

THE
COMMITTEE ON
MASONIC EDUCATION

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

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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

Strange as it may seem your Editor has very few comments to make for this issue. There are only two items to be mentioned: first, in order to keep our mailing records in a current position, please advise the Editor of any change of address; second and possibly more important is to wish you all a very Happy New Year, may it bring you joy and gladness, and success and fulfilment in whatever you may undertake.

THE LODGE OF PROMULGATION

Unfortunately the latter half of the 18th century produced serious rift in Freemasonry in England, which had its effects throughout the English speaking world. There were two bitterly opposed groups: the Antients who, in 1751 formed a new Grand Lodge and the so-called Moderns, who adhered to the first Grand Lodge of 1717. After more than fifty years of dissension between these two groups certain members on both sides felt that it was time to resolve their differences. The attempts at reconciliation began in 1798 when the Antients appointed a committee to discuss with the Moderns methods by which a union could be achieved. The next attempt was by the Moderns in 1803, but this also proved unsuccessful.

The Moderns Grand Lodge in 1809 took a significant step towards reconciliation by urging their lodges "to revert to the Antient Landmarks of the Society, " and then in 1810 the Antients Grand Lodge passed a resolution that would provide for "--- Union on principles equal and honourable to both Grand Lodges, and preserving the Land marks of the Ancient Craft, ... ". And so began meetings of special committees drawn from each Grand Lodge.

The moderns' special committee had been formed in October, 1809 as the Lodge of Promulgation. Its first task was to promulgate the ancient landmarks and to instruct the members of the moderns' Grand Lodge in the alterations. It seems that this lodge revised the three degrees, the installation ceremony and brought 'Moderns' practices more into line with those of the 'Antients.' The Deacons who had previously only been known in the 'Antient' lodges were now found a place in the work of the 'Moderns'. These changes paved the way for a reconciliation between the two Grand Lodges. The Lodge of Promulgation ceased to exist in February, 1811; it had helped to resolve about sixty years of dissension and assisted in the smooth transition of the 'Antients' and 'Moderns' into the United Grand Lodge of Ancient Freemasons of England on December 27, 1813.

The Editor

EUCLID

Euclid or Eukleides, as he was called in Greece, probably received his early mathematical training from pupils of that great philosopher, Plato. Nothing is known for certain of the circumstances of his life, except that he taught and founded a school at Alexandria, in the time of Ptolemy I, King of Egypt from 306 to 283 H.C.

"The Elements", a series of thirteen books of geometry is Euclid's great work. In this work he not only compiled the knowledge of the great mathematicians who preceded him, but he also arranged this knowledge and enriched it with his own theorems. "The Elements" surpasses any textbook in the world, in that it has remained in practical use and virtually unchanged for more than 2000 years.

Euclid is mentioned in the opening lines of the Regius Poem c1390. It states that a great clerk Euclid taught the Lords and Ladies through good geometry and also that through the good wit of geometry began the first craft of masonry. A claim is made that the clerk Euclid taught geometry in Egypt and other lands. Euclid is referred to again in "The Constitutions of the Right Worshipful Fraternity of the Free and Accepted Masons. Collected from their old Records and faithful Traditions" or commonly referred to as Anderson's Constitutions of 1723. In Part I dealing with the history of masonry from the Creation to the time of the Goths, it is

told that "Euclid the Tyrian came to Ptolemy in his first Year, who had collected in his Travels the scattered Elements of Geometry and digested them into a method--- for which his Memory will be fragrant in the Lodges ... ".

This was extracted from a longer paper by W.Rro. J. M. Boersma of The Occident Lodge No.346.

MEMBERSHIP CONTACT SYSTEM

One of our lodge's strength is members, Brethren. The success of any our activities depends on informing, alerting, motivating and activating our members. Without this vital ingredient our attendance will be mediocre and we may not properly achieve our goals. A main objective must be to keep our members well informed, ever alert, highly motivated, and actively engaged as a participant, not just a patron.

