

THE
COMMITTEE ON
MASONIC
EDUCATION

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

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JULY, 1982

VOL.2 No.1

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TO ALL CONTRIBUTORS

THE FACTUAL ACCURACY OF AN ARTICLE IS THE CONTRIBUTOR'S RESPONSIBILITY; WHILST EVERY PRECAUTION IS TAKEN TO ENSURE ACCURACY YOUR EDITORIAL COMMITTEE CANNOT CHECK EVERY FACT.

EDITORIAL COMMENT

It is gratifying to report that the number of subscriptions is growing rapidly. It is indeed pleasing to see the response to the request for subscriptions, and also the many inquiries concerning a reprint of Issues Nos. 1 and 2. At present the cost of reproducing the first two newsletters is rather too much for the budget, but this is a project that we have under consideration.

Another heartening development is that a few more contributions are being received from members and some are being and have been published. We continue our appeal for articles and comments on what you like, and what you don't like. It is difficult to please everybody. The last issue contained an article on Italian Masonry, and this one an article on Masons in the Holy Land. Do articles such as this type hold any appeal for members? Your comments would be appreciated.

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HIRAM ABIF

There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's Temple. History is entirely silent in respect to his career, and the sacred records supply us with only unimportant items. To fill up the space between his life and his death, we are necessarily compelled to resort to those oral legends which have been handed down from the ancient Masons to their successors and which were symbolical in their character. Such has been the case in the history of all nations. Whatever may have been their true character, to the Mason, at least they are interesting and cannot be altogether void of instruction.

When King Solomon was about to build a Temple to Jehovah, the difficulty of obtaining skillful workmen to superintend and to execute the architectural part of the undertaking was such that he found it necessary to request of his friend and ally, Hiram King of Tyre, the use of some of his most able builders; for the Tyrians and the Sidonians were celebrated artists and at that time were admitted to be the best mechanics in the world,

Hiram willingly complied with his request and dispatched to his assistance an abundance of men and materials, to be employed in the construction of the Temple, and among the former a distinguished artist, to whom was given the superintendence of all workmen, both Jews and Tyrians, and who was in possession of all the skill and learning that was required to carry out, in the most efficient manner, all the plans and designs of the King of Israel. Of this artist, whom Freemasons recognize sometimes as the Widow's Son, but more commonly as Hiram Abif, the earliest account is found in the first book of Kings where it mentions that he was a Widow's son of the tribe of Naphtali and his father was a man of Tyre, an ably skilled workman in brass and other materials.

Hiram Abif undoubtedly derived much of his knowledge in mechanics from that man of Tyre who had married his mother, and we may justly conclude that he increased that knowledge by assiduous study and intercourse with the artisans of Tyre, who were greatly distinguished for their attainments in architecture. Tyre was one of the principal seats of the fraternity of artificers, a society engaged exclusively in the construction of edifices, and living under a secret organization, which was subsequently imitated by the operative Freemasons. Of this association, it is not unrealistic to suppose that Hiram Abif was a member, and that on arriving at Jerusalem he introduced among the workmen the same exact system of

discipline which he found of so much advantage in the associations at home, and thus gave, under the sanction of King Solomon, a peculiar organization to the Masons who were engaged in building the Temple.

Hiram arrived at Jerusalem in the year B.C. 1012 and was received into the intimate confidence of King Solomon. He was given the title of “Principal conductor of the Works”, an office which had been previously filled by Adoniram and according to Masonic tradition formed with Solomon and King Hiram of Tyre, his ancient patron, the Supreme Council of Grand Masters, in which everything was determined in relation to the construction of the edifice and the government of the workmen. He cast the various vessels and implements that were to be used in the religious service of the Temple, as well as the pillars that adorned the porch selecting as the most convenient and appropriate place for the scene of his operations, the clay grounds which extended between Succoth and Zeradatha. The old lecture states that the whole interior of the house, its posts and doors, its very floors and ceilings, which were made of the most expensive timber, and overlaid with plates of burnished gold, were, by his exquisite taste, enhanced with magnificent designs and adorned with the most precious gems. In alluding to these labors of taste and skill displayed by the widow’s son, our lectures say that while the wisdom of Solomon contrived the fabric and the strength of King Hiram’s wealth and power supported the undertaking, it was adorned by the beauty of Hiram Abif’s craft and painstaking work.

