending those who take a literalist view of scripture, or for that matter, a similar literalist view of our Masonic work, (and I fail to see how any serious practitioner of Masonry can really take a literal view of the Bible, 'the Inspired Word of God', or if he is an honest historian, the work in our degrees) may I point to the creation *stories* in Genesis 1 and 2; there are two stories of creation to be found. The one we are most familiar with, Genesis 1:1-2:3, is a highly polished acrostic poem. Genesis 2:2-25 is a very primitive account of creation. If you were a literalist, accepting every word of scripture, as written under the Hand of God, tell me which account is true? In the creation story God created Adam and Eve, the first two people on earth.

They have two sons, Cain and Abel, Cain killed Abel and went into a far country (the land of Nod) and took unto himself a wife. Historically, these stories don't hold water, but as myth the truth they enshrine has given us some of the finest insights into the creative activity of God, the source of evil, blood feuds and the beginnings of civilization that can be found anywhere in the written history of mankind. What I am trying to say to you in a nutshell is- 'Don't be afraid of myth, whether Biblical or the Masonic extension of the Biblical, for it enshrines truth in such a way as to make the story a memorable whole. As it is stated in the book 'Beyond the Pillars' P, 67, 'Our ritual makes no pretense of reciting history or communicating facts, It does claim to provide moral instruction'.

I trust that is sufficient to establish the credentials of myth as a viable part of both scripture and Masonic art and I will refrain from further discourse on this point and get on with an examination of some of the myths of our tradition.

I hasten to say I have searched for sources outside the V.O.S.L. in an attempt to trace some of the inconsistencies between the two traditions. I have searched the writings of Flavius Josephus, the Jewish historian who lived in the middle to the end of the first century, and some of the Egyptian writings predating that era, and even the Jewish writings in the Mishnah and Talmud to try to trace the authenticity of some of the detail of our works, but to no avail. It is reported in competent circles that appeals to any of these traditions are fruitless.

A good deal of the detail surrounding the Temple of King Solomon and its building are out of sync with the Biblical tradition. For example, our ritual speaks of a dormer window in the temple, which would necessitate a pitched roof when buildings in that part of the world, even to this day, have flat roofs.

In the V.O.S.L. the temple has a single entrance from the East, but according to our Masonic tradition, three ruffians placed themselves at the East, North and South entrances of the temple demanding of Hiram Abiff the secrets of a Master Mason. In the same lecture we hear of fifteen Fellow Craft who formed themselves into three Fellow Craft Lodges and departed through these entrances.

The Winding Staircase that is so much a part of our ritual leading us it does to an inner chamber with deep religious connotations, starts at a side door. In the V.O.S.L. that side door leads to a side chamber probably used for storage purposes, and was not connected to the middle chamber.

Further, we have a mere assistant to the high Priest, Jachin, giving his name to one of the pillars at the entrance to the temple, (an honour which surely should have gone to the High Priest himself), and a skilled worker in brass and other substances, whom Solomon secured to do work on the temple from Hiram, King of Tyre (I Kings 7:33ff) is raised into King Solomon's principal architect and one of the most revered characters the scriptures for much of the story of H.A.B., which apparently was not introduced into Masonic work until about 1700. Certainly, his story as you and I know it in our work, is mythical* rather than historical. The stories surrounding our great Grand Master 'are intentions conveying philosophical trust rather than records of historical fact. They are important to us not for any information they provide, but for the lessons of life and death which we may learn from them'. (Beyond the Pillars, p. 131).

It is interesting to note that the pillar of cloud by day and the pillar of fire by night which led the children of Israel out of their Egyptian bondage was none other than the Lord himself and it was a single pillar which separated the Israelites from the Egyptians during the day and night. Our tradition makes them two miraculous pillars, and the prototypes of the two great pillars that stood at the P.W. or E. of K.S.T. According to the Biblical account, the pillars were a conspicuous feature of the porch of the Temple. Names were given them and in the Hebrew tradition, names contained meaning but the V.O.S.L. does not ascribe them as commemorating any particular person. Of the porch itself, a very brief description is given. It is stated to have been 20 cubits broad, the width of the house and 10 cubits deep and was probably the same height as the temple, 30 cubits. The pillars

which stood at the entrance were in front of the porch and detached from it. The winding staircases were the entrances to the second and third floors of the side chambers of the building.

