

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

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

SPRING 1988

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The factual accuracy of an article is the contributor's responsibility. The opinions expressed by the authors do not necessarily reflect those of the Grand Lodge, A.F. & A.M. of Canada, in the Province of Ontario, nor of the Committee on Masonic Education.

Size of Articles: Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages run 300- 325 words per page, so a maximum of about 1200 -1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between, longer articles of special merit could be printed in sections over several issues.

Credits: Where possible, please include credit for your information source or research sources. Because of the nature of The Newsletter and its sources of material (volunteer contributors). there has never been an effort made to seek

permission to reprint. There has always been a credit mention for a source when it has been known and also for the contributor's name and Lodge.

If any of the material in The Newsletter is reprinted, we ask that the acknowledged credits be included as well as a mention of The Newsletter issue. Use of information from The Newsletter publications should be encouraged. We would appreciate receiving a copy of any publication in which the material from The Newsletter appears.

An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors, or subscribers have access to historical information about their District or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders.

Careful research of material made available should provide some interesting information for Newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges, and Districts- to the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

You Have Been Asking: How to tell when your subscription expires. There is a way for you to identify your subscription expiry date by looking at your computer produced mailing label on the envelope that brings your Newsletter. The computer presently in use can record and print a telephone number on our labels, but not an expiry date! The use of the ability to print the telephone number is being fudged a bit to identify expiry dates. That means that if your label shows a line under your address -TEL: (710) it tells you that your expiry date is 1987 -10th month (Oct.). If the label reads TEL: (802) it indicates an expiry date of FEB /88. Our printer maintains on a computer, the complete subscriber name and address list, and also generates and applies the mailing labels for each issue. The renewal notices are included in each envelope when the label indicates that the expiry date is coming up soon. A special volunteer crew of Masons from London under the guidance of V.W. Bro. Lee Welch handles the stuffing of almost 1,000 envelopes and they make sure that The Newsletters get to the post office and on their way to you. If you miss an issue, or change your address, drop a line as soon as possible so we can keep all our records in good order.

Masonic Education -Newsletter
c/o Robert A. Barnett
P.O. Box 4217
London, Ontario NSW SJ1

EDITORIAL COMMENT

Our Grand Lodge has many continuing programs and projects of great value. One of these is the Correspondence Course. In this issue, R. W. Bro. James A. Hughes, Chairman of the Committee on Masonic Education has listed the names of Brethren who have been received into 'The College of Freemasonry'. They have successfully completed all four sections of the Correspondence Course and deserve our hearty congratulations.

Our Grand Lodge continues to respond to the need for printed materials that clarify 'official' and suitable responses to many questions about Masonry. These have been professionally written and designed for wide use and distribution in our jurisdiction. The two latest (1988) efforts are reproduced in this issue for your information and our congratulations go to V.W. Bro. Norm Buckingham, Chairman, Committee on Public Information, for his continuing work to produce these materials.

There have been inquiries from new subscribers requesting back issues of hardbound editions and also some of the single issues that are 'sold out'. If any subscribers know of copies that may be available, please forward particulars to the Editor's attention.

A display of Newsletter single issues and hardbound editions for sale is planned for Grand Lodge and all subscribers are invited to visit the '*booth*'. Your comments are welcome. Bring a friend to the display and introduce him to the Newsletter.

Wishing you success and continuing interest in your 'Daily Advancements'.
R.A. (Bob) Barnett

SPEECHCRAFT & RESEARCH COURSE MARCH-1988

A small, but enthusiastic group from Toronto District 1, took part in a Speechcraft and Research Course under the direction of Wor. Bro. Richard Slee, a Past Master of Anthony Sayer Lodge, No.640.

This eight week course, designed to develop leadership skills, is part of the Toastmasters International Success Leadership Series. Wor. Bro. Slee is a Past President of the Queen's Park Toastmasters Club and a Past Area Governor of Downtown Toronto Toastmasters Club.

I had the pleasure of attending the first and last sessions and I could quickly sense the enthusiasm, excitement and obvious accomplishment among the members of the group. On behalf of the Committee on Masonic Education, I want to congratulate the following Brethren who took part:

W. Bro. Ian MacDonald
W. Bro. Gord Spenser
Bro. Ben Bassett
Bro. Maurice Beaubien
Bro. Jack Leitch
Bro. Ray Robertson

R.W. Bro. James A. Hughes, Chm.
Committee on Masonic Education

NOTE: The Toastmasters Courses are available in many municipalities and are worth the effort for anyone who can take advantage of them.

*****NOTICE*****

BRETHREN: The Committee on Masonic Education is still offering their challenging **Correspondence Course** throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find more out about the Craft is there -all we have done is to separate the four

programs so that **YOU** may now choose in which order you wish to complete them. You may choose to complete only one -or you may choose to complete two of the four offered -or all four -you may take as many, or as few, of the programs as you wish and in the order you wish.

Upon the completion of each program a certificate will be awarded, but to become a member of THE COLLEGE OF FREEMASONRY, you still must complete all four programs.

The cost for each program is \$20.00 payable in advance to:

Frank J. Bruce, In Trust,
1864 Brookshire Square,
Pickering, Ontario L1V 4L7

Brethren, a real opportunity -don't miss it - broaden your masonic knowledge -
EDUCATION IS THE KEY TO YOUR MASONIC FUTURE.

A supply of the new Application Forms Is being forwarded to your District Education Chairman. Be sure and contact him. Good Luck!

CORRESPONDENCE COURSE GRADUATES: !! **CONGRATULATIONS!!!**

The following sixty-five Brethren have successfully completed *all four programs* of the Correspondence Course and have been received into The College of Freemasonry. The next time you see any of these Brethren, be sure to offer your congratulations. For information regarding the course and how to register, contact your District Education Chairman.

James A. Hughes, Chairman
Committee on Masonic Education

NAME LODGE & DISTRICT

- Albrecht, Emil Rideau 595, Ottawa 2
- Allison, George D. Dalhousie 52, Ottawa 2
- Andrews, Charles St. Andrews 661, Niagara A
- Benedict, Eric T. Nickel 427, Sudbury-Manitoulin
- Birdsall, George St. George 15, Niagara A

- Birnie, Allan J. Acacia 430, Toronto 4
- Bogie, Dennis Burlington 165, Hamilton A
- * Bowman, Grant Russell 479, Ottawa 1
- * Bullock, Ralph W. St. John's 21A, Eastern
- * Burt, George Union 118, Toronto 7
- * Campbell, Stuart Acacia 561, Ottawa 1
- * Carter, Reginald G. Anthony Sayer 640, Toronto 1
- * Castle, John Corinthian 101, Peterborough
- * Colwell, Chesley, G. NickeI427, Sudbury-Manitoulin
- * Cumin, John E. Corinthian 101, Peterborough
- Dowe, Francis S. Centennial 684, London East
- Durke, Robert A. St. Clair 577, Toronto 5
- Easton, Ronald A. Pembroke 128, Ottawa 2
- Edgar, Henry St. John's 40, Hamilton A
- * Evans, James Confederation 720, Toronto 3
- * Frohmader, Peter W. Garden 641, Windsor
- * Gilpin, Glen Nitetis 444, Georgian
- * Golding, Alan Royal Arthur 523, Peterborough
- * Gorrill, Roy Harding 477, Toronto 7
- * Grimbleby, Bruce M. John Ross Robertson 545, Toronto 4
- *Grimwood, Charles Preston 297, Waterloo
- Guymer, Wilfred North Star 322, Grey
- *Harper, Earl Oxford 76, Wilson
- *Hiley, John Norfolk 10, Wilson
- *Holbrook J. Glen, Universe 705 Toronto 4
- *Huffman, A. Clare, Scotland 193 Brant
- *Hutt, A. Rae, Twin Lakes 718, Georgian
- *Jobson, Raynor J., McColl 386, St. Thomas
- *Kendall, George Ronald, Ionic 716, London East
- *Kinach, Nicholas W., Corinthian 502, Niagara A
- *Kirkpatrick, Robert J. Defenders 590, Ottawa 2
- *Koyle, Donald R. St. George's 42, London West
- Lee, Albert Melita 605, Toronto 2
- *Lines, Arthur Golden Rule 126, Peterborough
- Lockwood, Russell J. Forest 162, North Huron
- *McDonald, Ross Consecon 50, Prince Edward
- *Millar, F. Bryon Spruce Falls 648, Temiskaming

- *Munro-Cape, John Richmond 23, Toronto 5
- *Payette, John R. Seymour 277, Niagara A
- *Pearson, Norman St. John's 209a, London West
- *Pocock, Stephen Acacia 580, London West
- Popham, Jack Ashlar 701, Wilson
- *Prince, Albert J. Maple Leaf 103, Niagara A
- *Reynolds, Harry W. Brant 329, Brant
- *Robinson, Desmond J. Pembroke 128, Ottawa 2
- *Rowley, Donald R. Tuscan 541, Toronto 7
- *Saxton, Arthur Minden 253, Frontenac
- Singh, Aditya Riverdale 494, Toronto 4
- Smith, Frank H. North Gate 591, Toronto 6
- Smith, John Rising Sun 129, Toronto 6
- Smith, Norman Havelock 435, Peterborough
- Stannard, Stannard Ozias 508, Brant
- Steer, John Onondaga 519, Brant
- *Tebbut, Harry Hullett 568, North Huron
- *Warren, Howard F. Harmony 370, St. Lawrence
- *Warnica, Richard J. Alderworth 235, Bruce
- Whitten, David W. Golden Star 484, Western
- *Wilson, John A. Victoria 56, Sarnia
- *Woolven, Douglas Corinthian 330, London West
- Wright, Robert W. Victoria 56, Sarnia

* Subscribers to The Newsletter

LOCAL ADVERTISING PROGRAM

An increasing number of active lodges have requested assistance in making Masonry more visible within their communities and in dispelling myths about Masonry that exist in the minds of the public.