It is the W.M.'s task to get information and ideas from the members. We must establish and maintain a communication system within our own lodge and keep neighbouring lodges informed. The most effective method of communication is direct and personal, brethren talking to brethren, because it stimulates discussion, and provides an opportunity to establish personal contact and mutual trust. The strength of our lodge depends on this type of cooperation and trust, brethren working together. If we are to work together, to be well-informed, communication must take place at the lodge membership residential area. One method of establishing good communication is by setting up a Membership Contact System. This is simply a communication network of lodge brethren, stewards, officers, and members set up by the lodge to meet its needs, and it doesn't take a great deal of work to set up this communication network. The face to face, heart to heart contact is by far the best method of communication. Failing this, telephone contact to ensure the members have received their lodge summons and read it.

What does a lodge do with this kind of network? A Membership Contact System can be used not only to make our lodge's activities more effective, but also to make that all important image more effective and obvious. With this system a lodge can:

1. Publicise lodge meetings more effectively, increase interest and attendance;
2. Get information to all brethren about lodge concerns such as coming events, visitations, sickness, benevolence, special projects, recreation and membership;
3. Receive input from the brethren about their problems and concerns, so that the appropriate lodge committees may try to rectify these problems and concerns;
4. Keep members up-to-date on what is happening in Masonry and particularly all the latest news from Grand Lodge;
5. Get maximum involvement in the activities of the lodge by the members;
6. Promote interest and curiosity in potential members by your support of lodge activities.

These are just a few examples of how a Membership Contact System can be used. It also means that the work is shared by more Members and not left to the same few.

Submitted by W. Bro. A.R.P.Golding of Royal Arthur Lodge No.523.

REPAYING THE DEBT

All of us can look back on our lives and recall some of the choices that we have had to make. Some have turned out well and some not so well. All of us made the choice at one time to join Freemasonry. We each had our own reasons. It may have been the influence of family, or friends or just some Mason we looked up to and wanted to be like. In any event, we joined Masonry and became instantly acquainted with its teachings and fundamental principles and somewhat like a great influential magnet we have been drawn back to it time and time again.

And what a difference it has made in our lives! By selecting to join of our own free will and accord we made a choice that has made all the difference to otherwise what might have been. Yes, masonry has made a significant, meaningful, worthwhile difference in our lives and for this difference we are obviously indebted. We came into the world as helpless babies. We needed lots of care and attention and we got it. We came into masonry in a similar manner: neither naked nor clothed, barefoot nor shod and we stood helpless needing lots of care and

attention and we got it. We were told that we represented the foundation stone and great things were expected of us: "and from the foundation laid this evening, may you raise a superstructure, perfect in its parts and honourable to the builder."

The care and attention that we received from our own parents most of us have had the opportunity in some measure to repay, maybe in looking after our own parents in later years or in raising children of our own and passing on that natural love to future generations. But the question then arises how do we repay those who nurtured and cared for us when we first experienced the new light of Masonry? Is there not some way that those who gave time and talents to help us when we joined Masonry may be repaid?

In answering this question, it seems to me that the answer may be different for each of us, and we may try to pay our debt in a variety of ways. But in the broadest sense, it appears to me, that each of us has talents to contribute which will help to uphold, support and maintain our gentle Craft so that it may be passed unsullied to future generations in order that the abiding principles of brotherly love, relief and truth may never vanish from our society. We can do this by giving of ourselves as best we can with the talents we possess to make whatever lodge we belong to the best that it can hope to be. We can remain true to the promises we made when we joined masonry. When we joined we were asked if we would give if it were in our power and we replied that we would.

We promised to obey all lawful signs and summonses if within the length of our cable tow pleading thereto no excuse save sickness or the pressing emergencies of our public or private avocations. Pretty heady stuff and great promises which most of us find difficult to keep, but at least it is an ideal for which we can strive. The Riving of our time to support our W.M. will go a long way in making each lodge a pleasant place to be. Time is a precious commodity. The tick-tock of the clock never ceases, it is unforgiving and it's up to each of us to make the most of the allotted time that we have. Rudyard Kipling, a renowned poet and mason, wrote about time in his poem "If". In the last verse of that poem he wrote:

"If you can fill each unforgiving minute
With sixty seconds worth of distance run,
Yours is the earth and everything that's in it;
And what's more, you'll be a man my son."

May each of you have the opportunity to use the time that you have left in the way that will make our cup-of-life runneth over and may the loving arms of the G.A.O.T.U. enfold you and protect you all the days of your life.

Excerpts from an address given to True Britons' Lodge No.14 in Perth on June 4, 1984 by R.W. Bro. A.G.L.Blanchard.

