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EDITOR

R.W. Bro. Robert A. Barnett

EDITOR EMERITUS

R.W. Bro. David C. Bradley

EDITORIAL ADVISORS

R.W. Bro. John W. Auckland

R.W. Bro. Lloyd W. Lawrence

R.W. Bro. Gerald E. MacDonald

W. Bro. Norman Pearson

R.W. Bro. Robert T. Runciman

W. Bro. William M. White

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c/o Robert Barnett – Editor

P.O. Box 4217

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NOTICE

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

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SOLOMON AND THE TEMPLE BEYOND THE CRAFT

Masonic tradition informs us of the Temple of Solomon which was opened on Mount Moriah in the year of the world 2992 yet we never learn what became of Solomon or the Temple.

In the Second Book of the Chronicles, we discover that Solomon reigned in Jerusalem over all Israel for forty years and was buried in the city of David. Solomon's son, Rehoboam, followed his father to the throne.

The Temple retained its original splendor for only thirty-three years. In the year of the world 3033, Shishak, King of Egypt, having made war upon Rehoboam, took Jerusalem, and carried away the choicest treasures. From that time to the period of its final destruction, the history of the Temple is but a history of damage, repairs, idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest by Shishak, Joash, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3148. In the year 3264, Ahaz, King of Judah, robbed the Temple of its riches, and gave them to Tiglath-Pileser, King of Assyria, who had united with him in a war against the Kings of Israel and Damascus. Ahaz also profaned the Temple by the worship of idols. In 3276, Hezekiah, the son and successor of Ahaz, repaired portions of the Temple which his father had destroyed, and restored pure worship. But fifteen years later he was compelled to give the treasures of the Temple as a ransom to the King of Assyria who had invaded Judah. Hezekiah is supposed to have restored the Temple after his enemy had retired.

Manasseh, the son and successor of Hezekiah, fell away to Sabianism which is the worship of the sun, moon, and the stars; and desecrated the Temple in 3306 by setting up altars to the host of heaven. Manasseh was then conquered by the King of Babylon, who in 3328 carried him beyond the Euphrates. Subsequently repenting of his sins he was released from captivity, and upon returning to Jerusalem he destroyed the idols and restored the Altar of Burnt Offerings. In 3380, Josiah, who was then King of Judah, devoted his efforts to the repairs of the Temple and replaced the Ark of the Covenant in the Sanctuary. In 3398, in the reign of Jehoiakim, Nebuchadnezzar, then King of Chaldea, carried some of the

sacred vessels to Babylon. Seven years afterward he took away another lot; and finally, in 3416, in the eleventh year of the reign of Zedekiah, he took the city of Jerusalem, entirely destroyed the Temple, and carried many of the inhabitants captive to Babylon.

For the fifty-two years that succeeded the destruction of Jerusalem by Nebuchadnezzar that city saw nothing but the ruins of its ancient Temple. In the year of the world 3468 or 536 B.C. Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the Temple of the Lord. As soon as the Decree of the Persian monarch had been formally announced to his Jewish subjects, the Tribes of Judah and Benjamin, with the Priests and Levites, assembled at Babylon under the command of Zerubbabel and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. (Zerubbabel, who in the Book of Ezra, is called Sheshbazzar, the Prince of Judah, was the son of Shealtiel and the grandson of King Jehoiakim, or Jeconiah, who had been deposed by Nebuchadnezzar and carried as a captive to Babylon.) Some few other Tribes also accompanied him to Jerusalem but the greater number remained in Babylon; even of the Priests, who were divided into twenty-four courses, only four courses returned. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back by Ezra many years later.

Only forty-two thousand three hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most courageous to act as advanced guards at the head of the people. Their progress homeward was not without danger for we are informed that at the Euphrates river they were opposed by the Assyrians. Zerubbabel, however, repulsed the enemy and most of the Assyrians were slain in battle or drowned in their retreat across the river. The rest of the journey was uninterrupted, and after a march of four months, Zerubbabel arrived at Jerusalem.

Scarcely had the workmen commenced their labours, when they were interrupted by the Samaritans, who asked to unite with them in the construction of the Temple. The Jews, who looked upon the Samaritans as idolaters, refused to accept their services. The Samaritans as a consequence became their bitter enemies and caused the ministers of Cyrus to put such obstructions in the way of the construction as to seriously impede its progress for several years. With such difficulty and danger were the works conducted during this period, that the workmen were compelled to labour with the trowel in one hand and the sword in

the other.

As in the building of the Temple of Solomon, the Iyrians and Sidonians were engaged to furnish the timber from the forests of Lebanon, and to conduct it in the same manner on floats by sea to Joppa. The general plan of the Temple of Zerubbabel was similar to that of Solomon but it exceeded it in almost every dimension by one-third.

The manner of the death of Zerubbabel is not recorded in Scripture. We have, however, reason to believe that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judea, fifty-seven years after the completion of the Temple.

The Temple was not effaced again until after the destruction of Jerusalem by the Romans under the emperor Titus in 70 A.D. So began the Jewish exodus from Palestine which would not see them return to Palestine until the end of the 19th century.

Sources of Information: Mackey's Encyclopedia of Freemasonry. King James Bible. Merit Students Encyclopedia.

Submitted by Bro. Brian Wilker, Tecumseh Lodge No. 144, G.R.C., Stratford, Ont.

PRAYER-YOUR SECT OR MINE-NEITHER

By Monis I. Budkobky

Thanks to M.W. Bro. Budkofsky, PGM and Grand Historian of the Grand Lodge of Connecticut for his very insightful look at Prayer in our Masonic Lodges. Frequently we tend to forget that Freemasonry is non-sectarian and represents men of all faiths who believe in GOD.