In response to these requests, we are supplying an advertisement for placement in your local papers.

The heading '**SETTING THE RECORD STRAIGHT**' is followed by four questions and our responses to them. These questions are those that our research

indicates to be the most bothersome ones in the minds of non masons.

The objectives of the ad are to reassure our members and their families, to acquaint the public with the facts, and to invite prospective applicants to enquire further. Responses received at Grand Lodge office will be answered and a local lodge will be advised.

We invite you to use this ad now. Talk to your local editor or his advertising manager about costs and suitable location in the paper. You may find you are entitled to special consideration.

Consider running it more than once. Effectiveness more than doubles with the second appearance of this type of advertisement. Be sure to put a copy of your ad on the notice board!

For economy and impact, share your efforts with other lodges in the area. Any number of lodge identifications can be added at the bottom. If no local identification is to be added, make sure the line 'This message courtesy of:' is removed.

Cost Sharing by Grand Lodge

Each placement of this ad during April through September, 1988 will qualify for Grand Lodge support. Reimbursement of one-half the space costs, or \$50, whichever is the lesser, may be claimed for each time you run the ad, with a limit of three claims. When two or more lodges sponsor the same insertion, one lodge only is to make the claim. Claims are to be accompanied by the newspaper invoice and the full page carrying the ad. Claims should be sent to the Grand Lodge office within a month of the ad appearing if possible, and all claims are to be received by November 30, 1988.

We are looking forward to your participation in the advertising program. Its usage will influence further action along these lines.

V.W. Bro. Norman Buckingham, Chm.
Committee on Public Information and Communications

LODGE MANNERS

One of the marks of a prosperous Lodge, one of the unmistakable signs that the Lodge lights are trimmed and burning, is the Lodge 'MANNERS'. A dignified respect should be shown the presiding officer, his assistants and all who pass the tyler's station, and in turn it will be shown you. Nothing destroys that peculiar indescribable charm so entrancing about Lodge ceremonials as the want of proper decorum. In those Lodges where free and easy manners have crept in, let them try the practice of dignified Lodge etiquette and its beneficial effects on the interest in Lodge meetings. Its influence will be found elevating and beneficial both to the individual and the general welfare of the Lodge.

FREEMASONRY

Setting the Record Straight


Is Freemasonry A Secret Organization?
Absolutely not. Where and when Masons meet is public knowledge, as are their objectives and activities. The only "secrets" are the ways in which Masons recognize each other.

Is Freemasonry Some Sort of Religion?
It is not a religion and the subject is never discussed at Masonic meetings. A Mason must have a belief in a Supreme Being, but his particular faith or creed is a personal and private matter.

Are Masons Obligated to Help Each Other in Business?
No, Freemasonry is not organized for member profit, career enhancement or political advantage. Its purpose is to teach morality, encourage charity and practice worldwide brotherly love.

Do Masons Ever Discuss the Order with Nonmasons?
Yes, Masons welcome opportunities to talk about Masonry. As a policy, they do not solicit new members but are always ready to respond to those interested in becoming a member.

If you have other questions or would like to know more, talk to a Mason. Or write to our Grand Lodge Office on King Street West in Hamilton for a pamphlet outlining our activities, objectives and history. The mailing address is:

 The Grand Lodge A.F. & A.M. of Canada
in the Province of Ontario
Box 217, Postal Station 'A'
Hamilton, Ontario L8N 3C9

This message courtesy of:

LOCAL LODGE
(This area for local lodge information)

'From 1909 The Canadian Craftsman'. Reprinted in the summons of Oxford Lodge
76, G.R.C.

A GUIDELINE ON DISCUSSING MEMBERSHIP IN MASONRY

THE QUESTION OF SOLICITATION

The matter of asking others to join Masonry, usually referred to as solicitation, is a perplexing problem to many of our members and deserves clarification

We do not have a written policy that prohibits solicitation but we do have a tradition that discourages direct recruitment. This tradition has become an unwritten rule, probably unique to our Order. It certainly sets us apart from most clubs, societies and similar organizations.

This tradition has stood the test of time for well over two hundred years and there are good reasons for its continued validity. An applicant who has not passed the ballot and who feels that he had been urged to apply, will likely be angry at the person who talked him into it and at Masonry in general. The tradition allows an applicant to sign his application, and later respond to the question on improper solicitation without hesitancy or doubt.

Our tradition of non-solicitation should not be interpreted as a prohibition to discussing Masonry with others. We should feel free to do so and particularly with someone who has expressed an interest in our Order. Neither should we be hesitant about arousing the interest of someone considered to be a potential suitable applicant.

A Mason need not remain silent if a nonmember expresses an interest in Masonry or inquiries about the nature or objectives of the Order, its history, philosophy or its activities. He may explain the qualifications required, or the application procedure, should the situation warrant. If there is an interest in joining, it should be explained that no invitations are extended by Masonry but assistance is readily available. The first step might be to provide the pamphlet *'What is Freemasonry?'*

Neither does the rule of non-solicitation prevent us from initiating a proper discussion on Masonry with someone considered to be a suitable candidate. There is no objection to determining his attitude or interest in such a manner that we do not solicit his membership. As with the nonmember who has volunteered an interest in joining, we may later remind him, but only once, of an apparent interest. He should then be left to make his own decision or to reopen the discussion.

In each situation, circumstances and the relationship with the potential candidate can dictate what might be taken as persuasion. At all times, however, we must remember that the future prospects are much brighter for all concerned when the candidate can say with sincerity that he comes of his own free will.

The above was published by the Grand Lodge A.F. & A.M. of Canada, in the Province of Ontario, 1988.

Editor's Note: This is available in pamphlet form. Your Lodge Secretary should have a supply or can request some.

THE BACK PAGE

The following is taken from Fidelity Highlights summons, Lodge of Fidelity 231, G.R.C.

Editor: V.W. Bro. James A. Ham.

The legacy bequeathed by Freemasonry to the world has been and will continue to be a rich one. Its survival through its long period of history is due to the ever-lasting principles which run through all its operations.

Newton, in his book 'The Men's House', has a chapter on Practical Brotherhood. In it there are three headings; 1) Individual Brotherhood, 2) Organized Brotherhood, and 3) Applied Brotherhood.

In the section on Organized Brotherhood there is a paragraph which states; Masonry is organized patriotism. Neither a political party nor a religious sect, it nevertheless stands for just laws and the spirit of loyalty and co-operation without which the State cannot be stable and effective. Patriotism is the translation of private faith and individual righteousness into terms of public virtue and social service. Nothing less than this is worthy of the name. The crying need of today is to extend the spirit and principles of Masonry to the whole life and transactions of Masons. The failure to do this accounts for the deficit between private morality and public morality.

Freemasonry's greatest asset is in the type of member it is producing. What kind of a contribution is each one of us making of it? When a man makes his exit

of life, the question is often asked, 'What has he left?' Unfortunately this often suggests property and money mentioned in his legacy, rather than the influence he has left for the enrichment of mankind by his intellectual, moral and spiritual gifts. Brethren, let us pause awhile to consider the vital question, 'When we are gone, what will be the nature of our legacy to Freemasonry and to the world?'

The V.S.L. being so realistic makes this statement: 'We brought nothing into this world and we carry nothing out'. Arising from that truth, we can reasonably ask, 'What have we done in between the entry and exit?' All of us are endowed with talents - those singular gifts which one has. Each one of us is or has been making some contribution, be it insignificant or great. These impressions are of tremendous importance. They reveal our character. Creating an image is not only a challenge, but a romantic adventure that will surely supply dividends of satisfaction beyond our fondest expectations.

A man doesn't 'join' Masonry. It is an act of will, a deep desire to be more than an 'ordinary' man and be willing to undergo close scrutiny of character. The act of will - his own free will - is the indication that something within has responded to a desire to become a Mason. No one asked, suggested, begged or promised some kind of inducement.

Masonry doesn't compete with anything, anyone at any time. It lives. It speaks. It challenges us. A Mason is never a negative force in the community. He is a positive power. A Mason will always aspire for the highest and best in life. If he settles for anything less, he has lost the spark, the fire, the very motivation of a Master Craftsman.

Reprinted from 'The Tracing Board of Saskatchewan'.

CHALLENGE

By Right Worshipful Brother Alex M. Summers, P.D.D.G.M., Windsor District.

Brethren, as you are well aware, Freemasonry is being challenged, not only here but all over the world. Sometimes we wonder why, and that is because we do not understand that our own worst enemy is ourselves. There is nothing wrong with our Masonic philosophy. There is nothing wrong if we follow its precepts. In most cases when we read or hear criticism, we can easily see that someone has been misinformed. However, be that as it may, what can we do about it?

