

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

“Each Mason is enjoined to make a
daily advancement in Masonic knowledge!”

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

FALL 1989

VOL. 9 NO. 2

TABLE OF CONTENTS

FREEMASONRY AND RELIGION – UNITED GRAND LODGE OF ENGLAND.....	7
FREEMASONRY AND RELIGION ARE COMPATABLE.....	10
THE CHURCH AND THE CRAFT	12
FREEMASONRY AND RELIGION – SOUTHERN CAL. RESEARCH LODGE	16
BOOK REVIEW	18
A MEDITATION ON TOLERATION.....	18
FRATERNAL REVIEW	20
THE FORGET-ME-NOT	21
FORGET-ME-NOT – A SECOND VERSION.....	22
WHO WAS HIRAM, KING OF TYRE?.....	23
NOTEWORTHY CANADIAN FREEMASONS.....	24
WILLIAM HAY (1818- 1888).....	25
SIR DAVID LEWIS MACPHERSON (1818 -1896)	25
QUESTIONS AND ANSWERS.....	26

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

Annual Subscription Rate: \$10.00
4 issues per year (quarterly).

Hardbound Edition: \$15.00
Includes 4 issues in one volume.

**SEND ORDERS/PAYMENTS
OR ARTICLES TO**

‘Masonic Education - Newsletter’
c/o Robert A. Barnett - Editor
P.O. Box 4217
London, Ontario
N5W 5J1

TO ALL CONTRIBUTORS

The factual accuracy of an article is the contributors 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 Article: 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 contributors 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?

SUBSCRIPTION EXPIRY DATES

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. (810) it tells you that your expiry date is 1988, 10th month (Oct.). If the label reads Tel. (902) it indicates an expiry date of FEB/89. 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.

If you miss an issue, or change your address, drop us 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, Ont. NSW 5J1

*** * * NOTICE * * ***

COPIES OF THE LATEST HARDBOUND EDITION OF THE NEWSLETTER (CONTAINS ALL FOUR ISSUES OF VOL. NO. 7) ARE AVAILABLE NOW. AS WELL AS THIS EDITION OF VOL. NO. 7. THERE ARE HARDBOUND COPIES OF VOL. NO. 6, AND VOL. NO. 4 REMAINING. EARLIER HARDBOUND EDITIONS ARE SOLD OUT!

HARDBOUND EDITIONS

Hardbound editions Volume 4, Volume 6 and Volume 7 are available at \$12.00 each. Volume 8 Hardbound Editions are available at \$15.00.

SINGLE COPIES OF BACK ISSUES ARE AVAILABLE:

- All single back issues up to Vol. 4 No. 4, \$1.00 - each
- Single back issues from Vol. 5 No. 1 to Vol. 6 No. - 4, \$2.00 each
- Vol. 7 No. 1 to current issue, \$2.50 each

SEND INQUIRIES 1 ORDERS / PAYMENTS TO:

'MASONIC EDUCATION NEWSLETTER'
c/o ROBERT A. BARNETT - EDITOR
P.O. BOX 4217
LONDON, ONTARIO
NSW 5J1

*** * * 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 now is 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 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:

Edsel C. Steen, In Trust
286 Lorne Avenue
Wallaceburg, Ontario N8A 3Z2

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 Form is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck!

Editors Note: As your Editor's collection of Masonic researches and other materials grow, there is often a noticeable increase in commentaries about one topic or another predominant in the minds of Masons who put their thoughts and findings to paper. The volume of commentary received concerning the Craft's relationship with religion has provided an opportunity to select and present here, several pieces done by Masons whose credentials in both Craft Masonry and their religion qualify them to offer valuable insights for our contemplation.

FREEMASONRY AND RELIGION – UNITED GRAND LODGE OF ENGLAND

Statement of the Board of General Purposes United Grand Lodge of England June 12.1985

In the light of recent comments on Freemasonry and religion and inquiries to be held by various churches into the compatibility of Freemasonry and Christianity, the Board has decided to issue the following statement in amplification of that originally approved by Grand Lodge in September 1962 and confirmed by Grand Lodge in December 1981.

BASIC STATEMENT -Freemasonry is not a religion, nor is it a substitute for religion. It demands of its members belief in a Supreme Being, but provides no system of faith of its own. Its rituals include prayers, but these relate only to the matter instantly in hand and do not amount to the practice of religion. Freemasonry is open to men of any faith, but religion may not be discussed at its meetings.

THE SUPREME BEING -The names used for the Supreme Being enable men of different faiths to join in prayer (to God as they see Him) without the terms of the prayer causing dissension among them. There is no Masonic God: a Freemason remains committed to the God of the religion he professes. Freemasons meet in common respect for the Supreme Being, but He remains Supreme in their individual religions, and it is no part of Freemasonry to attempt to join religions together. There is therefore no composite Masonic *God*.

VOLUME OF THE SACRED LAW -An open Volume of the Sacred Law is an essential part of every Masonic meeting. The Volume of the Sacred Law to a

Christian is the Bible; to Freemasons of other faiths it is the book held holy by them.