**Editor's note: See the Hiramic Legend -pg. 5. Vol. 10 No.2 Newsletter.*

The temple was enclosed in 'courts'. The Great Court surrounded the temple and the Royal Buildings and the Inner Court which was on a higher level than the Great Court was known as the court of the priest, and surrounded the temple itself. Then there was the temple court inside the porchway and entrance to the temple where the altar and the Holy of Holies were situated. It was into the Holy of Holies that the Ark of the covenant was placed, and the High Priest entered once a year on the Day of Atonement.

You have seen, and I have seen many attempts to reconstruct a model of Solomon's Temple. I must admit I come away each time mystified as to how the models really resemble the descriptions as found in holy writ. It would seem to me, however, that while Masonry deliberately uses scripture as the basis of its work, it has taken liberties with the historical data of the Bible in order to express the highest principles of morality through allegory of myth that can only benefit those who use it as was intended in understanding the purpose and depth of our art.

I confess a deep and enduring love for the Craft, but I confess I had to work through in my own mind to a reasoned, intellectual and emotionally satisfying response to what could have been a real stumbling block to my Masonic life. And I know of other clergy and laymen who go through the same struggle. Some come through with flying colours, others either fall by the wayside, or damn our institution, As Masons, we need to be able to defend our integrity. Just because some of our most cherished work falls into the category of myth, we can hold our heads high, for even the most loved book in the world, the V.O.S.L. has in it mythological writings.

As I see it, and to quote one of my favourite playwrights, William Shakespeare: 'This above all: to thine own self be true, and it shall follow as the night the day, thou canst not then be false to any man'.

Written and submitted by: V. W. Bro. Canon John T. Hesketh

JEWS, FREEMASONS, AND LIBERALS

GERMANY

This from the Texas Lodge of Research March 1989 Bulletin

(This unsigned item is from the October-December 1988 issue of the 'Sul Ross Lodge News, College Station (Texas). It is presumably written by its Editor. Pete Norman, Senior Warden of T.L.R. -Editor)

Fifty years ago the scene was set for the beginning of the greatest slaughter in the history of the human race. On November 9, 1938, gangs of Nazis ransacked the homes, offices and shops of 'Jews, Freemasons, Liberals and other undesirables'. There was so much broken glass littering the streets that November 9th was ever after known as 'Kristallnacht', 'night of broken glass'.

The first Masonic lodge in Germany was chartered as Absalom Lodge in Hamburg in 1737. It was in that lodge in 1738 that Crown Prince Frederick of Prussia, later Frederick the Great, was made a Mason. Germany, with its two dozen separate states had as many as ten different Grand Lodges at one time.

At the end of World War I the ancient suspicions directed against Jews and Freemasons were renewed by the German General Erich von Ludendorff. The apostle of a 'Nordic' religion, Ludendorff accused Freemasons of being a front for 'the Jewish Capitalist World Monarchy'. Ludendorff's warped philosophy would come to full fruition through his favorite protege, Adolph Hitler.

Freemasonry was considered an 'international conspiracy' detrimental to German Nationalism. As early as 1929 attacks on the fraternity began to appear in the press. An 'anti-Masonic' story always made the front page. These attacks used misinformation, innuendo and outright lies to ridicule the rituals, purposes and officers of the craft. Freemasonry's real crime was that its members, although mostly wealthy, well-educated and Christian, formed an international and religious toleration that fanatical Nazism could not condone. In 1933 Masonic lodges were 'dissolved' by government decree. Lodge regalia, furniture and records were confiscated, destroyed or stolen. Some of this property reappeared in 'museums' set up to expose the fraternity to the public. These public displays blamed the

fraternity for the assassination of Arch- Duke Franz Ferdinand and claimed that Masons were responsible for World War I.

Known members of the fraternity were blacklisted. Masons in public office were forced to resign their positions. Masons were constantly spied upon by neighbors and their every move was reported to the police.

This was the situation in 1938 when Nazi gangs took to the streets on the night of November 9th. During the ensuing years, thousands of Masons in Nazi occupied Europe were arrested and executed or deported to the death camps.

The Vichy government of France outlawed Free- masonry in August 1940. A fanatic Calvinist member of the French Parliament thought all Masons 'should be burned at the stake'. The Gestapo office in Paris was aided in its Mason hunting by a Bernard Fay, a French professor of Franco-American relations. Fay compiled a list of 60,000 French Masons, many of whom were subsequently hunted down, imprisoned or executed by firing squads. (Charles Riandey, the Sovereign Grand Commander of the Scottish Rite in France, survived Buchenwald and was instrumental in rebuilding the Scottish Rite in France. He died in 1976.).