To most Masons, especially those who have made no special study of the Craft and its philosophy-the universality of Masonry, of which they hear so much, means only its wide distribution throughout the civilized world.

If we were to ask a hundred average Master Masons, whether or not Freemasonry is a Christian organization, without a moment's thought, many will agree that it is. There was a time when Freemasonry was Christian in character, and some of its early enthusiasts did all they could to keep it so. Some Christian

influences still survive in our ritual and practice-the Holy Sts. John are characters taken from the New Testament, the Lion of the Tribe of Judah is difficult to explain except as a Christian symbol, the New as well as the Old Testament is the Book of Law on Masonic Altars in all English speaking countries.

But Masonry is not Christian: nor is it Mohammedan nor Jewish nor to be classified by the name of any other sect. The power which has held it together, the nourishment which has caused its growth, the central theme which makes it unique, is the opportunity it affords men of every faith, happily to kneel together at the same Altar, each in worship of the GOD he reveres under the universal name of Great Architect of the Universe.

Here, and here alone, is the real universality of Freemasonry. It is the drawing power which brings men together to follow a common ideal of charity and brotherhood. It is the cement which holds men to their obligations and makes for common understanding. It is the tie which binds one generation to another, and which says to all initiates 'you are brothers because of mutual manhood, not because of your beliefs.'

The universality of Freemasonry is in its toleration of every man's faith, so it is monotheistic.

Freemasonry must constantly be aware of those within our fraternity who would attempt to convert us into an organization we were never intended to be. It is of paramount importance in today's Masonic circles of leadership that there be a continuing emphasis on the universality of Freemasonry. As relates to the First Book of Constitution ('it is the religion in which all good men agree') it is based on a foundation which supports all religions, creeds and sects. Once Masons unite under its banner, they may afterwards proceed to build for themselves temples of worship for all the great religions of the world. While Freemasonry does not interfere with these extra curricular activities, we must insist that whatever be their private opinions, Masons shall stand on that foundation.

One of the most important of all our regulations is that which forbids us to participate, as Masons, in any form of religious or political sectarianism. The fraternity's attitude towards all such sectarianism is more than merely one of a negative position. It goes further than just a hands off policy. It is rather an affirmative position, for it definitely prohibits all masons from sectarian controversies in any form. Such controversies are un-Masonic, that is, they are outright violations of written Masonic law.

It is not difficult for one to understand the reason for this regulation. Freemasonry exists for the sake of, is dedicated and devoted to, the philosophy of Brotherhood. Brotherhood means that many of us, men drawn from all walks of life, with a great variety of racial characteristics, religious and political opinions, are brought together, and kept together, in a relationship of friendship, harmony and good-will.

To maintain that harmony, it is necessary that whatever passions and prejudices might divide us into opposing groups, feuds, schisms or conflicting cliques, must be kept out at all costs. Nothing is more likely to destroy the peace and harmony of the craft than religious and political sectarianism. For this reason, sectarianism is prohibited in Freemasonry because the welfare of the fraternity and the brotherhood it teaches require it.

All of which adds up to the fact that Freemasonry seeks to unite men into one guild or union and thus becomes the means of conciliating true friendship among the persons that might have remained at a perpetual distance. And the principle of universality as to religious beliefs has been and continues to be our greatest heritage and our greatest challenge.

Innovations in the body of Masonry over the years have had a way of becoming fact instead of fiction. When innovations in the body of Masonry either esoteric, exoteric or physical are introduced and virtually go unchallenged, they have a way of becoming the accepted practice and their elimination becomes the innovation.

In the 'Charge' of the Master Mason degree, we were admonished to carefully preserve the Ancient Landmarks of the Order entrusted to our care. The Landmarks of Masonry are those ancient principles and practices which mark out and distinguish Freemasonry as such, and constitute our source of Masonic Jurisprudence.

Freemasonry is defined in its 'Statement of Principles' as a charitable, benevolent, educational, and religious society. Religious in that it teaches monotheism, which is the sole dogma of Freemasonry. Belief in one God is required of every initiate, but his conception of the Supreme Being is left to his own interpretation. This is the basis of our universality. The Holy Bible is open upon its altar whenever a lodge is in session, Reverence for God is ever present in its ceremonials. The Great Light of Freemasonry is the Volume of the Sacred Law

which is an indispensable part of the furniture of a Masonic Lodge. The Grand Lodges of the United States use the Holy Bible as the volume of Sacred Law on their altars, however the candidate who is not a Christian or of the Jewish faith is entitled to have his own sacred book substituted for the Bible.

In some Lodges in other countries, the altars of Masonry have more than one volume of the Sacred Law on them and the candidate may choose the one on which he is obligated.

No lodge may stand open and remain so unless the Holy Bible is open upon its altar, its pages displaying the proper passage appropriate to the degree in which the lodge is working. The open Bible signifies that by the light of its teachings, we must regulate our conduct, for it is the rule and guide of our faith.

Past Grand Master, The Rev. Thomas S. Roy, D.D., Grand Master of Masons in Mass. in 1951, had good counsel for Lodge Chaplains and others who insist on the use of Christian phraseology in prayer offered at Masonic gatherings when he points to the crux of the problem as it pertains to the universality of Freemasonry. 'No man is barred from using that name of God which comes nearest to him. However, there is always the matter of good taste, of courtesy. Therefore, we are well advised if in our prayer we use terminology that is common to all of our religions. In my duties as Chaplain in a lodge I have found the prayers suggested in our Masonic ritual to have such spiritual meaning and such dignity of expression as to make them completely satisfying to me.'