AHIMAN REZON

This book was compiled by Laurence Dermott, who became Grand Secretary of the 'Antient' Grand Lodge in 1752. Dermott was born in Ireland in 1720 and initiated in Lodge No.26 in Dublin in 1740. What he compiled in 1756 was the Constitutions of the 'Antient' Grand Lodge and he gave his publication the name Ahiman Rezon. In the dedication he gave as his object "to let the young Brethren know how they ought to conduct their Actions, with Uprightness, Integrity, Morality, and Brotherly Love, still keeping the ancient Land-Marks in View." Dermott took whatever he felt was necessary from Anderson and from several Irish Masonic writings. Laurence Dermott was really the driving force behind the 'Antient' Grand Lodge, and he remained as Grand Secretary until 1771, when he resigned because of disputes with a certain William Dickey, who succeeded him as Grand Secretary. Dermott died in 1791.

The Editor

THE SKIRRETT

If you like gardening, there no doubt was a time when you wanted to make a nice straight edge to trim the lawn. One easy way of course, was to put a stick in the ground at one end, and one at the other, and tie a piece of string between the two. After you had finished, it is more than likely you wanted to keep it for further use, so you pulled up the sticks, and wound the string around them, and put the whole lot in the shed. Let me congratulate you, for you have made a primitive form of a skirrett not as professional as one of the working tools, but far more like this ancient measuring device.

As M.M.'s we know the symbolism attached to the skirrett. For all of us, it represents that straight and undeviating line of conduct laid down in the V.O.S.L. for our guidance. It teaches us Moral rectitude and aids us in seeking the path that leads to immortality. What of the device? It is known that implements performing

the same job as the skirrett have been with us for many centuries. A painting at Thebes in Egypt, dating about 3000 R.C., shows masons holding a stretched cord, preparing to draw a line. But the earliest pictorial record of a skirrett as we know it was painted by a Flemish painter, David Teniers, in the middle of the 17th century.

No reference to the word skirrett is apparent until after the formation of the United Grand Lodge in England in 1813, and probably not known until 1825 and then only in a masonic sense, not as a word in literary or general usage. The word skirrett does not appear to have a profound background, and is thought to have been derived from an inherent characteristic of the implement itself. The familiar word skewer might have some alliance with skirrett. An old meaning of skewer is a spindle fixed to a cloth-spinners creel, which had a rotating bobbin from which the yarn unwound. There is also a Scottish word, Skirr, meaning to scurry or to rush, which describes what happens when the yarn runs out quickly. Skirry was an 18th century slang word meaning to run quickly, and the word used to describe the noise the line made as it came off the reel very fast was skirl; so maybe we can reasonably connect skirr, scurry, skirry and skirl to the word skirrett, and I don't think we would be cheating too much.

Having explained it's uses as a working tool, it is interesting to learn that in other masonic jurisdictions, additional uses of the tool are explained, some say: the line is Drawn, Chalked and Plucked No doubt you have seen a tradesman rub chalk on the line, hold it very taut, and with his little finger, pluck the cord, which leaves a straight line on the surface being marked. The ancient Greeks felt that this very chalk line produced a line more exact than rectitude itself, and to them, was symbolically the boundary of human life.

While explanations of the physical and historical facts of any of our working tools can be interesting, it is wise to remember that our masonic predecessors chose a very clever tool to pass on to the generation, who would follow them, for *is* it not true that without the line, the skirrett would have no great purpose. One end of the line must be sent out by the GAOTU, and the other firmly embedded by each one of us into the VOSL, before we can even hope to measure the length and form of our labours for, by the illumination provided by the great light, we are then able to set our compasses to the right scale, so as to mark our progress through the craft. Who would have connected such moral teachings with two sticks of wood and some string?

Submitted by Bro. J.W. Phillips of York Lodge No.156.

M. W. BRO. DANIEL SPRY

M.W. Bro. Daniel Spry was born in Burritts Rapids in the Township of Marleborough, Carleton County, on November 29, 1835. He was educated in the public schools of his home county and at the Model School, Toronto. Most of his working life was spent in civil service as post office inspector in the cities of Toronto, Barrie and London. In the military service he held the rank of ensign in the Tenth Royal Regiment and lieutenant in the Queen's Own Rifles. He also served in many civic capacities such as president of the Mechanics Institute, Barrie, director of the Toronto Home Building Association, President of the Ontario Literary Society and Chairman of the Barrie Public School Board. In religion he was an Episcopalian and had been a delegate to the synod of Toronto many times. He was twice married and had two sons and five daughters.