After the war, only 14 of the 130 masonic Buildings in Germany were in a condition to be occupied. Officially there had been no Freemasonry in Germany for 15 years. Of the 3,000 Masons in Bavaria in 1933, only 700 were alive in 1946. The French were the first to allow the restoration of Freemasonry in post-war Germany, followed closely by the Americans.

On June 19, 1949, 700 German masons from 148 lodges of the nine old Grand Lodges met in Frankfurt and established the United Grand Lodge of Germany. They adopted the little blue 'Vergissmeinnicht', the Forget-Me-Not flower as an official Masonic emblem. During the dark years many German Masons kept the light of Masonry alive by wearing the Forget-Me-Not in their lapels.

Over fifty years have passed. Vandalism of Jewish synagogues is increasing. Right wing extremist organizations proliferate. Attacks on the Masonic fraternity by fundamental 'televangelists' is at an all time high. Science and learning are given a backseat in public schools in favor of sectarian ideas that ignore the doctrine of separation of church and state. The term 'liberal' has become

an epithet brandished before a gullible voting public that doesn't even know the meaning of the word. All done in the name of 'traditional values'. Is it possible, in so short a time to have forgotten one of the most important lessons in history?

THE 'BLUE' LODGE WHENCE CAME THE NAME?

by George Chartrand, Senior Warden Olive Branch Lodge #576, St. Louis (From the Fal119B9 the Freemason of the Grand Lodge of Missouri)

Why is our Lodge called a 'Blue' Lodge? In years past, it was known as the 'Master Lodge', but now this title is seldom used.

Blue is emphatically the color of Masonryship and universal truth, and it is also the color of the 'Vault of Heaven' that covers the astrologic universe. With the exception of flags, blue, along with white, are the only colors that should be used to decorate a 'Master's' Lodge.

No records show when and where the name 'Blue' Lodge originated. It was a challenge for me to try to trace this mystery. I started with the Bible and found that the Jews held blue as a very important color. The robes of the High Priests were blue. Blue was the color of one of the curtains of the Tabernacle, where this veil represented the air we breathe. The Hebrew word for blue is 'TEK-E-LET' and is derived from the root dye that signified perfection. Blue is also prominent among the Gentile nations. Among the Druids, blue stood for truth. The Egyptians esteemed blue as the sacred color, for in death the body of Amun, their principal god, was painted blue to show his exalted and heavenly nature. The ancient Babylonians clothed their idols in blue. The Chinese in their mystical philosophy represented blue as the symbol of deity, because it is compounded of black and red. They believe this color to be a fit representation of obscure and brilliant, male and female, and of active and passive principles. The Hindus assert that their god of wisdom, Vishnu, be represented by celestial blue. Among Medieval Christians, blue was considered as the emblem of immortality and fidelity. Beside the Degree 'for the 'Blue Lodge', the color blue is prominent in many of the Scottish Rite degrees. But none of this historical information ties blue with the name 'Blue Lodge'.

More research was needed so I turned to my friend Albert G. Mackey and his Masonic encyclopedia. With their help I believe I have a direct link between the color blue and our Master's Lodge.

In Scotland, in the city of Edinburgh, is the Lodge of Journeymen. They have in their possession a blue blanket which has a long and noble history. In the year 1095 a number of Scottish masons followed Allen, Lord Steward of Scotland, to the Holy Wars in Palestine. They took with them a blue blanket which they used as a banner of identification. Upon this blanket were written the words of David from the 51st Psalm: 'Do good unto the pleasure to Zion and build thou the walls of Jerusalem'. Fighting under this banner, these valiant Scots were present at the capture of Jerusalem in 1099. When they returned to their homeland, they laid the banner at the Altar of St. Eloi, who was the Patron Saint of the Edinburgh Tradesmen. This altar was in the Church of St. Giles. Whenever there is a pageant, this blue banner is worn as a mantle that identifies the Masonic tradesmen.