Let us look into ourselves, examine our goals and actions realistically and live our lives as Freemasonry expects us to. Let us accept the challenges. Let us examine the word 'Challenge', C-H-A-L-L-E-N-G-E, and see where it can help us.

Take the letter 'C' as in *Caring*. Is that not what we are taught in the Masonic philosophy? *Caring* for our relationship with our fellow man and God. It could also stand for *Caution* which could refer to any action or word that may tend to hurt anyone, or it could stand for *Charity* which needs no explanation.

Now let us take the letter 'H' and say it stands for *Honesty* and also *Hard Work*. We do not need to have a hasty response to the sometimes weird and groundless statements against our Craft, but, if we just do our job and work at our public positions with honesty, our reputation as Masons will certainly stand up to any criticism.

Take the letter 'A', say it stands *for Achieve*. It means to finish, accomplish or perform successfully. This can be applied to any of the ways that a Lodge can be operated, particularly if we will assist the officers, follow the teachings of Masonry and more especially welcome new members and make them acquainted with our philosophy.

Take the first 'L', it could stand for *Listen*, and the second 'L' *for Loam*. Listen carefully for the hidden meanings of our ritual, learn how to live by its precepts and Masonry will be doing what it was meant to do, that is to make the world a better place for all to live in, and if we look for the meaningful lessons, we can learn the true meaning of Masonry.

Take the letter 'E' and make it stand for Education. In one of the lectures that I found or heard, it said; *'that Education is the one sure way to defeat Fanaticism and Persecution'*. Let us start by educating the world about the many charitable research programs that we support. There is much more we can do to educate those who are not Masons, but we must not forget those who are.

And then there is the letter 'N', let us say it stands for *New Ideas*. Although our ritual needs no changes, we should be open to new ideas, new ways of distributing the grand principles of our order. These principles, Brotherly Love, Relief and Truth, deserve to be made more accessible to everyone.

The letter 'G' should stand for God to whom we must submit and whom we ought humbly to adore. It could also stand for Goals, and that, should be one of the primary points that we should develop. Our goal is to make good men better, and if we set a good example, it certainly can be done.

Finally, the letter 'E', let us say it stands for *Excellence*. Our ritual and philosophy, as we all agree, is excellent, though sometimes it is difficult to realize some of the real meanings and lessons it contains. However, there is no mistaking the easy lessons as given to us by the Square, the Compasses, and the Volume of the Sacred Law, and this brings us back to education.

Education is needed to remind us of our Masonic values, beliefs and morals, to teach us about the Craft and its beauties, and to provide the confidence that knowledge gives, so we can turn aside our detractors. I am sure you can think of other meanings that can be taken from the word Challenge, and add to the ones I have already given to you. But in answer to one of our biggest detractions, let us not be afraid to explain to the world at large, that we are *not* a Religion, but that Freemasonry reinforces our religious beliefs, and that our philosophy is learning how to be a friend to our fellow man, and that we are a universal brotherhood under the guidance of God, the Father of us all.

Yes, my brethren, we are being challenged. But we have the answers. If Masonry be true to its mission, and Masons true to their promises and obligations, we will grow, prosper and continue to do good as we move into the future.

Submitted by R.W. Bro. Alex M. Summers, P.D.D.G.M, Windsor District.

FREEMASONRY FROM CRAFT TO TOLERANCE

Freemasonry has again come under attack from those who do not like our Fraternity. This response by Bro. M.B.S. Higham, R.N., Grand Secretary of the United Grand Lodge of England talks about our Fraternity in a very straightforward and informative way. Written by Bro. Higham for a British reader, it has a clear message for us all.

It's sad to note that from the end of the Second World War until two years ago, individual members of the Craft progressed from what might have been a becoming reticence about their Masonic affairs to an almost obsessive silence. This attitude allowed Free- masonry's critics free rein. No answer was taken as an

admission that allegations were true, and Freemasonry's reputation suffered - to put it mildly. It is time the record was set straight, and I am happy to say that in the last two years we have begun to do something about it.

Now what is Freemasonry? It is for most of us a spare time activity but above all it is FUN. After joining for various reasons, we stay Freemasons because we enjoy it, and we really do, in spite of the heavy things I shall have to say in a moment about morality and so on. It demands that we put something into it, and get something back - not materially; mostly sheer enjoyment.

Some scholars claim that Freemasonry's antecedents run through the mediaeval guilds back to the builders of King Solomon's Temple. Certainly much of its basic mythology comes from the Old Testament, but it is impossible to prove definite links to times of enormous antiquity. It is, however, reasonable to see in modern Freemasonry many links, which may be direct, with the ancient craft of the free-stone mason.

These masons were skilled men who had learned their trade (or craft) in a long apprenticeship and assembled in Lodges to build castles or cathedrals and a variety of other buildings in stone. They guarded their trade secrets with prudent care, partly for the good reason, which will be recognized now, of protecting their jobs, and partly because they were proud of the standards of workmanship they could achieve and wanted to maintain them. To guard their trade secrets and the plans of their work they may well have had their own passwords and other means of recognition, and I expect they were, to unqualified strangers, a pretty exclusive bunch, intolerant of outsiders. They looked after their fellow craftsmen, and were bound to give a qualified journeyman a day's paid work or the means to reach a neighbouring Lodge which might offer him more lasting employments primitive form of charity. We might guess that as respectable craftsmen they tried to ensure that the members of the Lodge were law-abiding citizens, and they would generally have done what they could to avoid political trouble-as any sensible person did in mediaeval times. Religious strife until the Reformation would have been easy to avoid: one Church - no problem.

If modern Freemasonry's roots are indeed among the operatives, there was then a transitional stage in the 1600's when non-operative men were admitted to operative lodges as honorary members or as patrons, and then gradually took over the lodges, using the stonemason's customs and tools as a basis for teaching morality.

Lodges in nearly the modern form were working at the end of the 17th century, for in 1717 four London Lodges, whose origin is charmingly claimed as of 'time immemorial' and therefore must then have achieved at least some antiquity, formed the original Grand Lodge of England. The Grand Lodges of Ireland and Scotland followed in 1725 and 1735, and from these three Grand Lodges have sprung all the other Freemasonry which we accept as regular in the world.

Having dealt with history, we now turn to Freemasonry as it is. Modern Freemasonry has not changed much from its original non-operative form. There are some differences, which I shall mention, but the basic, essential qualifications for membership are unchanged. To be admitted and to remain a Freemason, a man must believe in the Supreme Being - a God (and to stifle Manichean questions the God must be a good one). To begin with in Masonic ritual this God was treated (if that is not too disrespectful a word) in Christian terms (although this did not prevent Jews from being Free-masons from very early times). In the English Craft in a process which started in the middle 1700's and ended in 1816, Christian references were removed from the ritual to enable men of different faiths to take part without compromising their own beliefs. This is practical tolerance, and one of Freemasonry's greatest strengths. It enables men of all faiths (who might 'otherwise have remained at a perpetual distance') to meet in ordinary friendship. Without interfering in the way in which they practice their religions, it shows how much they have in common.

This requirement of belief in the Supreme Being, and the fact that Masonic ritual contains frequent prayers, does not make Freemasonry a religion. Freemasonry offers no sacraments. If a Christian wants spiritual grace, he must go to church. Similarly, if he wants salvation he must seek it in the practice of his religion. Freemasonry may teach or encourage him to do better, but it does not deal in religion or in religion's ultimate, salvation. Religions have doctrines. Freemasons are forbidden to discuss religion in their Lodges, and so no Masonic doctrinal system is possible. A belief is required, but there is no attempt to prescribe how the belief is to be exercised.

There is no Masonic God, if a Freemason prays to the Great Architect of the Universe (or to the Supreme Being by any of the other respectful Masonic vocatives) he knows that his own belief will translate and direct that prayer to the God he worships. Prayer alone does not make a religion. If it did, some might say that Parliament was religious. (Others might say, 'better if it were'.) Prayer was commonplace when Freemasonry began, and modern Freemasons are very faithful to the old ways.

Freemasonry teaches morality. By this, I mean it encourages men to try to be better, to discipline themselves and to consider their relations with others. In this, again, it is not a religion. Religions encourage morality, too, but they refer it to God. Freemasonry, if you like, deals with morality at ground level, religion takes it upwards.

Freemasonry teaches its moral lessons in a series of ritual dramas - one-act plays, if you like - each with two scenes; first the story or action and then the explanation. The ceremonies of Freemasonry are intensely satisfying to take part in; always different because those involved will change from one time to the next; demanding in that words and actions have to be memorized and deeply impressive to the candidate, because he is the focus of attention of a room full of men who work together to get a message across to him and because the message itself is of compelling interest.

As part of its teachings of morality, Freemasonry invites its members to consider their place in society. It encourages them to practice plain, old-fashioned loyalty to their native country and to respect the law. It is interesting in this context that in the late 1700's after the two Jacobite rebellions and when the country was still racked by political disturbance, Freemasonry was expressly excluded from legislation which proscribed seditious societies. Perhaps we were better understood in those days.