'I am quite sure that as Brethren we shall strengthen the bonds that unite us as we find common expression in prayer rather than assert our right to use, each his own, distinctive phraseology.'

Writing on belief in God, as the first of the Ancient Landmarks in his classic book, 'Dare We Be Masons?' The Rev. and Most Worshipful Brother Roy says: 'It is when we formulate our beliefs about God that we create divisions.'

'Faith in God unites us, but belief about God, which is theology, divides us.'

'Freemasonry has no theology. It does not go from faith to speculation, which is theology, but from faith to demonstration, which is life.'

'Freemasonry makes no attempt to put a label on God that would place Him at the front of Masonic procession.'

In 1953, Most Worshipful Brother Robert A. Nisbet, addressing the Grand Lodge of Connecticut said in part:

'Masonry is the common ground where men of every race and nation, where men of every shade of religious belief and of every political opinion can meet and be united in one Brotherhood, under one God, and in a natural religion in which they can all agree and yet still retain their . . . individual religious and political beliefs.'

'If men wish to foregather and work for their ideas and convictions with men whose religious and political beliefs coincide closely with their own, there is a wide field for their activities and they conceivably may do much good in the world for proselytizing and even fighting for their convictions, either political, or religious, or both.'

'But a Masonic Lodge is not their sphere for such activity. The strength of Masonry is its non-political and non-sectarian character, and anyone who tries to Christianize Masonry, as did Dermott early in the Eighteenth Century, or as many still try to do, no matter what their good intentions, do Masonry a disservice.'

The University of Freemasonry can only be accomplished when we accept and understand what we read in the Old Charges; i.e. we recognize non-sectarianism as an important lesson in the teachings of Freemasonry; when we subscribe to the 1939 Declaration of Principles, as adopted by the Conference of Grand Masters in North America; when we take seriously that which we teach and speak a great deal of and on occasion seemingly practice very little. Then and only then will one's religious denomination or persuasions become secondary, thus Freemasonry becomes the center of union, and the means of conciliating true Friendship among persons that might have remained at a perpetual distance.

In summation, Masons meet on the level and seek to conciliate true friendship among those of every sect and opinion . . . Any prayer in the lodges should be such that any Mason could freely respond, 'So mote it be', an old phrase which may be interpreted to mean, 'This is my prayer, too' . . .

Then let us pray and lecture in those universal terms which can unite all Masons in agreement. Let each Mason hold to his own faith firmly while he accords the same precious right to every other Mason.

It may be in some lodges, particularly in smaller communities, that all of the local Brethren are professing Christians. Still, visiting Masons may come to the meetings of such a lodge. All of us would want any visitor to feel at home, and welcome. The visit of a Mason who is a Jew or a Hindu, should not require a change in the usual practices of any lodge. All Masons should be received in the spirit of brotherhood and hospitality.

Let it be a precept of the Craft that everything done in the lodge should be such that any Mason could join in without offence to his faith or discomfort to his conscience.

Reprinted from the Short Talk Bulletin Vol. 66 No. 9, Sept. 1988. By the Masonic Service Association of the United States. Contributed by R.W. Bro. Robert T. Runciman, Algonquin Lodge No. 536, G.R.C., Sudbury, Ont.

GRAND HONOURS

A new member of our Order might be quite confused when he first assists in giving grand honours. He might wonder at the significance of the several movements and be inquisitive as to their origin. He will soon discover that grand honours are given to four ranks; Worshipful brother, that is Worshipful Master rank, three times; Very Worshipful rank, five times; Right Worshipful rank, seven times; and Grand Master rank, nine times. These honours are given at installation and at the time of visitation in an official capacity of officers of the ranks.

Mackey's Encyclopedia claims this practice dates back to Greek and Roman times and has come to us through the operative craft. Of course, ancient cultures were more ritualistic than we are and carried the practice to a much wider usage.

The Grand Lodge Bulletin of Alberta in its May 1973 issue explains the practice in this way:

'The practice has been adopted by the Masonic Order and various Grand Officers are accorded courtesies as are laid down in the constitution.

Freemasonry has put into these courtesies certain symbolism:

1. Slapping the thighs-a primitive gesture of joy, enthusiasm and thanksgiving.

2. Crossing the arms over the breast is the formation of the Cross of St. Andrew and is a sign of respect and honour.

3. Clapping the hands above the head to form a right angle triangle, the fourth part of a circle, which does not need to be explained to a Mason.

4. Clapping the hands. A sign of enthusiasm and appreciation.

Thus with Grand Honours we say to a visitor:

We welcome you with joy.

We receive you with respect and honour.

We greet you on the square.

We appreciate your presence.

Submitted by Wor. Bro. D.J. Garrett, Niagara Lodge No. 2, G.R.C., Niagara-on-the-Lake, Ont.

CHARITY

Charity or benevolence is a daily demonstrated Masonic characteristic and one which none ought to forget. It may be defined as liberal giving to the poor or less fortunate as our circumstances may permit; of a desire to do good; or an inclination to judge favourably of the acts and efforts of persons.

Of necessity, therefore, it not only requires some sharing of our individual good fortune with others, but the ability to see others as endeavouring to put their best foot forward, performing their duties and tasks to the best of their abilities, and charitably offering both praise for that effort and encouragement to continue and to perfect those efforts.

We will all well remember that very hollow, empty and unsatisfactory feeling during our initiation when, deprived of all metal and having taken the obligation, we were put to the test to demonstrate the ' . . . distinguishing characteristic of a Masonic heart'. We were further reminded at that time that Charity ' . . . blesses him who gives as well as him who receives', and that any amount given to the almoner will be ' . . . thankfully received and . . . applied.'