When the sun was rising in the east it was his constant custom to go into the Temple and offer up his prayers for a blessing on the work, and after the labours of the day he returned his thanks to the G.A.O.T.U., a custom it would not hurt any one of us to emulate. A humble man can be looked upon as a just and upright person, whose judgments carry weight and value. At the hour of high twelve Hiram Abif also consecrated his duties in the same manner. These religious customs were faithfully performed during the first six years in the secret recesses of his lodge and for the last year in the precinct of the most holy place.

All brethren are urged to make themselves acquainted with the Grand Lodge Library in the Temple at Davenport and Young, Toronto and delve into the why and wherefore of our ancient Order.

The story of Hiram Abif is a most interesting one, not alone for wonderful achievements, but for the moral lessons and the guidance in good living which a study of his life’s work will endow us, helping us to reach that pinnacle in life’s journey when the reward from a fellowman is expressed in these words: “There

stands a man” Hiram Abif was a shining example of life’s highest attributes and personification of our Order’s most precious background: Brotherly Love, Relief and Truth.

Author Unknown

UNITED LODGE NO. 29, BRIGHTON

The following is an extract from “They Desired a Better Country” by J.W.D. Broughton, a member of United Lodge, Brighton.

The Masonic Lodge of Brighton can trace its history back 49 years before Confederation and 41 years before the incorporation of Brighton. Col. Richard Bullock C.o. of the 41st Regiment of Foot and one of the heroes of the battle of Queenston Heights, applied for a charter to the Grand Lodge of England in 1818.

The dispensation to hold a lodge was received February 11, 1819 and the original place of meeting was lot 10, at the Carrying Place. The first charter was received in 1822 and was numbered 16 on the Grand Register of the Grand Lodge of England. Abijah Smith, Murray Twp., was the first candidate initiated on September 20, 1820. The village of Smithfield is named after him. The original warrant is still in the possession of United Lodge.

The lodge became dormant due no doubt to the hardships of travel in those early days. It was revived and received a second charter from England numbered 19. It was a great day for the local freemasons because they met in Brighton in their own lodge room, on the corner of Main and Kingsley.

The first candidate initiated in Brighton was I.M. Wellington. At the second meeting R.M. Barker and Dr. Fife were imitated. The charter presently in use is No. 29 of the Grand Register of the Grand Lodge of Canada in the Province of Ontario. It was issued to John Young, Alexander Bettes, John Eyre and Samuel Gross and is dated July 14, 1858.

In 1860 the lodge moved to the corner of Main and Maplewood. For some time they met in the Gunyo block, which was destroyed by fire in 1887. After meeting in various places Samuel Nesbitt prepared a lodge room above Bucks Jeweler on dec2, 1897, where they renamed until the present temple was built in 1955.

The Grand Lodge met in Brighton on August 15, 1862 for the purpose of laying the corner stone of St. Paul's Anglican Church. Masons were present from Picton, Toronto, Belleville, Frankford , Stirling, Hastings, Elgin, Montreal, England and Scotland.

Grand Lodge met a second time in Brighton on October 18, 1887 to lay the corner stone of the Methodist Episcopal Church, now St Andrews Presbyterian. Lodge represented on this occasion were Cobourg, Hamilton, Consecon, Newcastle, Colborne, Warkworth, Belleville, Ameliasburg, Wisconsin, and New Richmond. G. H. Weller was the G.M. and I.B. Thayer was the Master of the United Lodge.

A look at the names of the men who have guided the United Lodge is to know those, who having desired a better country, did something about it. Freemasonry lives, not to build temples of humanity by taking good men and making them better men.

DECLARATION OF INDEPENDENCE

On the evening of the 10th of October, 1885 after much discussion and deliberation, a resolution was passed unanimously to form a sovereign, independent Grand Lodge. The resolution moved by Bro. G. L. Allen of King Solomon's Lodge, Toronto and seconded by W. Bro. William Bellhouse of Strict Observance Lodge, Hamilton stated " That we, representatives of regularly warranted Lodges here in Convention assembled, resolve: 'That the Grand Lodge of Ancient Free and Accepted Masons of Canada be and is hereby formed upon the ancient charges and constitutions of Masonry.'"