A Freemason is very strongly discouraged from using his membership to promote his own or anyone else's business, professional or personal interests. He knows that the principles of the Craft not only do not conflict with his duty as a citizen or as an employer; or his relations with his local government authority as Councillor or contractor; but should actually improve his performance. Not many associations in the country invite their members to consider their priorities in this way, as Freemasonry does.

'What happens to the Freemasons who cannot maintain high moral standards?' you may ask. Freemasons are human, and are subject to pressures and tensions and may sweat and sin like other people. We take the view that remedies for crimes or civil wrongs or matrimonial differences (all of which may involve morality) lie in court. After this, Lodges are a sort of family in themselves, and like families can and some- times do exclude those whose moral transgressions make them no longer acceptable. Higher Masonic authority can reprimand or suspend errant Freemasons. Grand Lodge can expel from the Craft. Among all these

administrative penalties there may be mercy, not to condone reprehensible conduct, but admitting that there may be another, mitigating side of the story.

Although it is not directly relevant to the main theme, Freemasonry's social side should be mentioned for completeness, and because it is an important part of a Lodge's activities. Most lodge meetings include a meal in varying degrees of formality; many lodges are the basis for informal gathering of their members and families, and as such, are another facet of society.

Super-tolerant, if you like, or prudent if you are more cynical, but Freemasonry takes no part in politics. The discussion of politics in lodges is forbidden (they have plenty to occupy them anyway with Masonic ceremonies and the ordinary business of running a small association) and Grand Lodge will not express any opinion on political matters.

You might wonder why I've said nothing about secrecy. My unspoken theme is that there is very little secret about Freemasonry. Its internal affairs, like those of many associations, are private- and there is nothing wrong with privacy, however unfashionable it may be. There is, however, a great deal that any individual Freemason could tell about the Craft.

Freemasonry is founded either directly or by imitation, on craftsmanship, which is technology to high standard and gives the modern Freemason a basis of moral stability, which he can add to the spiritual support he draws from his religion.

Reprinted from 'The Short Talk Bulletin', a monthly publication of 'The Masonic Service Association of the United States'. Submitted by R.W. Bro. Robert T. Runciman.

A THOUGHT FROM THE CIVIL WAR PERIOD - 1863

While it is true that churches, and sects, and creeds are rent asunder, their members denouncing each other in language anything but Christian, and too many of their ministers fallen low - very low, Freemasonry, like an Egyptian pyramid, looms up grandly above and beyond the shallow devices of little men, and is now, as she has ever been, the great teacher of love to God and love to man. She is the apostle of labor, by placing modest worth and unsullied integrity as the associate and equal of royalty. Her wisdom is the glory of God; her strength, Reverence for

HIS Name and obedience to HIS Laws; natural and revealed; and her beauty that intense charity which teaches her votaries that man everywhere is his brother, and that, no matter how much he may be oppressed by error, ignorance and superstition, it is the true mission to enlighten the understanding, to dispel ignorance, and, by teaching a truer and more sublime conception of the unity of God, to dispel the web of superstition which craft and fraud have woven around the minds of men. If Masons were true to their glorious mission, truth, which is mighty, because of God, would, prevail. Wars and bloodshed would cease; 'hypocrisy and deceit would be unknown among us; sincerity and plain dealing would distinguish us, and the heart and tongue would join in promoting each other's welfare and rejoicing in each other's prosperity'.

O'Sullivan, of Missouri Grand Lodge Proceedings, 1863, pages 31 - 32.
(Contributed by Robert R. Wright, of Masonic Service Association.)

IMPROVE INDIVIDUALS

By W. E. Gaily

Of what benefit has Masonry been to the world in the last two hundred years, or practically, since the formation of the Grand Lodge of England in 1717?

We are reminded 'No institution was ever raised on a better principle or more solid foundation, nor were ever more excellent rules or useful maxims laid down, than were inculcated in the several Masonic lectures'. The greatest and best of men have been encouragers of the art, and have never deemed it derogatory to their dignity to level themselves with the Craft, to extend its spirit and privileges and patronize its assemblies; not only in this, but in all great nations.

From the several Lodges a Grand Lodge was formed in England in 1717; Ireland, 1725; Scotland, 1736; Germany, 1740; Holland, 1757; Sweden, 1759; about this time or a little later, the Grand Lodge of France. But the nature of the institution in France was such that later, intercourse with it was forbidden. A Grand Lodge was formed in Italy, in 1803; Denmark, 1855; Greece 1867; Egypt, 1872; and Hungary, 1886.

It is recorded that the first Grand Lodge in the United States, independent of the Grand Lodge of England, was formed in Pennsylvania in September of 1786.

The great object of Masonry is to teach the restraint of improper desires and passions, the cultivation of an active benevolence, the promotion of a correct knowledge of the duties we owe to God, our neighbour and ourselves.

The great tenets of a Mason's profession are Brotherly Love, Relief and Truth; and in order that men may practice these to the glory of God and the good of humanity, he must exercise continually, the cardinal virtues of Temperance, Fortitude, Prudence and Justice.

These are the fundamental stones in the structure of Masonry, and they unite men of every country, sect and opinion, and conciliate true friendships among those who might otherwise have remained at a perpetual distance.

Speculative or Symbolic Masonry, with all its moral teachings, is not a religion, not a church, not a hierarchy, not a nobligarchy, but a progressive science. This being true, has enabled it to reach men regardless of financial standing or religious belief. Its teachings have enabled men to put aside petty differences and stand together for the common good of all. Its influence has steadily increased during the past 200 years and with time, this influence is gaining momentum. Masonry stands for morality, education and liberty; in fact, for everything that helps men to be wiser and better and consequently happier.

No institution built upon such principles can help being of great benefit wherever dispersed throughout the globe. It might be of immeasurably greater benefit if Masons generally would study more carefully its lessons and live more and more consistently by its precepts.

As to its effect upon nations, we are reminded of our own United States Government. The great majority of the signers of the Declaration of Independence were Masons; of the Constitutional Convention of 55 members, at least 50 were Masons. The United State's first President was a Mason; he took the oath of office on a Bible brought from St. John's Lodge No. 1 of New York. At the time of Washington's inauguration, we are told that the Governors of every one of the 13 States was a Mason. The first Chief-Justice of the Supreme Court of the United States was a Mason. We might continue to cite to you the great men of our country who were Masons. Is it any wonder that the fathers and founders of our nation, believing firmly in Masonic principles, should make these principles our political creed? We are recognized as one of the greatest nations of the earth today. How much has Masonry had to do with our position on the map of nations? If much, how great is our responsibility?

Masonry has been persecuted, but has risen above its persecutions. It has had its trials but these have, in the past, had a refining influence. As an Order, we seem to have an enviable history. When we look backward only, we might feel proud of our attainment; when we look forward, we are humbled. The Mountainside is not half scaled. When we look down we grow giddy with the height we have reached; but when we look up and see the summit as far removed in appearance as if we had not begun to climb, our dizzy pride leaves us. The philosophy, the science, the civilization of the future will excel ours as ours has the past.

When we meditate on the benefit of Masonry to the world, we realize that, not in the name of the Fraternity have these benefits and influences radiated, but through the Masonic understanding of the individual members. We are at times led to wonder why the Masonic Fraternity does not go on record for this or that issue. It does, but in a more subtle way. Each Mason having taken his obligations, having studied well its lectures and then living up, so far as he can, to the standard of a just and upright Mason, is in a far better position to advance the tenets of our great Fraternity for the good of humanity than could possibly be done in the name of the Order.

It is not vain glory that Masonry seeks; it is better men, more general education, and just government.

Does the Fraternity of Free and Accepted Masons intend to live? To be as great or a greater benefit to the world in the next 200 years than it has been in the past? Then every Mason must adhere more closely to the teachings of Masonry in his daily life. They must so imbibe the lessons taught in the Lodge, in the Study Club and all other branches of Masonic education, that when out in the world, when vital issues arise, they will act as a unit for general betterment of mankind.

Many Brother Masons are inclined to take the position that the strength of a structure depends not alone upon the cornerstones, but upon every stone in the building.

The above article and the previous article, 'A Thought From The Civil War Period - 1863', were both reprinted from 'Masonic Historiology', Dec. 1949 issue.

Submitted by V.W. Bro. Les Angus.

MASONIC RITUAL PROVES KEY TO FINDING RELICS

The, mystery of the 'lost cornerstone' of the Montreal General Hospital has been solved.

For several weeks, workmen under the direction of hospital and architects' officials, have been carrying out a concentrated search for the stone believed laid in June 1821. Yesterday afternoon, workmen Jake Clark and John Heimberg discovered it.

MGH officials had been puzzled for several years as to the stone's location. According to their records the cornerstone of the original hospital on Dorchester Street East was laid 'with impressive Masonic ceremonies'.

The search had been pressed originally in the section of the hospital facing Dorchester Street. However, Masonic ritual prescribes the northeast for a corner stone, and since, in fact, Dorchester Street runs approximately north and south, it was decided to look in the rear section of the building.

That's where the stone was found, just where the Masonic ritual had prescribed.

The hollowed-out stone contained only 13 coins, gold, silver and copper. One of them dates from 1790. It was expected that newspapers of the day would be found, but no trace of them exists. The coins were enclosed in a glass bottle.

Building superintendent Herbert Cogdell said; 'I was convinced that the stone should be somewhere in the bank according to the Masonic ritual. We poked around, but were almost at the last gasp when we did find the relics.'