This month's message from the Worshipful Master in our summons draws our attention to the Grand Master's program for the prevention of alcohol and drug abuse funded through the Masonic Foundation of Ontario. This program of course is only one of the many works funded by this Masonic charity which is supported primarily by the generous donations of Masons. Each Lodge maintains a benevolent fund supported by Each Lodge brethren so that when circumstances arise requiring funding or assistance, means are available to that end.

The title of Almoner or Grand Almoner in Masonic organizations is not only highly regarded and acclaimed but has brought through countless continuing efforts, I much credibility and praise for the craft, and relief and benefit for society as a whole.

We frequently hear reference to the Shriners' Hospitals for Crippled Children. This organization of Masons is established as a corporation in the State of Colorado as a non-profit organization and has extended its efforts throughout North America benefiting untold numbers. Its directions and undertakings are overseen by a Board of Directors of Masons, all of whom serve without remuneration. The burn hospital units, likewise provide a unique medical facility providing assistance and care highly acclaimed throughout the world. The extraordinary and far reaching benefits extended through our Blood Donors' program participated in by Masons is really unquestionable. A small pint really does us all a lot of good!

Reflection will clearly and quickly indicate that charity is characteristic of the Masonic heart and Masonic efforts are daily extended throughout the world accordingly. Each of us must remember the great benefits which we confer and need to extend to our fellow members of society in order to promote harmony and well-being.

Let me close with a small line I recently read in Masonic correspondence attributed to John Bunyan: 'You have not lived today until you have done some Lodge brethren so that when circumstances arise requiring funding or assistance, means are available to that end.'

Masonic Education presented by Bro. E. Dixon Winder of Oakridge Lodge, No. 708, G.R.C.

FREE BORN

Canadian Masons have all heard the Inner Guard's reply to the W. Master's question: 'How does he hope to obtain those privileges', when he states on behalf of the candidate 'By being a man, free-born . . . etc.' The question begs others. Are we not all free-born. Is there more to this necessary qualification than the obvious?

Slavery has been an all too recently accepted practice, and was only abolished in England in the year 1721, and was bitterly contested in the American Civil War (1861 -1865). Therefore, it was in earlier times considered necessary that a candidate must be able to swear, and to prove through investigation, that he was 'free-born'. These early regulations have been altered over time, and the changes have not been universal. There is much available on the subject going well back into the earliest portions of our history. It must be remembered that our modern rules are largely inheritances or speculative interpretations of rules laid down in the ANCIENT CHARGES as set forth with some variations in the GOTHIC CONSTITUTIONS. Since they were not precisely the same originally and have not been interpreted with entire uniformity, there are some differences of opinion in the many jurisdictions as to what the 'exclusions' are. Most originated from the 14th to the 17th century A.D. as follows: REGIUS M.S., c. 1390; COOKE M.S., early 15th century; GRAND LODGE M.S., dated 1583; HARLEIAN M.S., No. 1942, c. 1670; ANTIQUITY M.S., 17th century; and BUCHANAN M.S., 17th century. All of the GOTHIC CONSTITUTIONS confined the qualifications for apprentices to two categories, those relating to family, political, or social position and those relating to physical capacity. As a sample of one of the texts in full, ANTIQUITY M.S. stated: * * * 'and that the Apprentice be free-born and of Limbs whole as a Man ought to be and no Bastard. * * * Thirdly that he that shall be made, be able in all degree that is free-born of good kindred true, and no Bondsman, and that he have his right Limbs as a man ought to have.'

The difference between FREE-BORN, meaning free at the time of birth, and NO BONDSMAN, meaning free at the time of entering the Fraternity, will be observed. All, except REGIUS, say FREE-BORN, and the COOKE, HARLEIAN, and ANTIQUITY stop there, while GRAND LODGE and BUCHANAN cover both aspects. This difference was brought into prominence by action of the Grand Lodge of England in the 19th century. On Sept. 1, 1847, the United Grand Lodge changed the requirement that the petitioner be FREE-BORN to read FREE MAN, not both. Literally, a petitioner before 1847 in England had to be born-free but might be in bondage but, thereafter, one might have been born in slavery, yet, would not be excluded if free at the time of his petition. Unfortunately these and

other changes became mingled some years ago with those of ANCIENT LANDMARKS. Because there were in the Old Charges certain provisions relating to the admission of apprentices, the idea became pretty well disseminated in the United States that these were irremovable LANDMARKS. Mackey's 18th LANDMARK, which has been expressly adopted by 4 Grand Lodges and is followed more or less by 13 other Grand Lodges in the United States, provides that the candidate 'shall be a man -unmutilated, free-born, and of mature age. That is to say, a woman, a cripple, or a slave or one born into slavery, is disqualified.' Happily, present practice, common sense and civil statute have shaped today's practical application of requirements in each jurisdiction. (Returning combat veterans seeking admission to the craft are not refused on the basis of physical impairments.)

The disqualification of a slave seems to have been based on the reasoning that each candidate involves himself in a solemn moral contract, and that anyone not a free agent or master of his own will and actions could not undertake the necessary obligations. Even those who had originally been in a servile state and had later acquired their liberty were considered unsuitable because it was thought that having been born into slavery and the constant domination thus submitted to, would have made clear decisions difficult, as all slavery included such a degrading of mind and abasement of spirit that no subsequent freedom could render such a candidate qualified to perform his duties as a mason. It was even stated in the past that children could not inherit a free and noble spirit except they be born of a free woman. Such thinking does not find much place with us today, and for the uninformed, the question 'are you free by birth' comes as a mild surprise.