It might be assumed, by the simplicity of the resolution, that it had been an easy matter to create a Canadian Grand Lodge. But many years of problems and frustrations, both internal and external, had led to the meeting in the Masonic Hall on the southwest corner of Hugson and Main Streets in Hamilton of representatives of forty one lodges.

The impetus for independence came from two sources. The first was from lodges owing their allegiance to the Grand Lodge of England. Many years of neglect and discourtesy by the Mother Lodge was but a part of the tapestry of the events leading to independence. Such was the lack of communication between the

Grand Lodge of England and its Canadian members that a request to confirm the appointment of Bro. R. McKay as Provincial Grand Master in 1817 was never answered until 1822.

In the meantime while Bro. McKay had died without being confirmed in his office. In 1842 a petition to England to confirm the appointment of Robert Baldwin as Provincial Grand Master for Upper Canada went unanswered. The Mother Lodge not only ignored or delayed answering these important memorials, but seldom issued receipts for monies remitted for benevolent purposes. In view of this, it is surprising to learn that the first concrete step to settle this latter dissatisfaction was not made until October 1854. In spite of the silence from England there was no real movement towards independence; Craft leaders still possessed a loyalty to the Grand Lodge of England which, although somewhat bruised still remained strong.

The general unrest that simmered within the lodges crystallized at the 1853 communication of the Provincial Grand Lodge of Canada West. A resolution was passed requesting that funds be retained in Canada and that the Provincial Grand Lodge control Masonic affairs in the Province, and England was accordingly petitioned. It does seem incredible, but a reply was not forthcoming until 1855 and even then its tenor was almost flippant.

The second impetus pushing Canadian masonry to independence came from the lodges warranted under the Grand Lodge of Ireland. As a result of the actions of King Solomon's Lodge, Toronto, a convention was held on the 24th of November 1853 in Hamilton. It was decided to form an independent Grand Lodge, subject to the concurrence, which was later forthcoming, of the Grand Lodge of Ireland. Subsequently the various lodges decided that greater powers than granted by the constitution be permitted to the new Grand Lodge and a petition was sent to Ireland on November 29th 1854. The reply was gracious and sympathetic, but stated that concessions outside the constitution could not be permitted,

Another convention met at Hamilton on May 14th, 1855 which appointed a delegation to advocate the formation of an independent Grand Lodge at the meeting of the Provincial Grand Lodge on July 19th, 1855. The resolutions proposed by these delegates were rejected by the Deputy Grand Master as out of order. The shock of the delegates at this discourtesy led to an impromptu meeting. A resolution was passed to hold a convention in Hamilton in October, 1855 to consider the establishment of an independent Grand Lodge. Forty one lodges sent representatives to Hamilton, of which fifteen were under Irish jurisdiction, one

under Scottish and twenty-five under the English. The first necessity of the representatives was to ensure that any actions taken would be well founded, and thus the rules and regulations from the Constitution of the Grand Lodge of England were adopted. A committee appointed to frame the necessary resolutions that would give rise to an independent Grand Lodge reported at the evening session. Reasons were given for the need for a Grand Lodge, followed by the motion itself that in order “to apply a remedy to the evils” a Grand Lodge ought to be established. An amendment to obtain permission for the course of action was discussed and defeated. Then the original motion was put to the vote and passed.

The romance and adventure of the struggle was over and the real work had to begin to produce a solid administrative foundation. Above all was the election of the first officers of the new Grand Lodge. The choice for the office of the first Grand Master was William Mercer Wilson of Norfolk Lodge. Thus was independence gained after many years of frustration, vacillation and internal unrest.

The Editor

OBSERVATIONS ON LODGE ATTENDANCE

(The following was submitted as a response to a personal item in a previous issue, where a lodge had arranged that every officer would at some time, learn all the charges in the Work Book.)

One of the most frequently voiced problems relating to lodge affairs is that of sparse attendance by the membership. Perhaps this perennial issue should be approached from the opposite direction and the question posed, why should members attend after receiving the three degree? What is there at lodge to attract them away from the T.V. or whatever else claims their attention.