Dr. H.E. MacDermoft, hospital historian, directed the search with the assistance of R.P. Fleming, of the firm of McDougall, Smith and Fleming, architects-for the new building, and Mr. Cogdell.

The much sought after cornerstone performed its functions as such for a matter of only 11 years. In 1932, following the death of Hon. John Richardson, the hospital's first president, an east wing was built in his name. In the construction of this wing, and in joining it with the original building, it was necessary to break down some of the masonry. The cornerstone was covered up as a result.

The cornerstone of the Richardson wing was re-covered in 1911 when further expansion of the hospital necessitated the removal of part of the wing and the construction of a much larger building. The contents of this stone are to be micro-filmed and the films deposited in the new building between Pine and Cedar Avenues.

Reprinted from an article in the Thursday, April 16, 1953 issue of The Montreal Star. Submitted by V.W. Bro. Les Angus.

HIRAM KING OF TYRE

This evening, on the entrance into Lodge of the Worshipful Masters of the Lodges of our London Districts, it occurred to me to make an allusion to the relationship between Solomon, King of Israel and Hiram, King of Tyre, and how that relationship is similar to that between the Master of a Lodge, and his visiting peers from neighbouring Lodges. Hiram of Tyre is often the 'forgotten third man of the triumvirate that ruled over the building of the temple, and perhaps it would be appropriate this evening to speak briefly about him.

Hiram, King of Tyre, is said to be the strength that supported Solomon in building the temple. His city was an ancient Phoenician port, in modern times Sur in Lebanon, South. of Beirut, and about 120 miles from Jerusalem by sea, 90 miles by land. It was originally an island city less than a mile square, extensively fortified, built perhaps in 2800 B.C. Alexander the Great ended its island status by building a 200 foot wide, mile long causeway over which he attacked the city around 331 B.C. That causeway has in time grown through the deposits of the currents, and has been turned into a peninsula. It was a city famous for its commerce and sailors, known by their regional name, as the Phoenicians, the world's first true navigators, and by 1100 B.C., for its colonies including Carthage, the ancient foe of Rome. It was famous for its skillful workers in brass and other metals. It ruled also over Sidon, about 20 miles away in the forests of Lebanon. They were the developers of the world's first recorded alphabet. Tyre was also a location of activity for the fraternity of Dionysiac architects. At one time, it was popularly hypothesized that these men were the origins of our fraternity and of a relationship between operative and speculative Masons.

Tyre was conquered in turn by Assyria, Babylon and Persia, the seige and

destruction brought by Alexander, and later it continued important under the Romans until its destruction in 1291 A.C). by the Moslems. A city, then, of strength, certainly of determined survival and today buried under centuries of rubble.

In the first book of Kings, Chapter 5, Hiram of Tyre is introduced to the Masonic context as follows:

1. And Hiram King of Tyre sent his servants unto Solomon; for he had heard that they had anointed him King in the room of his father: for Hiram was ever a lover of David.

2. And Solomon sent to Hiram saying,

3. Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until I the Lord put them under the soles of his feet.

4. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent,

5. And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

Now, we know that this was not the first time that Hiram had been of assistance to his friends in Israel. In the second book of Samuel, Chapter 5, verse 11, we find:

11. And Hiram King of Tyre sent messengers to David, and cedar trees and carpenters and masons: and they built David an house.

These cedars are world famous, fifty to eighty feet in height and great in diameter. The Druse sect today control the 1,000 ft. mountains from which these magnificent trees were hewn.

Of course, to the brethren, Hiram of Tyre's greatest support of Solomon's undertakings was in sending his able workman, Hiram Abif to serve as chief architect in the building of the temple. This was a strength indeed!

Hiram was much older than Solomon. Mackey tells us that this service had been rendered to David about forty years earlier, but seems to contradict himself by indicating a thirty-four year reign for him. He first ascended the throne about 986 B.C.

At the end of the service of Hiram's men, Solomon gave Hiram the area around Galilee, but Hiram rejected these cities as being barren and of poor quality. Mackey tells us that this incident forms the basis for a degree in the Scottish Rite.

The symbolic importances of Hiram King of Tyre include his close friendship with Solomon and with his father David: a model for Masons; the strength of his support as symbolized by the strong timbers which he provided for the temple, and in his role as Strength: 'Wisdom to conceive, Strength to support and Beauty to adorn.' Hiram's pillar is the Doric, notable for its strength and simplicity and few, large, shallow flutings. Its reference to Hiram and 'strength' were first introduced to Masonry in the lectures and system of William Preston.

This evening, we are surrounded by visiting Masters of our District, who by their presence and numbers indicate the strength of our Fraternity and of our mutual affection. I hope that the strength we offer one another may be increased by the symbol of strength and support offered to Solomon by this great man Hiram of Tyre one of the three ancient Grand Masters claimed in our ritual.

Masonic Education presented by W. Bro. Wm. M. White, April 21, 1988 on the occasion of the official visit of R.W. Bro. M.K. Tilden to Oakridge Lodge No. 708, G.R.C., London West District.

USE IT, OR LOSE IT!

Each day is a new account: if you had a bank that credited your account each morning with \$86,000, that carried over no balance from day to day, allowed you to keep no cash in your account and every evening cancelled whatever you failed to use during the day. WHAT WOULD YOU DO? Draw out every cent every day, of course and use it to your advantage. **Well you have such a bank, and its name**

is TIME! Every morning it credits you with 86,000 seconds; every night it rules off, as lost, whatever of this you have failed to invest to good purpose. It carries over no balances. It allows no overdrafts. Each day it opens a new account with you. Each night it burns the record of the day. If you fail to use it, the loss is **YOURS**. There is no drawing on tomorrow. It is up to **YOU** to **INVEST** this fund of **TIME**; in order' to get from it the utmost in **HEALTH, HAPPINESS AND SUCCESS!**

Reprinted from the summons of Dufferin Lodge No. 364, G.R.C.

EARLY HISTORICAL SKETCH OF GUELPH LODGE A.F. & A.M. 258 G.R.C.

In presenting a sketch of the early history of Guelph Lodge, reference should be made to the earliest beginnings of Freemasonry in Guelph.

The first Masonic Lodge in Guelph was issued a Warrant in 1837 from the Grand Lodge of England and was named Wellington Lodge after the county in which Guelph is located. This was ten years after the founding of the village by John Gait, and when the population had grown to approximately 2,000 people. In 1858, three years after the formation of the Grand Lodge of Canada, Wellington Lodge came under its jurisdiction and was assigned the number 33. Although Guelph continued to grow and was incorporated as a town in 1850 and as a city in 1879, Masonry did not keep pace with this growth. There are no Lodge records following the meeting of the 10th of November, 1860 after which the Lodge passed out of existence and the number 33 was reassigned to Maitland Lodge in Goderich.

It was six years before Masonry reestablished itself in the town, for on 12 July, 1866 Speed Lodge 180 was constituted. This Lodge was named after the river that flows through the centre of the town.

The Town of Guelph and Masonry was growing quickly and in 1870 it was felt by some 21 Masons that the time was ripe for the formation of a second Lodge. Accordingly a petition was sent to the Grand Lodge of Canada for a dispensation to form a new Lodge to be known as Guelph Lodge. In those days, men took their politics, their religion, and their fraternal obligations very seriously. The then Worshipful Master of Speed Lodge took great resentment at the formation of a

second Lodge in Guelph and opposed it tooth and nail. He even went so far as to travel all the way to Ottawa to attend Grand Lodge, where on the floor of the open meeting he expressed his disapproval of the existence of another Lodge in Guelph. He was rebuffed by the Grand Master and the dispensation for the formation of the Lodge was confirmed.

Bro. Hugh Walker, who headed up the petition, was sent to Hamilton to come before the Grand Secretary and prove his qualification for the work. He had to qualify not only for the work of the Worshipful Master, but also that of the Wardens and the rest of the officers of the Lodge, for upon him lay the responsibility for the entire work of the Lodge. Bro. Walker passed all of the tests with flying colours and Guelph Lodge was duly constituted on the 13th day of July 1871 by Most Worshipful Brother Alexander Allan Stevenson, Grand Master.

The friction between Speed Lodge and this group of ambitious Masons still remained. On the occasion of the Grand Master's visit to dedicate the Lodge and install and invest the officers of the Lodge in Speed Lodge's quarters, which he had proposed to use for the ceremonies, the door to the premises was found to be locked. The Wor. Master of Speed Lodge refused to give up the key as a last ditch effort to prevent the formation of Guelph Lodge. The Grand Master then called for an axe to break the door open, whereupon the Master of Speed Lodge capitulated and the door was opened. The ceremonies were then completed without any further incidents and a grand banquet followed at the Royal Hotel.

Thus Guelph Lodge was born albeit with some 'labour pains'. Brotherly love prevailed, for it is recorded in the minutes of the first meeting following that of the Dedication ceremonies; 'That a vote of thanks be tendered to Speed Lodge for the privilege of using its Lodge Room for the Dedication and Installation ceremonies.'