There is a reference in the Bible where Sara demanded of Abraham, asking that he cast out this bondswoman and her son, or 'the son of this bondswoman shall not be heir with my son'. Also, at the Grand Festival at which Abraham celebrated the weaning of Isaac, it is said that he had not paid the same compliment in the weaning of Ishmael because he was the son of a bondswoman, and consequently could not be admitted to the Freemasonry of his Father which could only be conferred upon a free-born child of a free woman.

But what is free-born? Its definition is, 'to be in a state of exemption from the control of another'. The doctrines as taught by Masons are that one should enjoy unrestricted liberty and be free in all thoughts and actions. This is carried so far in Masonry that the Grand Lodge of England will not carry out the initiation of a candidate who is only confined temporarily or has only for a short time been deprived of his liberty.

From these definitions it can be seen that the word free-born as used today by Masonry has a different meaning than that of the original interpretations. We use it in a metaphysical sense, implying that, we should be free not to act only as we wish and possibly at the expense of another, but free from the domination of passion, pride and prejudice, and from all other follies of human nature. We should be free from the delusion that we need not be obedient to the laws of nature or the civil laws of our own Country. In this sense the word freeborn is equivalent in meaning to that of integrity.

The foregoing article was prepared from a presentation made by W. Bro. Larry Burke, Harmony Lodge, No. 57, G.R.C., Binbrook, Ont. for Masonic Education, Oct. 12/88. Additional historical information was taken from Coil's Masonic Encyclopedia. (Macoy Publishing and Masonic Supply Company, Inc.).

PLENTY

In the second degree, we hear of the significance of the word 'plenty'. We symbolize it in Freemasonry by an ear of corn, or sheaf of wheat. Mackey informs us that in ancient symbolism, the goddess was depicted as a young nymph crowned with flowers and holding in her right hand the horn of Amalthea, the goat that suckled Jupiter; and in her left a bundle of wheat sheaves. Referring to the story told in the floorwork of the passes of the Jordan, he further quotes Burder, that, in Arabian countries dialectic differences of pronunciation are much greater between regional groups than they are in other parts of the world, thus making the pronunciation of the original work a much simpler distinction than might be at first expected. Mackey further quotes other similar incidents of pronunciation as a password in history. I refer the interested student to that entry for some food for thought.

My interests this evening, however, are more philosophical. Oxford defines the word 'plenty' as 'Abundance, as much as one could desire . . . ' In the second degree we are told of how the craftsmen were paid their wages and of their pleasant employment at the temple. I wish to juxtapose that image of well employed and well cared for workmen with the images in the first degree where we learn much of the Masonic art of charity. Benevolence has formed an important part of the teachings and organization of our craft and the committees of benevolence at Lodge, District and- Grand Lodge levels have an important role to play. We have all been reminded poignantly, in the first degree, of the role that this

virtue is to play in our lives and in our Masonic character. Perhaps it is fitting to look at it in light of to how much 'plenty' we enjoy. A number of years ago, my neighbours helped me to erect a garden shed. We placed it carefully on a level, clean patio laid for the purpose. We congratulated ourselves on how weatherproof it was and snug, and that night I found myself reflecting gloomily that a very great portion of the world's people would thrill to have that small shed as their principal dwelling.

A provocative statistic came to me a year or so ago: that the very poorest earning Canadian, he who has the very lowest annual income of welfare, is still in the top 10% of the world's wage earners. Plenty indeed! We have it! A clerical brother once told me with a spark of fervour in his eye, that I should be careful when I pray 'Thy will be done', for I was likely praying for a much lower standard of living when the world's income was equitable distributed by the will of the Grand Geometrician of the Universe. I have no doubt that he was right.

Let us not forget either, that the principal analogy of our gentle craft is that of work. Our talents are many. I look about our Lodge room and see an awesome array of abilities, skills, knowledge and influence. Do we share these? I know of a good number of Masons whose interests and involvements extend far beyond the walls of the Lodge and who contribute their talents with great vigour and energy to others in this world. There are others whose outreach is less extensive but who, through Masonic Art, extend knowledge of this philosophy to their younger brethren, influencing them to make contributions in the community and the world at large outside our portals.

What should a man do with the plenty that is his? I think that our brothers know that answer.

Masonic Education presented by W. Bro. Wm. M. White of Oakridge Lodge, No. 708, G.R.C.

NOTEWORTHY CANADIAN FREEMASONS

JOSEPH BURR TYRRELL (1858 -1957)

Northeast of Calgary, about an hour and a half by road, in the picturesque badlands of Alberta, lies the town of Drumheller. Not too far from here, in 1884, before the settlers came, a young scientist from the Geological Survey of Canada found a skull and some bones of a new kind of dinosaur, the *Albertosaurus sarcophagus* (the name means 'flesh-eating Alberta lizard'). The scientist was Joseph Burr Tyrrell, and he was twenty-six years old. More than a century later, in 1985, a beautiful new world-class museum was opened, just across the Red Deer River from where Tyrrell made his discovery. It is devoted to fossils, most notably dinosaurs, and is a real crowd-pleaser. The Government of Alberta set aside thirty million dollars for it. Its name? The Tyrrell Museum of Palaeontology. What a novel idea, to name a great public building after somebody who actually contributed to our knowledge, instead of after a local politician!

Tyrrell was one of Canada's notable explorers; in the course of four months in 1893, together with his brother, three Indians, and three Metis, he traveled 1200 miles by canoe from Lake Athabasca in northern Saskatchewan, through the barren lands to Chesterfield Inlet, and then down the coast of Hudson Bay to Churchill. A few years later he took part in the Klondike gold rush, and then in 1924 he became President of the Kirkland Lake Gold Mining Company, which made him a millionaire. He had a natural interest in other early travelers in the Canadian West, and in due course he published the journals of the explorers Samuel Hearne and David Thompson.