We might like to think that they should prefer our company to these other diversions, but this must be subject to doubt, particularly with the newer members, unless we of the established group are more outgoing toward them and make a deliberate attempt to bring them into our circle. Regular attending members often tend unwittingly perhaps, to become clannish in their social behavior, simply because they have know each other over long periods of time and have shared much Masonic experience together. It takes a determined candidate to break into

this group, and there can be no doubt that some of the more modest and retiring ones give up the struggle long before the barriers come down.

Our Masonic ceremonies are inspirational in nature and design, but so often less impressive in execution than is their splendid potential. Indifferently conducted meetings and ritual performance are unlikely magnets to bring out a crown. Since the acting out of traditional ritualistic ceremonies constitutes the chief occupation of Masonry, it follows that a W.M.'s first clear duty is to lead the portrayal of the ceremonies in the very best performance he knows how dignified, competent, unhurried yet not hesitant or uncertain. The avenue to this goal may vary from lodge to lodge, but usually the following guidelines apply.

The officers must strive to be perfect in the work of their respective chairs and their interaction with each other, to polish and re-polish their spoken parts and floor work without even minor error or deviation from the book. It is prudent, therefore, that they should not be given any additional lectures or charges, as they have sufficient work to do in perfecting their own chair work. Most of the ritual work in the established ceremonies bears the designation 'W.M.'. Few Masters ever attempt to do all of this work themselves, and custom allows the sharing of some of this with others. Whatever part of the work is thus farmed out by the W.M. should be given to P.M.'s.

We are frequently admonished to give members ritual work to do in order to hold their interest. If there be merit to this concept, the other side of the coin must be considered. How often have we seen new members attempt some part of the ritual, when it is quite clear that they have either not been coached or have not had an opportunity on several occasions to have seen it done correctly? While participation may be supposed to stimulate the interest of the new member, inadequate preparation is unlikely to give him confidence and inept work does not do much to impress the candidate or hold the attention of the older members.

The odds are heavily in favor of the P.M.'s performing the most satisfactory work, because they have years of experience behind them, enabling them to give charges in the most confident and authoritative manner. This policy will ensure the attendance of the P.M.'s and provide an incentive for ambitious members, impressed by well executed degrees, to seek advancement to office, so that they might also look forward to active participation in something so worthwhile. A Masonic degree is not dissimilar to a theatrical performance which, when well done can be thoroughly enjoyed by the audience without having to be one of the players.

The temptation to allot certain lectures to those of proven skill in them is one, however to be shunned. P.M.'s should be encouraged to demonstrate versatility in their repertoires lest they develop a proprietary claim on certain parts or become stale in performance. A W.M. who might be tempted to allocate work to the same people is at a serious disadvantage if the 'regular' is unable to attend. Ideally, and depending on the pool of P.M.'s available, a W.M. could have several alternates to call on, given sufficient notice, for any of the lectures in the three degrees. No W.M. can reasonably expect alternates to be ready to leap into the breach without proper warning. The satisfaction of performance reach fulfillment reaches fulfillment only when the performer has had sufficient time to refresh his memory and can approach his assignment with the confidence that he will not stumble in his presentation.

The recommendations of this paper are:

- Organize for the best possible performance of the degrees, regardless of other considerations.
- Do not give work to officers other than their designated chair work
- Generally share charges and lectures not given by the W.M. with the P.M.'s
- Do not consistently give P.M.'s the same parts, but encourage them to be versatile.
- The W.M. should pay strict attention at all time to work being given on the floor.
- Be sure that every injunction in the Work Book is carried out to the letter. This includes the rubrics, those stage directions printed in italics throughout the book.
- Steps of procedure not covered in the book are the Master's prerogative, though generally influenced by local past customs.

The adoption of the foregoing suggestions may or may not be effective in improving attendance, but at least are worth a try in the presence of failure of other policies, and should at least make for more satisfying meetings for those who do attend. We cannot expect to achieve excellence unless we, at least, strive to attain it with every means in our power.