Guelph Lodge then wrote to Speed Lodge requesting permission to use their facilities, located in the Corbetts Block, for future meetings. This building was the only stone structure on Wyndham Street, the main street of the town, and was situated at the corner of Cork Street where the Canada Trust building is today. Speed Lodge debated this issue to some extent. Their original motion was to refuse the request outright, but an ammendment to the motion was passed which stated that Guelph Lodge could use the facilities providing every member of Guelph Lodge also held membership in Speed Lodge. Guelph Lodge found this totally unacceptable and appointed a committee to look for rental accomodations. They held two regular meetings and one emergent meeting in the Speed Lodge room before moving to the Queens Hotel on 17 January, 1872. At this meeting, in their

new facilities on Carden Street, Guelph Lodge received their first out of town visitors in the persons of Bro. Joseph Little of Covenant Lodge 526 in Chicago and Bro. Charles J. Miers of Hoboken Lodge 35 in New Jersey.

From February 1872 through to March 1876, Guelph Lodge shared their facilities with Reliance Lodge 89, I.O.O.F. The rent was \$100. per year per Lodge, with each Lodge paying their share of the gas bill based on the number of nights each organization used the room each month. In December of 1872 additional rooms and passageways, across from the Lodge room, were rented for \$50. per year and furnished for less than \$30.

To give an idea of what it cost to run a Lodge in those early days the Initiation fee was \$25. while the Affiliation fee was \$5. The annual dues were \$3. per year and paid in four equal installments in the months of June, September, December and March. The annual dues were raised to \$4.80 in 1878, reduced to \$3.00 in 1883 and raised again to \$4.00 in 1913. The Lodge Tyler was paid a handsome sum of \$1.25 per meeting, while the Secretary received an annual honourarium of \$20. Representatives were sent to Grand Lodge held in Ottawa in 1872 and in Montreal in 1873. These trips cost the Lodge \$22.00 for Ottawa and \$37.50 for Montreal. These trips were likely made on the Grand Trunk Railroad.

Guelph Lodge's first Worshipful Master, Wor. Bro. Hugh Walker, served the Lodge in that capacity on four other occasions, and was appointed Grand Superintendant of the Works in 1876. After serving his last term as Worshipful Master in 1879, he was elected to Grand Lodge as Grand Junior Warden in 1880. He was instrumental in forming a new Masonic Lodge in Acton and in recognition of his contribution to Masonry, the Lodge was named after him. The Lodge is known as Walker Lodge 321 and is presently meeting in the Georgetown Masonic Building.

The first initiates into Guelph Lodge were Mr. James Innes, Editor and founder of The Guelph Daily Mercury, and Mr. J.H. Moore, a drugist who became Worshipful Master of the Lodge in 1876. These men were initiated at the first regular meeting of Guelph Lodge on 15 November 1871. It was also at this meeting that the first demit was granted to one of the charter members. The reason for the demit was not given, but the brother was reinstated a few years later.

On December 4, 1872 the Worshipful Master drew the attention of the Lodge to the serious illness of a Brother and appointed a Committee of two to sit up each night with the afflicted Brother. The subsequent minutes of the Lodge do not

record whether or not the Brother recovered from his ailment. It was one year later that Guelph Lodge had its first suspension of a Brother for unmasonic conduct.

The Lodge's regular meetings were first held on the third Wednesday of every month of the year, but for no stated reason these meetings were changed to the second Tuesday in March of 1875 and have remained there ever since. As tradition of the day would have it the Installation ceremonies were held on the Festival of St. John the Baptist, 24 June. This was the case during the first three years, but the pattern was broken in the next two. The installation of Officers was delayed from the regular meeting of 24 June 1875 to an Emergent meeting on 16 July due to the absence of the Worshipful Master elect and other Officers. The Worshipful Master elect, Wor. Bro. Hugh Walker, did not show up for the July meeting, and in fact did not appear in person to be reinstated as Worshipful Master until 9 November of that year. The following year the installation ceremonies were again rescheduled from June to July. This time it was to allow the Grand Master, M.W. Bro. J.K. Kerr, to be in attendance. The Grand Master installed Bro. J.H. Moore as Worshipful Master and invested the Senior and Junior Wardens on 21 July 1876, but as the Grand Master was not feeling well and also because of the extreme heat of the day, the meeting was called off and the remaining Officers were invested at the Regular meeting on 8 August 1876. Installations continued to be held on or about the 24th of June until 1924 when they were changed to the Regular meeting in December. They were again changed in 1937 to the month of January and back to December in 1941.

Thus was the difficult birth of Guelph Lodge and some of the interesting events in its first few years of operation. There have been many memorable events in the Lodge's history, but that's another story. Prepared by R.W. Bro. K.G. Bartlett.

NOTEWORTHY CANADIAN FREEMASONS

REV. SILAS JAMES ADAMS HUNTINGTON (1829-1905)

THE APOSTLE TO THE NORTH PIONEER MISSIONARY AND
FREEMASON

On May 28, 1988 Nipissing Lodge 420, G.R.C. will celebrate its 100th birthday. Its first Master was Rev. Silas J. A. Huntington, truly a noteworthy Canadian and Mason.

In the 1880's the Canadian government decided to link the West Coast of Canada with the East by constructing a railway line. The Canadian Pacific Railway was chosen for the task. Construction began by following up the Ottawa Valley, then North over the Great Lakes across the prairies and through the Rockies to the Pacific Coast. The Methodist Church followed along with the construction workmen and set up missions in settlements as they were established. Rev. Silas Huntington was one of the missionary pioneers of the frontier representing the Methodist Church and he also did much to introduce Masonry to the region North of the Great Lakes.

Silas James Adams Huntington (Silas Huntington 111) was born Feb. 19, 1829 at Kemptville in Eastern Ontario where his father (Silas II) was a doctor. He trained for the ministry of the Methodist Church which he served for 55 years (1850-1905). He became proficient in French and several Indian dialects and that made him well qualified for service in Northern Ontario. As ministers held their posts usually for a maximum of three or four years only, Rev. Huntington served many congregations during his ministry.

In 1880 he was posted to Mattawa and four years later he moved to the new settlement at North Bay. He had in fact explored the area earlier by canoe, prior to the arrival of the railway gangs. He established a Methodist Church in North Bay which today is the still flourishing Trinity United Church. After three years in North Bay, he was moved on to Sturgeon Falls and Sudbury, establishing missions as he went. Eventually he was named Superintendent over a large part of the North.

One of his sons, Samuel, born in 1859, trained at Royal Military College, Kingston and he later opened the first hardware store in North Bay.

Stewart, another son, born in 1861, established the first newspaper, The Nipissing Times, in North Bay. Stewart had three sons, the eldest being Percy Adams Huntington, grandson of Silas III, for many years a leading merchant in North Bay and active in Nipissing Lodge 420, G.R.C., where he served as Master in 1942, 55 years after his grandfather was elected Master. Four years later in 1946, Percy was appointed Assistant Grand Organist and he was elected as D.D.G.M. of Nipissing East Masonic District in 1953.

Further research into the Huntington family turned up some interesting facts from the U.S.A. One Samuel Huntington (1734-1794) was one of the signers of the Declaration of Independence. In 1779 he was made President of the

Continental Congress for a 2 year term. In 1786 he was elected governor of Connecticut and was re-elected until his death. His portrait hangs in Independence Hall in Philadelphia. A nephew, also a Samuel (1765-1817) became the first Grand Master of Ohio. Another forebear, Samuel Adams, was also one of the signers of the Declaration of Independence.

The energy and spirit of his prominent forebears was evidenced in many ways by our Bro. Rev. Silas Huntington and in his offspring. Writers of the time describe our brother as being a huge man, large boned and over six feet in height with unusual strength. He was an expert canoist and woodsman. A picture in the Toronto Star Weekly of August 3, 1957 in 'Ripleys Believe It or Not' section shows him in Cobalt, Ontario in 1884 with a blacksmith's anvil attached to the little finger of his writing hand while writing his name on a wall, 5 feet off the ground. In his book 'Gateway to Silverland', Anson Gard tells many amusing stories about such incidents in the pioneer settlements.

While stationed at Smiths Falls (1858-1861) Silas Huntington was initiated in St. Francis Lodge 24, G.R.C. This Lodge dates back to 1839, but records only from 1858 are extant. His Grand Lodge Certificate was dated Feb. 6, 1861, and his number was 1687. On moving North he affiliated (#42) with Renfrew Lodge 122, G.R.C. When Mattawa Lodge 405, G.R.C. was being formed in 1884 he was about to move on so he officially took no active part in the proceedings. In 1887 he helped rally the Masons of North Bay in forming Nipissing Lodge and was chosen as their first worshipful Master. Nominally Silas Huntington was head of the Lodge but because he was unable to actively fill the office he never was officially granted past rank by Grand Lodge. The lodge continued to list him as W.M. He was also charter member #9 on the register of Nickel Lodge 427, G.R.C., Sudbury, which he helped to organize. Although he became a member of several Lodges, he continued to hold membership in Nipissing Lodge to his life's end. He was active also in Royal Arch Masonry, becoming a charter member of St. John's Chapter 105, North Bay, where he served for a short time as Scribe E and as Chaplain. He retired to North Bay in 1890 but remained active in his ministry by taking over the small charge of Widdifield, now a part of the City of North Bay. He died in North Bay in 1905 during an epidemic of typhoid fever and lies buried in the Union Cemetery there.