M.W.Bro. Daniel Spry was initiated in King Solomon's Lodge No.22 in Toronto. He was affiliated with Corinthian Lodge No.96, Barrie, Tuscan Lodge No.195, London and was associated with many other masonic bodies in the York and Scottish Rites. He was elected Grand Master in 1882 at the age of 47. Of the problems with which he was confronted during his term of office, three of the most serious were cases of infringement of jurisdiction, each of which but 'for his tact and good judgement could have had disastrous consequences. The first two were complaints against the Grand Lodge of Canada by the Grand Lodges of Michigan and Oregon and involved the initiation by lodges under the jurisdiction of the Grand Lodge of Canada of candidates residing in the jurisdiction of the aforementioned American Grand Lodges. Both of these cases were settled quickly and amicably in favour of the complainants. The third case involved the initiation of a candidate, who had been recently redirected by a lodge in Toronto, into a lodge in Montreal under the jurisdiction of the Grand Lodge of England. Being of the opinion that this was a clear invasion of territorial jurisdiction, M.W.Bro. Spry forwarded a request that the matter be brought before the Grand Master of the Grand Lodge of England. At first it was disposed of in a peremptory fashion, the Grand Lodge of England taking the position that invasion of jurisdiction was definitely not involved. The matter rested there until the Annual Communication of 1813, when the Grand Lodge of Canada, having the facts laid before them, endorsed the position taken by M.W.Bro.Spry. In order to avoid serious complications the matter was disposed of quietly and unofficially. M.W.Bro.Spry received an assurance that the matter would be properly considered by the Grand Lodge of England with a view to prevent a recurrence of the objectionable action in future.

During the second year of his term, M.W. Bro. Spry received numerous applications to be heled by persons who had become members of lodges on the registry of the illegal "Grand Lodge of Ontario". The Grand Master refused all such applications, pointing out that these persons were not members of the Masonic fraternity and could not be recognized by any competent Masonic authority. Several of these persons then applied by petition to regular warranted lodges and in one instance all the members of an illegal lodge applied and were initiated into a regular lodge. This action of the Grand Master eventually resulted in the breakup of the irregular "Grand Lodge of Ontario". Another insult of this action was the addition of the sub-title "in the Province of Ontario" to the title of the Grand Lodge of Canada in order to clear up any confusion as to the jurisdiction of the Grand Lodge. The Grand Master also dealt with the problem of non-uniformity in the ritual by recommending the appointment of a permanent committee to be consulted on all matters concerning the ritual.

Although he was afflicted with a severe illness during the second year of his term M.W. Bro. Spry accomplished a great deal as Grand Master. The report of the Board upon his address concluded with the following paragraph:
"During the period of his administration, the Craft, under the blessing of the G.A.O.T.U. prospered in a marvellous degree and much prosperity is due to the efficient and zealous manner in which the M.W. the Grand Master has wielded the authority vested in him."

M.W.Bro. Daniel Spry passed to the Grand Lodge Above on August 12, 1897, at the age of 62.

Extracted from A History of The Spry Lodge A.F.& A.M. No. 406, 1884-1984.

ROBERT BURNS

Scottish people in any part of the world celebrate the birthday of Scotland's most revered poet in January of each year. Robert Burns was born Robert Burness in a clay cottage near the bridge of noon in Ayrshire on January 25, 1759. His father, William Burness, came from the north of Scotland to become a gardener and nurseryman at Doonside. Robert's parents later moved to a farm called Mount Oliphant and Robert helped with the farm until he was nineteen, when the family

settled on another farm at Lochlea in the Parish of Tarbolton. Robert spent some time learning the elements of surveying and mensuration.

His work on the farm made him conscious of nature and the changing seasons and this is reflected in some of his poems such as "Ode to a Mouse" and "Ode to a Mountain Daisy". His enjoyment of the companionship of friends and his ability to quickly produce a verse made him a welcome guest.