Please remember that Edinburgh is the capital of Scotland: and, as mentioned before, blue is a very important color in the Scottish Rite. Our First Degree asks the question, 'Whence come you?' The reply, 'From a Lodge of the Holy Saints John at Jerusalem'. This statement is a firm tie of our lodge and Jerusalem. The Lodge of the Holy Saints John, Jerusalem, is named for our patron saint, St. John the Baptist. His stern integrity induced him to forego every minor consideration in discharging his obligation to God; with unshakable firmness, he met death rather than betray his duty to his Master. His festival is celebrated on June 24th by all Masons.

St. John the Evangelist was introduced subsequent to the 16th century as our co-patron saint. His constant effort to forward brotherly love and truth, plus his apocalyptic visions, though mysterious they may be, have placed him in the heart of every Mason. His festival is celebrated December 27.

Let us return again to the Scottish Rite. When King Solomon's temple was completed, our Masonic Brothers split into two groups. One faction remained in the area of the temple and were later called the Knights of the East. The other faction traveled all over Europe where they received their Masters' wages and were called 'Knights of the East and West'. They brought with them new ideas and technologies in construction to Europe, and their stone structures are the only bright stars to emerge from the dark ages. The Knights of the East and West evolved into the Knights Templar. Their history is as follows.

The Knights Templar were formed by nine French Knights to protect the pilgrims who traveled to Jerusalem to give offerings to the sepulcher of our Lord. They needed protection from the Arabs who continued to occupy the sea coast of Palestine and roads to Jerusalem and would plunder and do great bodily outrage to

the pilgrims. The Knights Templar's first Grand Master in the year 1118 was Hugh de Payens. Their last Grand Master James (or Jacques) de Molay in 1207. Their demise is the source of another lecture. The Scottish Rite lists the Knights of the East as their 15th degree, the Knights of the East and West the 17th and The Knights Commander of the Temple their 27th. This is yet another link between the Scottish Rite and our lodge and the events at Jerusalem.

With this information in mind, we find that the Constitution of the Grand Lodge of Scotland is titled 'Saint Johns Masonry', and it declares that during this era this body recognized the practices of no degrees of Masonry but those of Entered Apprentice, Fellow craft and Master Mason. Now let us return to Edinburgh, and to the Masonic Lodge of Journeymen and their famous blue blanket.

In the year 1482, these craftsmen again claimed fame by rescuing a Prince James III from a prison in the Castle. They then paid a 6,000 mark debt which Prince James III had made while preparing his son's wedding to Cecil, the daughter of Edward IV of England. The Queen of Prince James III, Margaret of Denmark, to show her gratitude and respect for the Craft, painted with her own hands on the blue banner a St. Andrew's Cross, a thistle and hammer. Beneath these she painted the following inscription:

*'Fear God and honor the king.
Grant him long life and we shall ever pray
to be faithful of his royal majesty until death. ,*

The king, hearing of this famous blue banner and its inscriptions, decreed that this blue banner should in all time coming be the standard of the Craft. This blue banner should be unfurled in defence of their rights and protection of their sovereignty.

Now we have a royal decree that this blue banner is to identify a lodge whose charter recognizes only the Apprentice, Fellow craft and Master Mason Degrees. I believe this Lodge of Journeymen and their blue blanket is the source of the name 'Blue Lodge'. No Brother could help but idolize with pride this famous band of Masons whose history is strong and rich with the love of God and patriotism.

As stated before, nowhere is the name 'Blue Lodge' written in stone; but, using this history, I am satisfied this Lodge of Journeymen in Edinburgh, Scotland, with their famous blue blanket, is indeed the source of the title 'Blue Lodge'.

What do you think, Brothers?

WHY 'BLUE' LODGES?

From the September 1989 Summons Quatuor Coronati Lodge No.2076

Q. When and where did our Lodges acquire the word 'blue' as they still do in some parts of the world? I should be most interested to know.

A. I believe that you have here touched on a matter which merits still further examination though we can learn something from Bernard E. Jones (Freemason's Guide and Compendium, pp. 470 ff). We there learn that the clothing of the groups of degree is related mainly to certain colours: the Craft or symbolic degrees with blue: the Royal Arch and related orders with crimson; and the other degrees with green, white or black.

Certainly the blue vault of heaven suggested universality and blue carried long associations of immortality, chastity and fidelity, and these were at once indicative of all the best characteristics of a true Mason's heart. It has been suggested that this colour was adopted in England from the very earliest days of the premier Grand Lodge and that the distinction of dark blue for the Grand Lodge officers was due to George I changing the old Garter Blue of Edward III (which was of the Cambridge light blue variety) to its present deeper blue so as to distinguish it from that which the Stuart's conferred on their adherents in exile. Blue as the basic Masonic colour was thus soon established.