Submitted by Rt. W. Bro. W.J. Curtis Westmount Lodge, Hamilton

THE CORINTHIAN COLUMN

The column in the south is known as the Corinthian column. It came into existence in 335 B.C. and is named after the city of Corinth. The distinguishing characteristic of this column is the capital. Legend informs us that Callimachus, the sculptor, who was responsible for this column, while wandering through a graveyard one day, came upon the grave of a child. On this grave a vase had been placed. This vase was filled with toys, and covered with a title to keep the elements from the toys. Inadvertently the vase had been placed on the roots of an acanthus tree, and in the Spring the succulent roots had sprung up along the side of the vase, struck the tile, and fallen back upon themselves, and that was the inspiration for this beautiful Corinthian column.

We are led to believe that the shaft of this column was smooth. It was raised upon a base which gave it added height and grace. This column, which is the most elaborate, is placed in the south and is known as the column of beauty.

Author Unknown

HAND TO HAND MASONRY

On many occasions we watch the demonstration of the F.P.O.F., but perhaps not too frequently reflect on any meaning other than the one described by the words of the ritual. It sounds so simple to greet another as a brother mason and to declare, in effect, that he recognizes him as such. This act affords one the privilege of calling upon another for help in time of distress; it also assumes that one is not as a friend and a peer, with whom significant communication can be established on a level of amity and harmony, upon which a developing and fruitful relationship can be built.

This part of the F.P.O.F. truly encompasses all the others, for they merely embellish what is contained in the greeting as a brother. It is a pledge, a surety for all the others and, without which, there are no others. An important idea is embedded in this simple greeting. We are all prepared to put our hand into our pocket to provide financial aid, but are we equally ready to extend our hand in charity to comfort and assist. It is a greater effort to do the latter; do we always extend a hand to the Masonic widow, the sick in hospital or nursing home or the youth or the new member or our community? A dollar is usually available, but is the hand as an extension of the heart always ready? Until we can operate easily

and comfortably in the area of hand to hand masonry we have not discovered the true you and beauty of the Craft.

The Editor

FOUR TASSELS

In the early lodges of England, and other European countries, the square-pavement was depicted on a carpet. The inner meaning of this carpet is the chequered way of life; and the alternations of joy and sorrow of night and day, which we all experience in the course of our lives. This carpet was bordered with a rope and four tassels traditionally shown at its corners but we are now left with only the indented border as a representation of the cords of the 'pray-scarf' worn by the Jews, which had different colours twisted around them and knotted into a tassel. The corners of the chequered carpet had originally four tassels which also appear at the corners of the first degree tracing board, at the corners of some altar cloths, and sometimes at the corners of the cushion on which rest the V.O.S.L.

But of all the tassels seen in lodge the one's which strike the initiate more than others, are the four tassels at the four corners of the room. We are told that these represent the four cardinal virtues, which were possibly brought into the ritual toward the close of the 18th century. Why they should represent the four cardinal virtues is not clear. Maybe the true origin of these tassels lies in a study of the methods used by the medieval operative masons when laying out the ground plan of a new building.

The Master Mason or architect commenced his work by striking the center of the piece of ground, on which the building was to be erected, and from it he plotted the square or rectangle on which the containing walls were to rise. To do this he extended ropes from the center pin to the four angles and being tied they formed loose tassels and were pegged down at the corners of the building. By the simple use of square and triangle, he was able to check the four corners, and make certain that they were true, as the walls rose. From time to time a piece of wood was extended from the corners inward and a plumb line was dropped down to make sure that the walls were perpendicular and the angle as true on its upper tiers as it was at the base.

So a dim remembrance of these corner plumb line lingers on into Speculative Masonry. I have seen pictures of the woven tassels on the carpet and

we have but to look around to see tassels hanging in the four corners. We are told in the ritual that it is these hanging tassel which represent the four cardinal virtues. Implying that the four cardinal virtues are guides to enable a man to live an upright life.

These tassels seem to have disappeared from some European lodges but, in Ontario we are still left with the symbolic representation of the four ends of the ropes, which crossed the ground plan and plumb lines of the building. A closing section of an interesting lecture practiced mainly in Lancashire near the end of the 18th century illustrates Masonic thinking on the construction of a Masonic Lodge:

Question: What do you furnish it with?

Answer: The four cardinal virtues.

Question: What are they?

Answer: Justice, Prudence, Temperance and Fortitude.

Question: How do you place them?

Answer: Justice in the East, Prudence in the West, Temperance in the South, and Fortitude in the North, as every honest Mason stands, upright on the square, fronting the four cardinal points of heaven with extended arms, ready to receive and comfort the worthy and deserving from all the points.