He joined the Lodge of St. David at Tarbolton on July 4, 1781, and he became a Master Mason in October, 1781. His father died in 1784 in poverty and with a pending law suit regarding the terms of his lease of a farm at Mossgiel in the Parish of Mauchline. At this time Robert was involved in liaisons with several young ladies one of whom he married and later divorced.

His first book of poems was published in 1786 due to the kindness of many masons who donated the necessary funds to pay the printing costs. As a result of this hook his fame as a poet spread far and wide. He enriched the Craft by his poems and many of his later works bear references to masonry. He remained a working man and never assumed to be more. It is remarkable that from the extreme poverty of his life as a farmer he produced some of Scotland's finest verse.

He lived in Edinburgh for some years, and in April, 1788, Burns acknowledged Jean Armour as his wife and took her to live with him in Dumfries, where he had obtained employment as an Excise Officer. Burns died at Dumfries on July 21, 1796 and was buried in St. Michael's Churchyard. In 1815, however, he was re-interred in the Mausoleum in Dumfries.

The Editor

A CHAPLAIN IN LIVERPOOL

On December 22nd, 1754, the Rev. Goronwy Owen, an Anglesey man justly famous for his Welsh poem on "The Great Day of Judgment", wrote from Walton, near Liverpool, to his friend William Morris, antiquary and brother of Lewis Morris, another Welsh poet and antiquary, as follows:

“We are here (as to nation) Welsh, English, Irish, Scots and Hanks, and (as to religion) Protestants and Papists, and (as to politicks) high and low fliers, but all

Georgites (within doors at least) and yet, so far are we from national reflections, that the only appellation (sic) is brother, and, as I have the honor to be Chaplain, I can assure you our form of prayer (which is in English, as being the common language) is such that no Christian would refuse to join in, of what persuasion soever he should be. And as to politicks, our whole contention consists in this, viz. who shall be the best man, the best subject and the best Mason---“.

This is a very early mention of a Chaplain to a Lodge; the first Grand Chaplain was not appointed until 1775. It also provides evidence that this Lodge was Christian in 1754, in spite of the liberty to admit Deists given by the Constitutions of 1723 and 1738. The only Lodge recorded by Lane as meeting in or near Liverpool at this time was the "Moderns" Lodge which met at the St. George and Dragon, Tithebarn Street, Liverpool.

Goronwy Owen (1723-1769), an alumnus of Friar's School, Bangor, was enrolled as a member of the University of Oxford in 1742, but seems only to have resided for a few days. After acting as schoolmaster in Pwllheli and Denbigh, he was ordained deacon in 1746 and acted as curate in his native parish. Subsequently he was curate at Uppington, Salop, and master of Donnington School. Thence in 1753, he moved to Walton, and in 1755 to London, hoping in vain for an ecclesiastical appointment there, but getting one as curate at Northolt, Middlesex. With the help of his vicar, he was appointed in 1758 to the school attached to William and Mary College in Virginia, and he may have occupied the chair of Latin in the college itself. He resigned to take the living; of St. Andrew's, Brunswick County, Virginia, where, no doubt still yearning for Wales and especially Anglesey, he died in 1769.

Part of an article published in A.O.C. Vol. 77, 1964 entitled "A Chaplain in a Lodge in Liverpool in 1754".

THE GAME OF LIFE

We often read in the newspapers that certain sports groups have held a meeting to consider changes in their rules and sometimes these deliberations are carried into action. The idea is to make the sport faster, more exciting for the spectator and, at the same time, protect the players from injury. In all sports there are those who watch and those who take part. There are professionals and amateurs; the former engage in the sport constantly, the amateur plays on occasion,

but the vast majority of people are spectators.

But there is a much larger game in which we are all participants; there are no spectators. It is a game in which most of us are amateurs. This is the Game of Life, in which the referee is Time. No doubt we are all amateurs, but is it possible that masons could be termed professionals in this game. It is a masonic duty to teach others and to assist in the moral growth of our fellow men. Although the proposed change in the rules may be slight, the philosophy of the game changes and with greater rule changes come changes in the execution of the game itself. As the rules change, so does the game. It could become better, it could become worse. And thus, it is a mason's task to ensure that the rules do not undergo radical change in the very important Game of Life, otherwise the quality of that life may be in danger.