Tyrrell was also a Freemason, for nearly seventy years. He was initiated into the Builders Lodge, No.177, Ottawa, on 10 May 1888. In 1910 he became a Charter member of University Lodge, No. 496, Toronto, and although he never went through the chairs, he continued on its rolls until his death, which took place on 26 August 1957. When he was nearly eighty he served as Chaplain at the first meeting of a Masonic Lodge in Canada to be held north of the Arctic Circle, at Coppermine, in the North West Territories, on 30 August 1938.

Sources of Information: F.J. Alcock, Proceedings of the Royal Society of Canada, volume 52, 1958, pages 105-109; W.J. Collett, History of the Grand Lodge of Alberta 1905-1980, Calgary, 1980, pages 56-58; Deborah and Robert Enns, Sandra Leckie, and John Walper, Tyrrell Museum of Paleontology and the Drumheller Valley, Duchess, Alberta, n.d.; Alex Inglis, Northern Vagabond: The Life and

Career of J.B. Tyrrell, Toronto 1978; W.S. Wallace, Macmillian Dictionary of Canadian Biography, 4th edition, edited by W.A. McKay, Toronto, 1978; Whence Come We? pages 261-262; I am grateful to the Office of the Grand Secretary for providing information about Tyrrell's Masonic career.

Contributed by R.W. Bro. Wallace E. McLeod, Mizpah Lodge, No. 572, G.R.C.

COLONEL ROBERT BELCHER (1849 - 1919)

In Calgary, on 7 June 1919, the Colonel Belcher Hospital was formally opened, to look after soldiers who had been wounded in the first World War. It has continued to serve Alberta for nearly seventy years. Because our country has enjoyed the blessings of peace for several decades, the Hospital has been able to expand its activities beyond war veterans, and is now available to treat other members of the community. It was named for a notable pioneer of the West, a soldier and Freemason, who died just four months before it was opened.

Colonel Robert Belcher was born in London, England, on 23 April 1849. He came to Canada in 1873, and was a charter member of the Mounties. While serving in their ranks he was posted to many parts of the great North West, eventually reaching the rank of Inspector. In 1875 for example he belonged to the party that selected the site on which Fort Calgary was to be built. On 13 September 1880 he married Margaret McLeod of Edmonton, who had arrived there the previous November; she was one of the first white women to settle in the vicinity. Belcher was in charge of a contingent that was sent to preserve order in the Chilkoot Pass at the time of the Yukon Gold Rush (1897 - 1899). During the Boer War he went to South Africa as second-in-command of Lord Strathcona's Horse (1900 - 1902). When he retired from the Mounted Police in 1908, he took a lively interest in promoting public awareness of the militia. In fact, he was the commanding officer of the first militia unit formed in the region, which took the name of the 19th Alberta Dragons. During the First World War, at the age of 66, he recruited the 138th Battalion and took it to England. On his return to Canada he was transferred to the Military Hospitals Commission. He died in Calgary on 10 February 1919.

Robert Belcher was initiated into Ancient Freemasonry in Regina, in Wascana Lodge, at that time No. 23 on the Grand Register of Manitoba, on 6 November 1888. In 1894 he became a charter member of North West Mounted Police Lodge, No.61, G.R.M., in Regina, and was its first Master. When the Grand Lodge of Saskatchewan was formed in 1906, the lodge became No. 11 on the new Register, and W. Bro. Belcher was still a member. In 1910, after his retirement

from the Mounties, he transferred his membership to Edmonton Lodge, No. 7 on the Grand Register of Alberta, and remained on its rolls for the last ten years of his life. He is buried in Edmonton Cemetery.

Sources of Information: E. Brakefield-Moore, 'Freemasonry in the Royal Canadian Mounted Police', in Papers of the Canadian Masonic Research Association (collected edition, edited by C.E.B. LeGresley, Toronto, 1986), volume 1, pages 76-87; Department of Veterans Affairs, Colonel Belcher Hospital, Calgary, Ottawa, 1980; I am grateful to Lynne M. Mansel I, Assistant Vice President, Colonel Belcher Hospital, for providing information about the hospital; to W.A. Mildren, Grand Lodge of Manitoba, R.G. Treleaven, Grand Secretary, Grand Lodge of Saskatchewan, to A.F. Aylesworth, Grand Secretary, Grand Lodge of Alberta, for providing information about Belcher's career; and to the Office of the Grand Secretary for contacting them on my behalf.

The foregoing was contributed by R.W. Bro. Wallace E. McLeod, Mizpah Lodge, No. 572, G.R.C.

THE QUALIFICATIONS OF A TRUE MASON

All true Masons know that their work is not secret, but they realize that it must remain unknown to all who do not live the true Masonic life. Yet if the so-called secrets of Freemasonry were shouted from the housetops, the Fraternity would be absolutely safe; for certain spiritual qualities are necessary before the real Masonic secrets can be understood by the brethren themselves. Hence it is that the alleged 'exposures' of Freemasonry, printed by the thousands and tens of thousands since 1730 down to the present hour, cannot injure the Fraternity. They reveal merely the outward forms and ceremonies of Freemasonry. Only those who have been weighed in the balance and found to be true, upright, and square have prepared themselves by their own growth to appreciate the inner meanings of their Craft. To the rest of their brethren within or without the lodge their sacred rituals must remain, as Shakespeare might have said, 'Words, words, words.' Within the Mason's own being is concealed the Power, which, blazing forth from his purified being, constitutes the Builder's Word. His life is the sole password which admits him to the true Masonic Lodge. His spiritual urge is the sprig of acacia which, through the darkness of ignorance, still proves that the spiritual fire is alight. Within himself he must build those qualities which will make possible his true understanding of the Craft. He can show the world only forms which mean nothing; the life within is forever concealed until the eye of the Spirit reveals it.