The forward to the booklet 'The Apostle to the North' has this to say: 'Huntington is a name which men of the north may speak with pride, yet Silas Huntington was not a proud man. He was first a man of God, second a pioneer. He brought his beliefs to a primitive land and founded here a tradition of Christian

progress upon a sense of responsibility to his church and to his fellow men. "Huntington University is founded on the same tradition.' The choice of name was a tribute to the famous pioneer. In 1958, the Northern Ontario University Association was formed with the aim 'to found and support in Northern Ontario, an institution of learning on the University level', United Church and/or Protestant in foundation and control or at least a Protestant college in a federated university. It was agreed to found the Laurentian University of Sudbury and for each church group (Roman Catholic, Anglican and United) to have its own federated university within the whole. So, in September 1960, Huntington University opened its doors to thirty-seven students and it has grown and made a name for itself throughout that part of Northern Ontario which it serves, The name Huntington will thus be long remembered in education, the United Church and in Masonry.

Submitted by R.W. Bro. J. Lawrence Runnalls, an honorary member of Nipissing Lodge and co-author of Paper #90 of the Canadian Masonic Research Association on Rev. Silas Huntington. This Paper is reproduced in 'The Papers of the Canadian Masonic Research Association' Volumes published by The Heritage Lodge 730, G.R.C., 1986.

PYTHAGORAS

The following was part of the presentation of a Past Master's Jewel.

In presenting this Past Master's Jewel it is interesting to note that the design it bears has a genuine Masonic symbolism. In many Lodges the floor carpeting displays the outline of the Jewel, while in others you may find the likeness drawn on the Tracing Board, one of the Lodge's immovable Jewels.

If the practice of Moral Geometry is a Masonic 'Hallmark', then the Past Master's Jewel is a symbol of that practice.

Let me explain it this way. First let us refer to the first few paragraphs of the Junior Warden's lecture which states:

'The usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity.

Unwilling to expose their mysteries to vulgar eyes, ("vulgar eyes" refers to those who are outside the group, or order, or fraternity of philosophers, much the

same as we use the word "Cowan" today) those philosophers concealed their particular "tenets" and principles under certain hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests or magi alone, who were bound by oath never to reveal them.'

Now, it is the next sentence that I'm after:

'The Pythagorean system seems to have been established on a similar plan.'

This fellow, Pythagoras was a Greek philosopher and mathematician who lived around 500 B.C. which would place him roughly in the same time block that found Zerubbabel building the second temple at Jerusalem. Pythagoras left Greece and travelled to Italy where he spent most of his adult life.

Pythagoras is best known, for the theorem that bears his name, which is a statement that the square of the hypotenuse of the right angle of a triangle is equal to the sum of the squares of its other two sides.

When this equation is presented as a diagram we have the outline of a Past Master's Jewel.

Pythagoras was BIG on numbers. He believed that everything had a number, that all relations could be reduced to number relations. This led him to discover the measured ratio of harmonics. He startled the scientists of his day by proclaiming the earth was a globe. He knew, as did the Egyptians before him, that any triangle whose sides were in a ration of 3:4:5 was a right angled triangle.

The early Egyptians planted crops after the annual flooding of the Nile River. They preferred to have their fields marked off at right angles, but not having the modern tools we use today, they resorted to a system they had devised. This consisted of taking a length of rope and placing 12 equally spaced knots in it. They then drove three stakes into the ground and placed the rope around them in such a manner that they were distributed in the ratio of 3:4:5 between the posts. The angle opposite the 5 made a perfect right angle.

Pythagoras, pondering this ancient method, conceived his famous theorem which founded the basis of today's geometry.

Now let's move forward two hundred years to 300 B.C. to the time of another Greek mathematician known as Euclid. Euclid did something that had

never been done before. He gathered all the known mathematical theorems and elementary geometry, sorted them and placed them in written order in a series of books he entitled 'The Elements'. Pythagoras' theorem is listed as the 47th problem of the first book. There were 13 books 'of Euclid' in all.

This evening, reference was made to Euclid's first book when you received your Collar and Jewel-of-Office as our new I.P.M.

This Past Master's Jewel and ribbon, I present to you now, displays the ancient heritage of our fraternity and the commitment of all Brother Masons to the study and practice of Moral Geometry.

Thus we have the ancient Egyptians with their 12 knotted rope, Pythagoras developing this 3:4:5 idea into a geometric proposition, and Euclid recording his 13 books of 'The Elements' which presents these definitions. Altogether they represent major steps in mans search for knowledge.

Sometimes the most innocent and quiet sounding sentence in our ritual can have a profound Masonic meaning and can reference a very large part of our human progress and history.

'The usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity.'

Written by Rt. Wor. Bro. Cecil McKnight, P.D.D.G.M., Sudbury, Manitoulin District.

JOSHUA'S LONG DAY

The following paper was read at the Victoria Lodge of Education and Research Annual Banquet on April 15, 1986 by Wor. Bro. David Brown, Past Master of Britannia Lodge 73, Seaforth.

The hailing sign or sign of supplication took its rise from the time when Joshua was fighting the battles of the Lord. It was in this position that he prayed fervently that the Almighty would continue the light of day, that he might complete the overthrow of his enemies.

That is something that every Freemason has heard and seen time and time again. And I wager that each of you has given thought as to what was meant by 'continuing the light of day'. I expect that you have, at some time, read the account of this in the V.S.L.; however, let me refresh your memory as I take a moment to read to you as it is written in the Book of Joshua, 10th Chapter, verses 12 - 14 (Living Bible). It reads:

'As the men of Israel were persuing and harassing the foe, Joshua prayed aloud, 'Let the sun stand still over Gibeon and let the moon stand in its place over the Valley of Aijalon!' And the sun and the moon did not move until the Israeli army had finished the destruction of its enemies! So the sun stopped in the heavens and stayed there for almost 24 hours! There had never been such a day before and there has never been another since, when the Lord stopped the sun and moon, all because of the prayer of one man.'

When they speak of the sun standing still, the one and only explanation that comes to my mind is that the earth stopped revolving. But to my limited intelligence at this moment, I don't believe that is possible. I have studied quite a bit of astronomy and there is one universally accepted fact to which I concur; that is, the definite relationship of movement among all heavenly bodies. One body cannot move off course, speed up or slow down, without effecting the whole system.

You and I can relate to what would happen if we tossed a monkey wrench into a high speed news printing machine while it was running. The chain reaction would be devastating and the whole machine would probably self destruct. Likewise, using our imaginations, if it were possible to throw a wrench into the cosmic machinery; well, I would probably be quite safe in saying that the consequences would be astronomical!

So if the prayer of one man, Joshua, was answered, and it said in the Sacred Volume that it was, did the Almighty Architect stop the cosmic machinery momentarily, or did He put his hand on this little speck of a planet called Earth and stop it from turning for about a day? What do you think, Brethren?

Over the years, I have read many passages in the Holy Book that I did not understand and I would pencil a question mark in the margin. A few years later I would find myself reading the same passages and wonder why I had put the question mark there. What had happened?

First, I did not understand and then later I did. What made the difference? Obviously more light had been revealed to me over a period of time which enabled me to understand. But I must admit that there still is a question mark beside the paragraph about the sun standing still. It has been there for several years and I expect that it will remain there for some time to come.

However, a few years ago, a book was given to me, entitled, 'How to Live Like a King's Kid'. Authored by Harold Hill. Whenever I obtain an unfamiliar book, it is my usual procedure to thumb through it to ascertain if I am interested enough to take the necessary time to read it in its entirety. As I was perusing through it, I was stopped by the caption of Chapter 13 which read, 'How to find the missing day'. I immediately wondered if this bore any relationship to the prolonged day in Joshua's time. I soon found out that it did.

I have a copy of Chapter 13, and without taking anything out of context, I would like to relate a portion of that chapter. But first, in order to give you a better understanding of what is ahead, I shall read what it said about the author.

Harold Hill was born in New Hampshire in 1905. Until his recent retirement he was president of the Curtis Engine Company in Baltimore. During World War 2, he invented the ground energizer unit used on every American airfield for furnishing power to start airplane engines. As a man, he is a blend of imp and genius who takes delight in applying the jargon of his trade to describe his Christian experience. After emerging from a lengthy bondage to alcoholism, he has become noted as a colorful and often hilarious teacher of the deep truth of Bible experience. How to Live Like a King's Kid is Harold at his best.

He says in Chapter 13 that back in the sixties, NASA began to function to carry out the President's directive to land a man on the moon. The program got into gear at Goddard Space Flight Center, Greenbelt, Maryland. 'I was involved from the start, through contractual arrangements with my company. Over the years, throughout the Mercury Gemini series of space missions, I visited the tracking station in Bermuda in a consulting capacity. My notebook soon became filled with much interesting data which I frequently shared when speaking to High School and College groups on my favorite subjects, Science, Philosophy, Evolution and the Bible. One of the stories I told often had to do with a part of the necessary ahead-of-time statistical preparation for the moon walk. The space scientists were checking the position of the sun, moon and planets out in space, calculating where they would be 100 and 1,000 years from now. In addition, they were looking into the trajectories of known asteroids and meteors so we would not send astronauts

and satellites up only to have them bump into something. Satellite orbits have to be laid out in terms of where the heavenly bodies will be so that the whole thing won't become a head on traffic collision.