When the fact was recognized that blue was also the chief religious colour of the Jews and that the High Priest had a blue robe it is hardly surprising that for degrees associated with the Temple of Solomon this should be the primary colour and all lodges related to that legend should bear that name.

The distinction arose when the first signs of another Masonic step were perceived. This related to the emblem of blood split in martyrdom and exile. fortitude and magnanimity, as well as being an indication of royal or princely dignity .It was thus a natural colour to be mingled with blue for the Mark and to separate strongly the dress for the Holy Royal Arch. From the 1730s, especially in the colonies of America, the 'blue degrees' were precise and identifiable. They led to the rank of Master Mason as they do to this day.

W. Bro. Rev. Neville B. Cryer. M.A.. P.G. Chaplain, P.M., Secretary Quatuor Coronati Lodge

Editor's Note: In this jurisdiction -it is correct usage to say 'Craft' Lodge or 'Craft' Lodge Degrees.

NOTEWORTHY CANADIAN FREEMASONS

Articles for this section are researched and prepared by R. W. Bro. Wallace McLeod -and his continued efforts in support of The Newsletter are appreciated.

SIR WILLIAM HOWARD HEARST (1864-1941)

William Howard Hearst was born in Arran Township, Bruce County, Canada West, on 15 February 1864. He went to school in Collingwood, and then attended Osgoode Hall Law School, in Toronto. After being called to the bar in 1888, he opened his law practice in Sault Ste. Marie. He was elected to the Ontario Legislature as Member for Sault Ste Marie in 1900, and continued to represent the riding until 1919. After a long apprenticeship in the back benches, he was made Minister of Lands, Forests, and Mines, in 1911. Then, in 1914, W. H. Hearst was chosen the seventh Premier of Ontario, and he served through the First World War. During his term of office, women received the vote in provincial elections, and the Ontario Temperance Act was passed. Hearst was knighted by the King in 1917, and even so, two years later he was defeated in a provincial election. He then retired from politics, and resumed the practice of law, this time in Toronto.

Hearst was initiated into Masonry in Keystone Lodge, #412, in Sault Ste. Marie, in 1889, soon after he moved north. He was elected Master of the Lodge two years later, in 1891, and was named the District Deputy Grand Master for Algoma District in the very next year, 1892 -at the age of twenty-eight, three years after his initiation. His District included only five lodges, but they stretched from the Sault to the Manitoba Border; he reports that he had to travel over 2,000 miles on his official visits. All this Masonic activity of course long preceded his political career. Sir William Hearst died in Toronto on 29 September. 1941, and is buried in Mount Pleasant Cemetery, Toronto, in Plot 10, Lot 97. The town of Grand, in Northern Ontario, was renamed Hearst in his honour.

***Sources of Information:* Proceedings of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario (1893), 247-251; (1942), 198; (1982), 3A; W. Stewart Wallace, *The Macmillan Dictionary of Canadian Biography* (4th edition, revised by W. A. McKay; Toronto, 1978), 347; Wallace McLeod, editor, *Whence Come We?* (Hamilton, 1980), 252; Mike Filey, Mount Pleasant Cemetery: *An Illustrated Guide* (Toronto, 1990). 232-233.**

GEORGE STEWART HENRY (1871-1958)

George Stewart Henry first saw the light of day on the family farm in King Township, near Toronto, on 17 July 1871. He received his schooling at Upper Canada College, and then attended the University of Toronto. After obtaining his B.A. in 1896, he went on to the Ontario Agricultural College. At the completion of his course of study, he became a farmer on the old family estate. He was well known for his herd of Holstein cattle and in due course he founded or helped to administer more than one dairy company, the best known perhaps being Acme Farmers Dairy. In his early thirties he entered municipal politics, and was elected

to the York county Council from 1903 to 1910, serving as Reeve from 1907 to 1910. Then in 1913 he was elected to the Ontario Legislature, and sat as member for East York for thirty years. He was Minister of Agriculture in 1918 and 1919, and Minister of Public Works and Highways from 1923 to 1930. G. S. Henry rose to be the tenth Premier of Ontario in 1930, and concurrently served as Provincial Treasurer and Minister of Education. His government was defeated by the Liberals under Bro. Mitch Hepburn in 1934, and Henry continued as Leader of the Opposition from 1934 to 1937, when he retired from politics. He received the honorary degree of Doctor of Laws from the University of Toronto in 1931.