Reprinted from 'The Lost Keys of Freemasonry' by Manly P. Hall. Contributed by Bro. J.A. &ott, Edinburgh Lodge, No. 736, G.R.C., Ottawa, Ont.

HISTORICAL SKETCH OF FREEMASONRY AND MASONIC MEETING PLACES IN THE ROYAL CITY

The first light of Freemasonry dawned in Guelph in 1837, just ten years after the founding of the TOWN, when Wellington Lodge was organized under a Warrant from the Grand Lodge of England. In 1858, Wellington Lodge surrendered its original charter and came under the jurisdiction of the Grand Lodge of Canada, which had been formed just three years earlier. Wellington Lodge was assigned the NUMBER 33. No meetings were recorded after the 10th of November, 1860, and the Lodge passed out of existence, with the NUMBER 33 being re-assigned to Maitland Lodge in Goderich.

Masonic activity was revitalized in Guelph, when Speed Lodge, No. 180, G.R.C. was constituted on July 12th, 1866. Meeting rooms were secured in the Corbett Block, a two story, limestone building that stood on the south-east corner of Wyndham and Cork Streets, where the Canada Trust Building is now located. This building and the one that stood adjacent to it, were the first stone buildings on Wyndham Street; the rest of the downtown buildings were mostly single story, wood frame buildings, some with high false fronts. Speed Lodge met on the second floor of the Corbett Block.

York Rite Masonry came to Guelph on March 2nd, 1870, with the founding of the Guelph Chapter, No. 40, of the Holy Royal Arch. Their warrant was issued 5 months later on August 10th, 1870.

The desire for a second Masonic Lodge in Guelph was entertained by the required number of Masons, and a Dispensation to form a Lodge to be known as GUELPH LODGE was granted on June 26, 1871. A warrant, dated July 13, 1871, was issued and the ceremony of Constitution and Consecration was held in the Speed Lodge rooms on the 25th day of October, 1871. The occasion was not without incident, as there was strenuous opposition from the Master of Speed Lodge, an opposition, which was carried even to the floor of Grand Lodge itself, but without avail. (See Newsletter Vol. 7, No. 4, Spring 1988) Nevertheless, the Speed Lodge rooms in the Corbett Block were placed at the disposal of Guelph

Lodge, and the Guelph Lodge minutes of their first meeting shows a vote of thanks was extended for this privilege.

Following these distressing circumstances, authority was given at the next meeting of Guelph Lodge to form a committee with instructions 'to lease and furnish Lodge rooms and purchase furniture for the same'. Guelph Lodge subsequently secured rooms in the old Queen's Hotel on the north side of Carden Street, in the space now occupied by the 'Courtyard'. Other organizations subsequently made application to Guelph Lodge for the use of the Lodge rooms, including the I.O.O.F. who held their meetings there, and the Knights of Pythias. The Knights of Malta also applied but were refused 'on account of objection of Grand Lodge'.

Peace and harmony was restored between the two Lodges and about 1873-74, Guelph Lodge gave up their separate meeting room to share again the facilities with Speed Lodge in the Corbett Block, as they were not adequate for the increasing membership, and larger meeting rooms were secured in an old building where the F.W. Woolworth Store now stands. This Hall was then known as 'The Sons of England Hall' and served as the meeting place for the Sons of England and the Daughters of England. Historical records are sparse for this period and while some memories appear to conflict, the above account appears to be the most widely accepted. In any event, within a year from the time of the move to the new facilities, a major fire caused considerable damage to the stores below, and although the upper hall was still habitable, the Masons decided that the time had come to search for more suitable accommodations that would be less vulnerable to fire.

About this time a new stone building was to be erected on the south side of upper Wyndham Street. A large General Store was to occupy the ground floor, a meeting hall was planned for the second floor and the third floor was to be used for apartments. According to the information on a beautifully inscribed historical parchment in the City Registry Office, the property was conveyed to a Guelph citizen June 23, 1876, for the sum of \$4,200.00 and a mortgage immediately given to a group of very prominent Guelph Masons, for \$4,000.00. The first named of this group was A.B. Petrie, who would later become the FIRST T.P.G.M. of the Royal City Lodge of Perfection. Upon this property was constructed the Masonic Hall Block; the upper floor, with the beautifully proportioned lodge room with the classical high ceiling and striking cornices, would serve the needs of Masonry in the City of Guelph for the next 37 years.

A Joint Committee of Speed Lodge and Guelph Lodge was formed in February 1877, for jointly occupying and furnishing the new Lodge rooms. The estimated costs of the furnishings to be around \$1,400.00.

In 1877, the City of Guelph was celebrating its 50th Anniversary, and on the 20th day of April, about 150 Masons hailing from various Lodges from Wellington and surrounding Districts, attended a Special Communication of the Grand Lodge of Ancient, Free and Accepted Masons of Canada for the purpose of consecrating the new facilities. R.W. Bro. John Cavers, (D.D.G.M. for Wellington District) acted as Grand Master, R.W. Bro. J.J. Mason (Grand Secretary) served as Grand Secretary, R.W. Bro. C. Hendry (P.D.D.G.M. of Wellington District) acted as Jr. Warden. At the close of the formal ceremonies, the above three brethren responded with short appropriate speeches in which they expressed their pleasure in being present, paid a high compliment to the spirit and energy of the fraternity in Guelph, as evidenced in the erection of their handsome building, and in setting apart such a beautiful hall to the purpose of Masonry. They wished the brethren in Guelph every prosperity, and hoped that they and their children would for many a year come to enjoy the pleasures of fraternal intercourse in this HALL, and that Peace, Love and Harmony would always prevail amongst them.