What is it that masons are protecting and attempting to teach? Perhaps a list of our ideas would begin with tolerance and mutual respect: a granting to others the right to form their own views and opinions, a mutual respect for each other's rights, regard for their welfare and regret in time of misfortune. Let us act so that people can say, "When I met him I was looking down, when I left him I was looking up"; equality: membership is drawn from every rank and occupation. We become equal before the altar of Freemasonry. However, we are all different and often we are not aware in what respect, to what degree, or why we are different. Perhaps we should consider one fundamental question: "What would masonry be like if all masons were like me?": self-respect: a means of assessing our own worth as an individual and not allowing others to demean the human spirit; brotherhood: this reinforces self-respect for, if we wish to be respected, we must show that same courtesy to others, and encourage goodwill and friendship; friendship: an extension of brotherly love, a means of enjoying mutual silences without embarrassment. Life cannot be lived in an impersonal way. The poet, John Donne, said simply, "No man is an island". To live and work successfully with people, one must possess four virtues: sincerity, courtesy, friendliness and consistency.

What are all these values when united? Are they not encompassed by the Golden Rule? In one masonic ceremony there is a charge to the candidate in which, among other things, a suggestion is made in regard to a mason's dealings with his fellowmen "by doing to him as in similar cases you would wish he should do unto you". This Golden Rule you have all heard many times in the phrase, "Do unto others as you would have them do unto you". Does this rule sum up the objects of freemasonry? If it does, then there is no doubt that we can practice outside the lodge those great lessons which we have learnt within it. We are teachers by

example. The regularity of our behaviour will afford the best example for the conduct of others.

The origin of the Golden Rule has been attributed to Confucius who, when asked to give in one word the principle for the conduct of life, replied "reciprocity" .Do not do to others what you don't want them to do to you. In today's world this is reversed to express the positive attitude, "Do unto others as you would wish them to do unto you".

The Golden Rule does not preclude the idea that a mason looks after himself and his own interests. Do not neglect the spiritual temple that is within you. The ideas and feelings we allow to enter our minds and hearts constitute the material for our daily words and actions, which determine the nature of our own character. So that, when the referee informs us it is time to leave the game, we can present a good account of ourselves.

The greatest challenge facing us today is for masons, no matter where they are, to influence all with whom they come in contact, to strive for the brotherhood of man under the Fatherhood of God, by basing our lives on the teachings contained in the three great emblematic lights in masonry. In these changing times, let us guard the rule book and maintain the quality in the Game of Life.

The Editor

HIRAM, KING OF TYRE

Hiram, King of Tyre, was the Son of Abibal, and the contemporary of both David and Solomon. In the beginning of David's reign, he sent messengers to him, and Hiram supplied the Israelitish King with "cedar-trees, and carpenters, and Masons, and they built David a house". Nearly 40 years afterward when Solomon ascended the throne and began preparation to build the Temple, he sent to the old friend of his father for the same kind of assistance. The King of Tyre gave a favourable response, and sent workmen and materials to Jerusalem by the aid of which Solomon was enabled to carryout his great design. The answer of Hiram to the application of Solomon is given in the Kings I, verses 8 and 9: "I will do all thy desire concerning timber of cedar and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in

floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire in Riving food for my household".

After Solomon had finished his work, he presented the King of Tyre with 20 towns in Galilee; but when Hiram viewed these places, he was so dissatisfied with their appearance that he called them the "Land of Cabal", which signifies barren or desolate, saying reproachfully to Solomon "Are these, my brother, the towns which you have given me?" The connection of the King of Tyre with King Solomon in the construction of the Temple has given him a great importance in the legendary history of Freemasonry. The tradition is that King Hiram had been Grand Master of all Freemasons; but when the Temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about wisdom and art; and finding that the G.A.O.T.U. inspired Solomon above all men, Hiram very readily yielded the pre-eminence to Solomon.

It is said that in the symbolic supports of Freemasonry he represented the pillar of strength, because by his power and wealth he assisted the great undertaking to construct the Temple. He is reported also to have visited Jerusalem several times for the purpose of consultation with Solomon and his architect on the symbolism of the word, and to have been present at the time of the death of the latter.

Hiram reigned over the Tyrians for 34 years. He permitted Solomon's ships to participate in the profitable trade of the Mediterranean Sea, and Jewish sailors, under the instructions of Tyrian mariners, were taught how to bring from India the gold to enrich their people and beautify the temple of their King. There is a tomb near Tyre which has been pointed out as the tomb of Hiram, King of Tyre.