Question: When silence shut the door of your lodge, what charge did she give you?

Answer: She required me to do justly, love mercy, to walk humbly with my God, and to remember my three duties that I might be a welcome guest whenever I returned.

Bro. George Henry North of Burlington.

MASTER AND WARDENS

Although it may be very true that the officers of Grand Lodge rule and govern the Craft, it is equally true that the Craft is organized and operated by the Master and the Wardens. The situation is similar to that in the armed forces, where an officer of any rank may fulminate and issue directives until blue in the face but, if the N.C.O.'s do not operate efficiently or do not interpret policy correctly, then nothing is accomplished.

It is necessary to study this group of Masters and Wardens, because what happens in the lodge room is the most crucial part of Masonry. The future of the Craft depends upon the ability of the W.M. and the Wardens and more especially upon their character. Only one thing endures and that is character. Fame, reputation and riches may disappear in the twinkling of an eye, but character endures forever. It is a priceless asset and difficult to explain or define. It is an elemental factor of life and is what God knows us to be. It is something that exists entirely independent of the accessories and the accidents of life. In the building of the temple of brotherhood there is a certain ingredient which takes priority over all others and that is character.

The lodge is really a reflection of the W.M.; it is his personality and character that affects masonry. Although he cannot single handedly accomplish much, he can, by his direction, energy, planning and enthusiasm, produce similar motivations amongst the brethren, with the result that the lodge efforts are directed and concerted and not the vain strivings of one man. The W.M. and the Wardens are leaders to push and propel the lodge in the correct direction. It is not an easy task to be a leader, there are many problems to be faced but, if you find a path in this life that has no obstacles, it probably doesn't lead anywhere.

Masonry is a purely volunteer organization and neither coercion nor threats will achieve any object, because masonry dwells in the hearts of the brethren. By the time a member reaches the chair of King Solomon he must have demonstrated his capacity for hard work and his willingness to perform essential routine tasks that lie behind good organization. When he is in the Master's chair he can sit back and relax, knowing that the hard physical graft is over, but also knowing that he must now stand back and view the overall picture; that he must now direct and guide, encourage, plan, control and develop whilst gently persuading others to do the actual work. On the other side of the coin, however, the members must work diligently for the common good and support the officers. In essence therefore there must be teamwork. This can be illustrated by the story of Nehemiah and how the Temple of Solomon was rebuilt after its destruction by the Chaldeans. There is a verse in the fourth chapter of the Book of Nehemiah which states "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Nehemiah led and exhorted the people of Judah to rouse themselves and rebuild the Temple; by himself he could not accomplish much, but the people had a mind to work under his leadership.

Let us all have a mind to work and support the W.M. and the wardens by working as a team. This is the only way to overcome all odds and bring greater

glory to the Craft. There is no magical formula that can be handed to you. There is no social engineering that can radically recharge a lodge, for a lodge is an affair of the human spirit, and the direction of the human spirit cannot be reset by means that are, after all, mechanical. In the final analysis the success of the senior officers and ultimately of the lodge will be measured by the answer to a question: "Did we meet the human needs of the brethren?"

The Editor

FREEMASONRY IN THE HOLY LAND

(The following extract from the Masonic Review dated September 1976 was supplied by Rt. W. Bro. Paul Curry of Coronation Lodge, Toronto.)

While it is possible that freemasonry came to the land of its legendary origin in very early times, the first known lodge was constituted in 1873 by the Grand Lodge of Canada in the Province of Ontario. This was the Royal Solomon Mother Lodge No. 203 which met in Jerusalem, but it soon lost touch with Canada and finally disappeared. Among the founders of this lodge were the well known Rob Morris and Robert Macoy and Dr. Albert Mackey, who was one of the most prolific writers of his time. Rob Morris was the first W.M. and he sent an olive leaf from the Garden of Gethsemane to the Grand Master of Canada after the lodge was formally constituted.