The foregoing was contributed by V.W. Bro. John (Jock) Harris, Speed Lodge, No. 108, G.R.C., Guelph, Ontario.

THE COMMUNITY SPIRIT

'The most common form of community is that of a neighbourhood. Neighbourhood is fundamental to community life. But there is a difference between being a good neighbour and being a good member of a community. In a neighbourly relationship, you help the fellow next door on the understanding that he will help you if necessary. In your relationship with the community, you indirectly help everyone in it, and you do not expect to be repaid.

The chances are that anything you do for your community eventually will reap its reward in one way or another. At the very least, it is an investment in having an agreeable place to live. But the fact is that no community could function without people who consistently give more than they get-those invaluable toilers in the vineyard who organize events, who take the initiative and responsibility, and who urge on the rest to greater things.'

An excerpt from The Royal Bank Letter, Vol. 64, No. 1, Jan/Feb. 1983.
Contributed by Bro. N.S. Mahara, Secretary, Lodge of Fidelity, No. 231, G.R.C.,
Ottawa, Ont.

Editors Notes: Bro. Mahara shares with Rt. W. Bro. David C. Bradley the conviction that there are many thoughts and philosophies expressed in books and other writings outside of our Masonic researches that are worthy of our contemplation. We thank Bro. Mahara for the foregoing excerpt.

QUESTIONS AND ANSWERS

Question 1: What is the meaning of the phrase 'Just, Perfect and Regular' as applied to a Masonic Lodge?

Answer 1: A Lodge is said to be 'Just' when it contains the V.S.L. unfolded; 'Perfect' when it comprises seven members; and 'Regular' when the Charter or Warrant of Constitution is in evidence.

Question 2: Should 'The Craft' be coupled with the toast of 'The King', His Majesty not being a member of the Masonic Order?

Answer 2: High authorities have given their considered opinions that the toast should be given as 'The King (or Queen) and the Craft', irrespective of whether the monarch at the period is a Freemason. The real significance of the toast, which is often lost sight of, is that LOYALTY TO THE KING (or QUEEN) / COUNTRY is an essential principle of Freemasonry. A circular relating to this point was issued from the Grand Secretary's office (England) in January 1911, explaining that, although not laying down any ruling, the Prov. Grand Master, Lord Amphill, hoped that the ancient form of the toast would be retained.

It is interesting to note that documentary evidence exists to show that the toast of 'The King and the Craft' existed among the 'old regular toasts' revived by Dr. Desaguliers upon his installation as Grand Master in 1719.

Question 3: At what stage during the period of refreshment should the toast of 'The King (or Queen)' be honoured?

Answer 3: Never until after Grace has been offered.

Question 4: Why are St. John the Baptist and St. John the Evangelist regarded as Patron Saints of Freemasonry?

Answer 4: The association of these two saints with the Order of Freemasonry is a long-cherished tradition which has attracted the attention of the most eminent historians, yet no convincing theory has ever been forthcoming. A legend known to have been in existence in print in 1789, and since quoted by many writers, refers to the destruction of the Temple by Titus. The legend goes on to speak of the decay of Freemasonry for want of a Grand Master, and of how a deputation waited on St. John the Evangelist, then Bishop of Ephesus, who replied that though stricken in years, yet having been initiated into Freemasonry in his early life, he would take the office. Albert Mackey in his Encyclopedia claims that the connection of the Saints John with Masonry is of symbolic rather than historic nature.

Question 5: What is the meaning of the term 'St. John's Masonry'?

Answer 5: It is a term sometimes applied to the three Craft Degrees. During the 18th Century an unattached Lodge or Brother was sometimes known as a 'St. John's Lodge' or a 'St. John's Mason'.

Question 6: Who was Albert Mackey?

Answer 6: A native of Charleston, South Carolina, and a doctor of medicine by profession. A zealous Masonic student and writer, he held high office in many Degrees of Masonry, and wrote several outstanding Masonic works, chief among them being his Lexicon of Freemasonry, in 1845, and his Encyclopedia of Freemasonry, in 1874.

Question 7: What is the symbolism of the Square?

Answer 7: The Square, the second of the 'Three Great Lights', symbolises Morality, defined in Masonic Ritual as the duties we owe to our neighbour. In adopting this standard or morality, Freemasonry, like Christianity, is following the criterion of moral virtue set up by the Israelites. So great was the importance attached by the Israelites to duty to one's neighbour that it became the supreme test of the practice of morality. In the days of King Herod there lived a famous Hebrew sage named Hillel, said to have been one of Herod's Wardens during the rebuilding of the Temple in the time of Zerubbabel. Hillel was once asked by a heathen to teach him THE WHOLE OF THE SACRED LAW while he could stand on one foot! Hillel's answer was: 'What is hateful to thyself do not unto thy neighbour. This is the whole Law; the rest is mere commentary.' In symbolising in the Square the great moral law first laid down by the Israelites, and afterwards adopted by Christianity, Freemasonry has but adopted an Hebraic standard.

The information for the Questions and Answers is taken from the book 'Masonic Problems and Queries' by H.F. Inman; A. Lewis (Masonic Publishers) Ltd., London.

*** * * NOTICE * * ***

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