Henry became a Mason in York Lodge, #156, in Toronto, in 1904. He was Master of the Lodge in 1914, and was made a Grand Steward in 1925. On 19 October 1926, when Cathedral Lodge (later #643) was instituted, he was installed as the first Worshipful Master. He was also a Charter member of John Ross Robertson Lodge, #545 (1918), of Todmorden Lodge, #647 (1928), and of Scarborough Lodge, #653 (1929). He received the Veteran Jubilee Medal for fifty years in the Craft, in 1954. G. S. Henry died on the family farm near Toronto on 2 September 1958; and is buried in Mount Pleasant Cemetery, Toronto, in Plot R, Lot 41, not too far from the West Entrance.

Sources of Information: Proceedings of the Grand Lodge A.F. & A.M. of Canada In the Province of Ontario (1927),273; {1959), 192; {1982), 3A; W. Stewart Wallace, **The Macmillan Dictionary of Canadian Biography** (4th edition, revised by W. A. McKay; Toronto, 1978), 347; Wallace McLeod, editor, **Whence Come We?** (Hamilton, 1980), 252; Mike Filey, Mount Pleasant Cemetery: **An Illustrated Guide** (Toronto, 1990), 61-62, #7, R.41.

QUESTIONS & ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 Q. & A. compiled and prepared by R. W. Bro. Frank J. Bruce. These questions were collected by the Education Committee of Toronto District #3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quatuor Coronati Lodge #2076 U.K.) Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.

Question 48: What is the H.S. of an E.A. ? What is the meaning of 'heleing'?

Answer 48: In our E.A. Obligation we undertake 'to hele. conceal. ..' etc., and the archaic verb 'to hele' means 'to cover or hide'; but in our English procedure, we do not speak of a 'heleing sign'. I shall return to this point in a moment.

In Scotland, U.S.A., and some other jurisdictions, the E.A., during the Ob., holds the V.S.L. in both hands, in a manner which cannot be described here. Later, he is taught the E.A. sign, which begins with both hands in the Bible-holding position (only now there is no Bible) and it finished with the normal E.A. Pen.Sn. The Candidate is told that this procedure is called the 'Due Guard', from the French *Dieu Garde*, which means 'God Keep'.

In a minority of English Lodges, the term 'Due Guard' is used, but it has an entirely different meaning. It arises during the instructions to the Candidate while he is being entrusted with the G. or T. of an E.A. The precise words may differ in the various workings, but generally the W.M. will explain that

This G. or T. is given by a ...always with the Due Guard, using the L.H. to cover it, to prevent any unqualified person ...

I need hardly add that *this* 'Due Guard' is the only item that could be called a 'Healing sign', but with us it is not a sign or part of a sign; it is only a precaution.

To avoid confusion I have omitted all the details of the various changes in the evolution of these procedures from 1696 onwards and have given the answers to your questions without 'trimmings'. For a more detailed study of the origins etc., see *The Freemasons at Work*, DD. 362-366.

Question 49: How are 'Landmarks' distinguished from 'Tenets' and 'Principles'?

Answer 49: 'Tenets' are ideas, beliefs, or doctrines, which we hold by faith, e.g. resurrection, or the immortality of the soul. They are fundamental beliefs, even though they cannot necessarily be proved.

'Principles' are rules or injunctions, having the force of law, designed as guidelines to produce or determine particular results, e.g.

'That a belief in the G.A.O.T.U. and His revealed will shall be an essential qualification for membership (of the Craft)'.

In this case, 'belief in the G.A.O.T.U. is a 'Tenet'. When it is made an essential qualification for membership' it becomes a 'Principle'. Another example from our 'Basic Principles for Grand Recognition' is:

'That the discussion of religion and politics within the Lodge shall be strictly prohibited'.

'Landmarks', in their Masonic sense, are characterized by two essential tests:

1. They must have the quality of permanence 'from a time whereof the memory of man runneth not to the contrary'.
2. They must be of such inherent importance that the Craft would no longer be Freemasonry if any of them was altered or removed.