In 1891 the French engineers who were building the railway from Jaffa to Jerusalem formed the lodge Le Port du Solomon and this is still in existence today under the Grand Lodge of Israel with the name Barkai Lodge No. 7. The name appropriately means Dawn and the lodge now meets at Tel-Aviv. Lodges under Egypt, England, France, Germany and Scotland were established and ultimately the National Grand Lodge of Palestine was formed. When the new state was created in 1948 this name was changed to the Grand Lodge of the State of Israel. Today Israel has some 56 lodges with over 3000 members working in various languages including Hebrew, Arabic, German, English, French and Rumanian. There is no distinction of race or religion and Moslem, Christian, Druse and Jewish brethren may be seen sitting together in lodge rooms and at the dining table as friends and brothers. The Koran as well as the Old and New Testaments are all used together in all mixed lodges. The Seal of the Grand Lodge incorporates the Cross, the Crescent and the Shield of David with the Square and Compasses.

Among the charities which Israel freemasons have undertaken are institutions for invalid and crippled children. Higher education is not free in Israel and Grand Lodge pays for the tuition of orphans and other children who may be worthy, but in need of assistance. Grand Lodge also assisted in the foundation of the Red Mogen David, equivalent to the Red Cross and Red Crescent. This year has been celebrated as the Centennial Masonic Year when receptions, conferences and visits were arranged for the many visiting brethren and their families from all over the world.

PERSONAL

In 1980 a lodge was instituted in Toronto named the Anniversary Lodge No. 733. This may seem unremarkable until it is known that it meets at 9:30 a.m., and is known as a Daylight Lodge. This particular lodge meets in Brampton and is designed to assist those who are on shift work or older folk, who do not wish to be out late, to join the Masonic order. The lodge has been quite successful. Its success has prompted an attempt to organize another Daylight Lodge in the London East District.

SPEAKER'S CORNER

A few words from the Work Book are given with their meanings:

Parallelepipedon: a solid figure bounded by six parallelograms, of which every two opposite ones are parallel. It is a long square in effect, so that the form of the lodge is rectangular.

Cardinal: on which something hinges, fundamental, important.

Appellations: name, title.

Propensity: inclination, tendency.

Retrospect: survey of past time of events; reference to previous conditions.

A suggested topic for a short presentation is to examine the works in the first degree "by merit and ability" and to conclude whether in fact we do this. It seems that we devote some time to ascertaining whether an applicant is worthy to be

initiated, but once that is done, the rest seems to follow as an automatic progression without regard to merit or ability. Admittedly the routine questions are asked before advancement to each new degree, but are the meanings or the obscurities in the answers ever explained to the candidate? Should more be done? A lively paper could therefore be developed by asking the question as to whether candidates proceed by merit and ability, or simply by a Masonic timetable.

QUESTIONS AND ANSWERS

Question 1: The expression, “not to be an enthusiast,” is included with certain obvious sins, e.g. avarice, malice, revenge, envy, in part of Craft ritual. It is strange for such a quality to be linked in that manner with bad influences. It seems that far from being detrimental it would be advantageous providing that enthusiasm is kept within reasonable bounds. Can you explain what is wrong with being enthusiastic in Freemasonry?

Answer: There is nothing wrong in being enthusiastic in Freemasonry and it certainly is advantageous to both the Craft and the member if enthusiasm is kept within reasonable bounds. But you have given one interpretation only to the work ‘enthusiast’ and your query is valid only if one were dealing with the word in its current usage. Over the years work values change and that part of the ritual to which you refer uses the work in an archaic sense. I cannot do better than quote from Dr. Johnson’s Dictionary (1756):

Enthusiast:

1. One who vainly imagines a private revelation; one who has a vain confidence of his intercourse with God. Let an enthusiast be principled that he or his teacher is inspired, and acted by an immediate communication of the Divine Spirit, and you in vain bring the evidence of clear reason against his doctrine. Locke.
2. One of a hot imagination, or violent passions. Chapman seems to have been of an arrogant turn, and an enthusiast in poetry. Pope’s Pref. To the IL.

Thus, you will understand that formerly the word was not employed to indicate virtuous qualities but quite the reverse from that attributed to it in the present day.

The above question had been forwarded by a member to and answered by Quatuor Coronati Lodge No. 2076 E.R. in their March, 1975 Summons.

Question 1: Where does the P.S. of the First Degree originate?

Answer: It appears in several of our oldest ritual documents from 1696 onwards. In England this (and several other familiar P's) appear to have been in use as Naval punishments, authorized by the Admiralty from circa 1451 onwards.