As they ran the computer measurement back and forth over the centuries, it came to a halt. The computer stopped and put up a red flag, which meant that there was something wrong, either with the information fed into the computer or with the results as compared to the standards. They called in the service department to check it out. 'Nothing is wrong with the computer', the technicians said, 'it is operating perfectly. What makes you think something is wrong?' 'Well, the computer shows there is a day missing somewhere in elapsed time.', the operators said. So they rechecked their data and found no answer, no logical explanation. They were at a baffled standstill.

Then one religious fellow on the team said, 'You know, one time when I was in Sunday School, they talked about the day the sun stood still.' He just about got laughed out of the room, because nobody believed him, but they didn't have anything else to try, so they invited him to show them what he was talking about. He got out a Bible and turned to the Book of Joshua where Joshua was called to battle against all the Kings of the Amorites. For the account, they found a pretty ridiculous statement for anyone who had an ounce of common sense. It said, 'There were some of the enemy left and Joshua prayed for the sun and the moon to stand still until the Israelites had finished avenging themselves upon their enemies. And the sun stood still, and the moon stayed, and hasted not to do down about a whole day. "There,' the Christian, space man said, 'is your missing day. Go ahead and check it out.'

Well, they checked it with the computer, went all the way back to the time when Joshua defeated the Kings, and found the explanation. It was close, but not close enough. The elapsed time in Joshua's day was only 23 hours and 20 minutes, not a whole day. There was still a discrepancy of forty minutes to be accounted for. Consulting the Bible record again, they found that it did **not** say that the sun had stood still for a whole day, but for '**about** a whole day'.

So they were still in trouble. Forty minutes became extremely significant when they are multiplied many times over the orbits. Then the religious fellow remembered something else in the Bible where it said that the sun went backward. Naturally, the other space men told him he was out of his mind, but once again they had no real choice in the matter, so they went back to the Bible and read in 11 Kings, the 20th Chapter, how King Hezekiah on 'his deathbed was visited by the

prophet Isaiah, who told him that he was not going to die, but that God would heal him so he would be well enough to go to the temple in three days. Furthermore, God promised to give him fifteen more years of life on earth. That was such good news that Hezekiah could not believe it. He asked for a sign as proof that it was God's word. 'Do you want the sun to go ahead ten degrees?', Isaiah asked him.

'No', Hezekiah said. 'It is too easy for the sun to go ahead ten degrees. It does that all the time. It goes ahead every day. But how about letting the shadow return backward ten degrees? That will be a new thing and then I can believe.' And so Isaiah spoke to the Lord, and the Lord brought the shadow ten degrees backward.

Brethren, 10 degrees rotation of the earth is exactly 40 minutes. Twenty-three hours and twenty minutes accounted for in Joshua's day, plus forty minutes accounted for in Hezekiah's day, there was the whole twenty-four hours; the missing day that the space scientists had to make allowance for in the logbook.

I had given this account a number of times in schools and in meetings where I had been invited to speak, using **it** as just **one example** of how science is proving that some of the so-called 'preposterous' things in the Bible are true.

For further details, I refer you to a book called Joshua's Long Day, written by a Yale University professor, Dr .C. A. Totten, way back in 1890. Reading part of a book report of 'Joshua's Long Day' it said that Professor Totten computed the year, month, day and even the hour of this event, including the sequel event, the 40 minute longer day of Hezekiah. This tremendous mathematical work was completed and written up in his book in 1890, years before the computer was even a dream. He calculated that between Joshua's Long Day and Hezekiah's 40 minute longer day, there was a time lapse of 738 years.

My Brothers, if it took over seven centuries to complete the exact hours, it indicates to me that time, as we know it is of little significance in the plans of the Great Architect of the Universe. He has his own time schedule of which we have little or no knowledge.

These several points which I have brought to your attention this evening may all be found in the V.S.L., laid down for our pursuit. I give it to you in strong terms of recommendation to pursue it. Read it. Study it. Ask questions. When you encounter a statement that sounds ridiculous and you do not understand it, put a question mark in the margin. As time passes and when more light is revealed to you, even a 'preposterous' story like a missing day in elapsed time, will be viewed

with greater understanding.

I do not profess to understand it. It states in the Sacred Volume that there is a missing day somewhere in the past. A mathematician has verified it, and now a modern computer has confirmed it, and I believe that there **is** a missing day. But how it was accomplished, I still do not know. I believe that we are not expected to know; at this stage. But the time will come when we will know; we will understand and the solution will probably be quite simple. That time will be when we all meet together in that Grand Lodge Above, where the World's Great Architect, in His infinite wisdom will reveal His incredible plan of life to us all.

Submitted by R.W. Bro. David C. Bradley.

QUESTIONS & ANSWERS

Question 1: John Coustos - Who was John Coustos?

Answer 1: John Coustas was born at Berne in Switzerland, he went to London, England in 1716 and was made a Mason. Later he went to Lisbon, where he founded a Masonic Lodge, of which he became Master. In 1738 Pope Clement Xii issued his Bull condemning Freemasonry, and in 1743 Coustos was seized by the Inquisition, and after imprisonment and torturing, condemned to the galley for refusing to divulge the secrets of the Craft. Failing ill, he was sent to the infirmary, and later managed to bring his case to the notice of the British Government. Upon the demand of the British Minister in Lisbon he was released in 1744, and reached England in December of that year. In 1746 he published a work entitled 'The Suffering of John Coustos for Freemasonry, and his refusing to turn Catholic, in the Inquisition at Lisbon'.

Question 2: What is a Cowan?

Answer 2: The derivation of the word seems to be unknown. The New English Dictionary states a Cowan to be one who builds dry stone walls, applied derogatorily to one who does the work of a Mason, but who has not been regularly apprenticed to the trade. Hence, one who is uninitiated in the secrets of Masonry, or one who is not a Mason. In 1707 Mother Kilwinning Lodge defined a Cowan as a 'Mason without the word'.

Question 3: What was the measurement of a cubit?

Answer 3: About eighteen inches.

Question 4: What is the First Great Landmark of Freemasonry?

Answer 4: A belief in one Supreme Being.

Question 5: When was the first initiation of a Speculative Mason in England?

Answer 5: The first recorded initiation in England was conducted by members of the Lodge of Edinburgh (Mary's Chapel) on 20th May 1641, at Newcastle, when Sir Robert Moray was there made a Mason.

Question 6: When was this ancient Lodge, Mary's Chapel of Edinburgh, established?

Answer 6: The origin is unknown, but an ancient 'Roll of Lodges Holding Under the Grand Lodge of Scotland' shows it to have been in existence at the end of the 16th century. At one time the Lodge met in a Chapel dedicated to the Virgin Mary, from which fact it derives the second part of its name. It once held first place on the roll of Scotch Lodges. The earliest known authentic record of a Non-Operative (Sir Robert Moray) being admitted to membership of a Masonic Lodge is to be found in the Minutes of the Lodge of Edinburgh. A comprehensive account of the Lodge's activities is to be found in 'A History of the Lodge of Edinburgh' published in 1873 by D. M. Lyon.

Question 7: Has Lodge Kilwinning always headed the Roll of Scottish Lodges?

Answer 7: No. At one time the Roll of Scottish Lodges was headed by the Lodge of Edinburgh between whom and Lodge Kilwinning there existed great rivalry. About 1744 Lodge Kilwinning claimed independence of the Grand Lodge of Scotland and granted Charters of its own. In 1807 the Grand Lodge of Scotland agreed that Lodge Kilwinning should renounce all right of granting charters in

return for being placed at the head of the Roll under the denomination of 'Mother Kilwinning', and that its Master should be Provincial Grand Master for Ayrshire. The Lodge of Edinburgh remained No. 1, but the Lodge Kilwinning takes precedence as No. 0.

Question 8: Who was Sir Robert Moray?

Answer 8: A Quartermaster-General in the Scottish army which occupied Newcastle in 1641, who was there initiated on 20th May of that year by members of the Lodge of Edinburgh. The occurrence is recorded in the Minutes of the Lodge of Edinburgh and was the first authentically recorded initiation in England of which actual details are known.

Question 9: Who was the first speculative Mason?

Answer 9: The earliest authentic record of a Non-operative being a member of a Masonic Lodge is to be found in the Minutes of the Lodge of Edinburgh (Mary's Chapel) which state that a John Boswell was present at a meeting of the Lodge on 8th June 1600.

Annual Communication Seminars

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

ANNUAL SEMINARS
GRAND LODGE COMMUNICATION
JULY 1988

THE FOLLOWING SEMINARS WILL BE HELD ON THE AFTERNOON OF
JULY 19th, 1988

LODGE FINANCES
LODGE BUILDINGS
CONDITION OF MASONRY
OFFICE OF D.D.G.M.
OFFICE OF THE WORSHIPFUL MASTER

There will be Two Presentations of Each Seminar 1:30 p.m. & 2:45 p.m.

* Room locations will be on posters in the main lobby and the Mezzanine floor of The Royal York Hotel.

* Pre-registration for the seminars is not required.

* Attendance is not restricted to any particular group, any member may attend.

* Handouts will be available and time will be allowed for questions and discussion.

* Please help by spreading the word about the seminars, so that we may have a good attendance and a lively discussion at each seminar.