Some of the overseas Grand Lodges that publish a Code of Landmarks, tend to ignore the idea of permanence, e.g. they count the 'Modes of Recognition' as

Landmarks, even though we can actually date the late appearance of several of them.

The number of Landmarks that would pass the strict test described above are very few, and the United Grand Lodge of England does not publish a Code of Landmarks.

(For further details on Landmarks, see Carr, *The Freemason at Work*, pp. 263-6).

Question 50: Why does the word BOAZ denote 'in strength'?

Answer 50: It is a good Hebrew word and that is what it means. In Bible times it was customary to give names to children indicating some characteristic of the child, or the gratitude or pious wish of the parents. To quote only one example out of thousands of cases, the name 'Samuel' means 'heard of God', because his mother's fervent prayer for a son had been heard and answered by the Almighty.

Similar practice applied in naming places, objects, and landmarks, especially those connected with some important event that deserved to be commemorated, e.g. 'Beersheba' means 'the well of the covenant'. (Abraham's covenant with God).

The name BO-AZ is a composite of two words; BO= 'in Him' or 'in it'; (is) 'strength'. Thus the name of Boaz, as a member of a wealthy and powerful family, means 'In him is strength'. The same name, applied to one of the Pillars of the Temple, means 'In Him (God) is strength'. The full significance of the name is best understood when we read the names of both Pillars together, and they imply that 'God, in His strength, will establish'. With those two names Solomon was expressing his gratitude to the Almighty, who had promised that He would establish the throne of his father's Kingdom for ever. In the Hebrew versions of that promise (1. Chron. XVII, v. 12, and 11 Samuel VII, v. 13) the key word 'establish' is from the same root as JACHIN, the pillar-name.

BOOK REVIEW

by R. W. Bro. Charles A. Sankey

THE GRAND DESIGN:

by Wallace McLeod, Anchor Publications for Iowa Research Lodge #2, Des Moines, Iowa

When you pick up this book, do not be misled as to its contents when you find the first three chapters deal with 'How to Write a Short Talk', 'Preparing a paper for presentation in a Research Lodge', and 'How to produce a book for Grand Lodge'. Prescriptions by a Doctor in his Art may cure illness in the neophyte and reactivate the lesser artist, but most readers will begin their enjoyment of Wallace McLeod's text with the next three chapters concerned with the Origin of Freemasonry and the beginnings of Masonry in Britain. This is history written by an historian for the non- historian, a true "communication, authentic and believable.

The author brings Masonry to and establishes It In North America in chapters which should be required reading for the Master of every Lodge. We are given a picture of Early Masonry in America, of the inevitability of Ritual Divergence, of Masonic Benevolence, of Anti-Masonry in the Eighties and of 'Masonry as a matter of fact'. The chapter on Anti-Masonry is a classic, specific, factual and a challenge to each of us. There is a long related section on 'The Effect of Victorian Obscenity Laws on Masonic Historians' which includes a very long 'allegedly obscene' poem published as an exposure in 1723. I found it more boring than titillating and it has no relation whatever to the Freemasonry we know, but anti-Masonry is sometimes like this. Following a talk on the myth of St. Alban and the perpetuation of his name in St. Alban's lodges, there follow comments on the lives of several individuals whose work has had a strong influence on Masonry in Britain and especially in Canada:- John Custos, B. Langley, Wellins Calcott, Rev. John Beardsley, John Butler, Joseph Brant, Sir John Johnson, John Meyers, Macleod Moore, Albert Pike. You will get a new slant on those you know and widen your knowledge of Masonry from the others.

The book concludes with 'Hiramic Monologue' by F.J. Cooper who, like Wallace McLeod, is a full member of Ouatuor Coronati lodge. Read this aloud. Like Masonic ritual, it is meant for the spoken word, not the printed page.

'The Grand Design' is simply vintage Wallace McLeod. What better recommendation can I make to interested and interesting Masons? (*Charles A. Sankev*)

Our thanks to *'The Freemason'* and W. Bro. Stephen Maize's for handling hardbound Newsletter book sales at Grand Lodge. The following books also proved most popular -and are available now from *The Freemason'*.

THE GRAND DESIGN (WALLACE MCLEOD) \$21.25

The Temple and the Lodge	\$21.00
Bridge to Light	\$18.00
Born in Blood	\$11.95
Inside the Brotherhood	\$11.95
The Brotherhood	\$ 9.95

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