Question 2: Why does the E.A. apron not contain one rosette?

Answer: It is not necessary. The E.A. apron is always described as 'a plain white lambskin' and every English mason would know that is designates E.A. status. In the U.S.A. especially (but probably elsewhere too), only the Lodge officers wear ornamented aprons and all visitors and members wear a plain white, as emblems of equality, and in many jurisdictions, the grade of the wearer, EA, FC, or MM is indicated by turning up the corners of the apron or some similarly recognizable practice.

The above were answers given by W. Bro. H. Carr, member of Quatuor Coronati Lodge No. 2076 E.R. to a number of questions assembled by Rt. W. Bro. F.J. Bruce, Chairman of the Grand Lodge Library Committee.

BOOK REVIEWS

THE BUILDERS LAID THE FOUNDATION:

by A. Conrad Hahn.

This "Masonic Digest" is concerned with the Craft's practice of laying cornerstones for new public buildings. It discusses the origin and history of the practice, the reasons for its existence, the nature of the ceremony, the frequency of its occurrence, and in particular it describes in detail the laying of the cornerstone of the U.S.A. Capitol by George Washington on September 18, 1793. Interesting.

The above review was prepared by Rt. W. Bro. W.E. McLeod, as have all reviews in previous issues.

JARVIS STREET: A STORY OF TRIUMPH AND TRAGEDY

by Austin Seton Thompson.

This book relates the history of Jarvis St. in Toronto and, its main interest from a Masonic view point is that the first five chapters deal extensively with William Jarvis and his family. The story is an interesting one and the illustrations hold an essential curiosity for those who would savour the early days of Toronto. It is worth reading in order to understand the experiences of one man, who was embroiled in the early troubles and problems of masonry in Upper Canada. His engagement with masonry was unfortunately rather tentative, even though he had been designated as “Substitute Grand Master” for the Province of Upper Canada. His duties as Secretary and Registrar of the province and his own personal problems kept him fully occupied. Readable and interesting.

THE BIBLE AS HISTORY

by Werner Keller:

The author was a journalist, who became interested in certain reports about excavations in the Middle East, and which seemed to transform what had been regarded as legends and fairy tales, into true history. The book is an attempt to present the Bible in a new light as a result of archaeological research. To those who are familiar with the Bible stories, this book will amplify, expand and make more interesting any future reading of the V.O.S.L. It could also be a surprise, because the book brings to life events and people, who previously had been considered imaginary. Of particular interest to Masons are the chapters dealing with King Solomon and the Queen of Sheba. Very well worth browsing through.

Editor's Note.

The Old Testament can be divided into four sections. Section one comprised of the five books of Moses – Genesis, Exodus, Numbers, Leviticus and Deuteronomy. Section two concerns the history of Israel and Judah and includes the following books: Joshua, Judges, Samuel 1 and 2, and Kings 1 and 2. The third section covers all the books from Isaiah to Malaki and can be called the books of the Prophets. Finally the last section which can be called the books of Psalms contains among other The Psalms, Proverbs of Solomon, Ecclesiastes, Extra, and Chronicles 1 and 2. The first section was called ‘Thorah’ or ‘The Law’, the second

was called 'Nebiim Rishonim' or 'The Early Historians', the third was 'Nebiim Akheronim' or 'The Later Preachers' and the last 'Kethobim' or 'Sacred Writers'.

These old writings mention people and places with odd and unfamiliar names, and to our modern generation bear an air of unreality or even make-belief. As a result of successive excavations commencing with the discovery of reliefs of King Sargon II of Assyria in 1843 by a Frenchman, Paul Emile Botta, we now have much serious evidence that the towns and countries mentioned in the Bible did actually exist. Special institutions were founded by various countries in the late 19th century to conduct research into Biblical history.

The area of special interest is known as The Fertile Crescent. Water was the key to this richness and thus the crescent follows the course of the River Nile from Thebes to the Nile estuary, thence along the eastern shore of the Mediterranean Sea, to the two great rivers, Tigris and Euphrates, that flow into the Persian Gulf. Great and cultured nations flourished 4000 years ago with highly developed civilizations, whilst the rest of the world was believed to be in the darkness of ignorance.