Author Unknown

SUBSCRIBER COMMENT

One of the subscribers to the Newsletter has called your Editor to task for perpetrating an error in the article "Ceremony of Installation", and allowing a similar one to slip through the proof reading in an earlier article. R. W. Bro. C.F.Grimwood writes: "From the time Bro. Klotz entered Canada from Denmark, by way of New York in 1837 until his death in 1892, except for about two months in a tiny village near Seaforth his home was in Preston. Not only was he a resident of Preston but, in his day, was one of its most prominent citizens. The following is only a partial list of his many activities in the community. It does not include anything of his very extensive work in the area of education.

1839 -Built the Klotz Hotel in the centre of the town and operated it for the next 40 years.

1844 -First Secretary of the newly organized Preston Volunteer Fire Department.

1846 -Appointed a Notary Public.

1848 -Named a commissioner for the taking of affidavits.

1849 -Named Clerk of the Division Court.

1853 -Appointed a Justice of the Peace.

1873- First W.M. of Preston Lodge No.297.

1878-First President of Preston Horticultural Society.

M.W.Bro. Otto Klotz's body lies in the family plot in Preston Cemetery. I have only one point to make: Bro. Otto Klotz was a citizen of Preston, one of our finest. He was not from either Galt or Hespeler".

Your Editor apologies for such a blunder and thanks R. W. Bro. C.F. Grimwood for drawing it to his attention.

QUESTIONS AND ANSWERS

Question 1: What is the peculiar characteristic of the colour Blue in Craft lodges?

Answer: The question seems to imply a quest for the symbolism of the two shades of Blue used in our (English) Craft regalia, and I answer in that vein. The M.M. apron in use today, was first prescribed in the Book of Constitution, 1815, by the new United Grand Lodge. It was then 'plain white lambskin...with sky-blue lining and an edging 1 1/2 inches deep,' virtually identical with today's apron which is officially described as with 'light blue lining and an edging not more than 2 inches in width...' Before that time there seems to have been total freedom of choice, both as to the colour of lining or edging, and of the various decorations, printed, painted, or embroidered with which they were frequently adorned.

On 24 June, 1727, the Grand Lodge prescribed that Masters and Wardens of private lodges should 'wear the Jewells of Masonry hanging to a White Ribbon'; there was no mention of aprons, which were presumably of white skin. On 17 March 1731, Grand Officers were ordered to wear 'blue Silk Ribbons' (i.e. Collars) and 'Aprons lined with blue Silk'. A note in the Rawlinson Ms. c.136, dated 1734, makes the earliest mention of 'Garter Blue Silk' for the Grand Masters' Aprons and from this time onwards Grand Officers' Collars and Aprons are always linked with Garter Blue just as they are today.

It is important to observe, however, that until 1745 at least, the blue Robes of the Garter Knights were of 'a light sky-blue' and there is useful confirmatory evidence that this was the original shade of Grand Officers' regalia, sky-blue! In 1745, the light sky-blue was altered by King George II to the present rich Garter blue, to distinguish his Garter Knights from those who received that honour from the pretender. Our present use of the 'garter blue' so prescribed in the modern Constitutions dates back to c. 1745. Finally it must be emphasized, that in all the scanty evidence on the choice of colours of English regalia, there is never any hint 'that the colours of Freemasonry were selected with a view to symbolism'.

Ed. note: Also see Section 389 of the Book of Constitution, in which the colour of the M.M. apron is given as 'sky-blue'.

Question 2: Why are the Deacons' Jewels Doves and not Mercury as Messengers?

Answer: The reason is that Grand Lodge decided to standardize equipment and regalia etc. in the 1815 Book of Constitutions and shows doves as being more appropriate for the duties of the deacons. Despite this many old lodges still use Mercury Jewels on the Deacons' Wands .

Question 3: In the initiation ceremony the candidate is told 'it is customary at the erection of all stately and superb edifices to lay the first or foundation stone at the N.E. corner of the building'. Is there any symbolic reason for this?

Answer: I do not know of any symbolical reason for it and I am firmly convinced that the N.E. corner was chosen for purely practical reasons. There is a record of the laying of the first corner stone of Crowland Abbey, Lincolnshire in 1114 “on the Eastern side facing the North”. (A.O.C. 73). Further, a note from a master builder was published in A.O.C. 75 page 241 in which he explained that for practical reasons, i.e. the position of the sun at sunrise the North East corner is the most suitable.

The above questions were put to and answered by the late W. Bro. H. Carr, of Quatuor Coronati Lodge No. 2076 E.R.

BOOK REVIEWS

A TREASURY OF MASONIC THOUGHT

By Carl Click.

Some of the world's literary giants have been Freemasons: Burns, Goethe, Kipling, Schiller, Sir Walter Scott, Tolstoy. And some of those who are remembered as Masonic writers and capable wordsmiths include: Claudy, Joseph Fort Newton, Haywood, Rob Morris, Pike. And there are yet other authors who never joined the Craft, but who from time to time Rave utterance to ideas which are applicable to it. Here are nearly four hundred inspirational gems in prose and verse, selected from all these categories of authors, and also from lesser known writers.

They are arranged in various chapters, under such headings as "The Builders", "Wisdom, Strength, and Beauty", "The Brotherhood of Man", "blessed immortality" .A pleasant hook to browse in, and helpful for finding an appropriate quotation to use in a toast, a response or an address.

The above review was prepared R.W. Bro. W.E. McLeod.

THE MASTER'S BOOK

by C.H.Claudy.

Can a book written in 1935 have any possible value to us today? It certainly can, if it is as timeless and practical as this little manual by Carl H. Claudy, Past Grand Master of the District of Columbia. It has gone through 26 printings, and is in constant demand. No wonder. It explains very clearly all aspects of the office of W.M., and suggests many unusual programmes that will make the lodge more exciting for its members. It will prepare the new incumbent to cope with every new situation. With The Master's Book in his pocket, a Warden can plan his year in the East with confidence.

The above review was prepared R.W. Bro. C.E.B. LeGresley.

JOHN WALDEN MEYERS: LOYALIST SPY

by Mary Beacock Fryer.

Dundurn Press, Toronto, 1983.

This is the story of a loyalist that dispels the idea that all loyalists were men of wealth and position. The loyalist was a frontiersman, a pioneer, who was just as likely to resort to force to settle a disagreement as calm discussion. Meyers was born in Albany County, New York State and joined the British cause against the rebels. The main story involves his activities as a courier for the British in the period 1777 to 1788, when he settled on the Bay of Quinte in what was known as Meyers Creek, but which later was changed to Belleville. The period of 1788 to 1821 is skimmed over very briefly and there is only one reference to Masonry: "...and he still enjoyed going to the Free-masons Lodge in the village, where he had been the first Grand Master" .The rank given to John Meyers by the writer seems incorrect, but at least Masonry was mentioned in a favourable way. An

interesting account of the life of the early settlers and their struggle to carve a place for themselves in a new land.

The Editor

FREEMASONS' HALL: THE HOME AND HERITAGE OF THE CRAFT

by R.W.Bro. Sir James Stubbs and W.Bro. T.O. Haunch

obtainable from Freemasons' Hall, Great Queen Street, London.

In a concise and readable manner the history of the three Freemasons' Halls is recounted. The first hall was built at 61 Great Queen street and dedicated by the Grand Master in 1776. Throughout the next century alterations and expansions were made to the building, such that by 1864 a comprehensive rebuilding was required and completed by 1869. But this, too, proved inadequate as the years passed. "It was therefore decided to pull down and start again, financing the project on a voluntary basis with an appeal for funds for the erection of a completely new building", which, it was decided, would remain on Great Queen St. The result, which is the present hall, was dedicated in 1933. A very useful guide to these changes is the composite block plan on page 15 which was prepared by W.Bro. Haunch in 1969. The reader is taken on a walking tour of the present hall. Appropriately placed in this tour may be found excellent photographs of some of the contents of the rooms. These photos, of a truly 'living colour' quality, include paintings, views of the rooms and corridors, old jewels, silverware, porcelain and Much more. Having visited and toured Freemasons' Hall in the summer of 1980 and again in 1984, I found this slim volume to be a valuable souvenir. But it also qualifies as a high quality addition to the library of any mason who is interested in the history of the Craft, particularly in England.

The above review was prepared by W. Bro. B. Rountree of Mystery Lodge No.174, Thompson, Manitoba, and of Dominion Lodge No. 598.