THE OATHS OF FREEMASONRY- The obligations taken by Freemasons are sworn on or involve the Volume of the Sacred Law. They are undertakings to keep secret a Freemason's means of recognition and to follow the principles of Freemasonry. The physical penalties are simply symbolic. The commitment to follow the principles of Freemasonry is deep, and entirely appropriate to this form of obligation.

FREEMASONRY COMPARED WITH RELIGION - Freemasonry lacks the basic elements of religion:

- (a) It has no dogma or theology (and by forbidding religious discussion at its meetings will not allow a Masonic dogma to develop).
- (b) It offers no sacraments.
- (c) It does not claim to lead to salvation, by works, secret knowledge or any other means (the secrets of Freemasonry are concerned with modes of recognition, not with salvation).

FREEMASONRY SUPPORTS RELIGION -Freemasonry is far from indifferent to religion. Without interfering in religious practice. it expects each member to follow his own faith, and to place his duty to God (by whatever name He is known) above all other duties. Its moral teachings are acceptable to all religions.

Editor's Note: The following is reprinted from the November, 1989 (Vol. 67 No.11) publication of The Masonic Service Association of the United States - 'The Short Talk Bulletin'.

Our thanks to R.W. Bro. Robert T. Runciman for passing this information along.

Many will remember that M.W. Bro. Haggard spoke at our Grand Lodge at the Invitation of our Grand Master M.W. Bro. A. Lou Copeland.

Forward

Freemasonry is not, in and of itself, a Christian organization. Rather, it is one that numbers among its members many who are Christian. One of our great strengths is the ability to accept those of differing faiths into our fellowship.

However, Freemasonry has come under attack from some segments of Christianity, particularly those considered to be 'fundamentalists'.

It is to those members of the Masonic Fraternity who are Christian that this Short Talk is primarily addressed. Many Masons have had to agonize over choosing between their Christian faith and their Masonic membership, believing the two to be in conflict.

It is hoped that this Short Talk will be a source of comfort and understanding to those who are in such turmoil as well as informative and a guide to those who have questions about the role of the Mason with respect to religious beliefs.

This Short Talk is directly addressing the Christian, but the truth it contains applies to all who believe and serve *one God!*

Editor M.S.A.

FREEMASONRY AND RELIGION ARE COMPATABLE

By: Forrest D Haggard

Forrest D. Haggard was ordained by the Kansas Church of Christ and is Founding Pastor of the Overland Park Christian Church (Disciples of Christ) where he has served since 1953. He has been in the ministry for 44 years and a Master Mason for 43 years. He has served the Church by being President of the World Convention of Churches of Christ (1975 -1980) and Freemasonry by being Grand Master of Kansas 1974- 75. He is both York Rite (Red Cross) and Scottish Rite (33rd).

The recent revival, by fundamental Christianity, of anti-Masonry has created a small storm within both religious and fraternal circles. Over the past two years, I have listened to, watched on T .V. or read every program, article and item concerning the modern day anti-Masonic movement that has been called to my attention. It has been good for me. I have re-examined my own membership in all of my 'other than the Church' committments. I have reached a considered decision that Freemasonry is not now and never has been detrimental to my Christian faith and doctrine. In fact my fraternal relationships have strengthened and assisted me in my ministry as well as in my personal faith and life.

I have found three predominant reasons for the existence of the critics:

One. Personal and personality conflicts are present. Freemasonry is a human organization with no claim to Divine origin. In any human organization you have human frailities. Where you have a structure you have 'assumed power or prestige' and with that you have conflicts. Some critics have had a 'bad experience' in their Masonic connections. (Just like local congregations have people who came from some other church where things were 'bad').

Two. Political, social or religious dictatorships or hierarchial structures cannot, in fact do not dare, tolerate differences of opinion. They cannot afford any dissension or freedom of thought. Under their rule, Freemasonry and all like groups, must be attacked or destroyed. Such systems may claim to be open minded but they depend on their constituents or followers to have minds closed to all but their own particular 'way' or doctrine. Freemasonry promotes freedom of thought and discussion.

Three. Money: I always listen and watch for the 'bottom line' whenever I am watching the 'Christian' T.V. station or listening to a 'religious' broadcast. The bottom line is an appeal for membership in their group and for support funds. In spite of all of the revelations of graft, greed, corruption and immorality on the part of the hawkers of fundamental Christianity, their kind continues. They are an embarrassment to the Church. I have to assume that Satan rubs his hands in glee as their message of hate, exclusiveness and divisiveness goes out to the public.

I call your attention to some other factors: The same voice that speaks out against Freemasonry often also speaks out against any other type, kind, style, or form of religious faith other than their very own. The same families that have left my congregation because I am a Freemason came to our Church because where they were was not of the 'true' faith. And they have already left where they went from my congregation because that place was not the 'true faith' either.

Remember that Freemasonry is not a single minded organization. It is a multitude of structures, groups, and units that are tied together by a common historical tradition. We have no 'one voice', nor one leader, nor one ritual. Our critics pick and choose their quotes or dramatizations from any ear, source or supply that meets their particular needs.

I have never argued with single minded fundamentalists. They are always, **ALWAYS**, in their own mind, absolutely right. They must destroy all other systems to prove their own right to exist. They can always justify their stance on the basis of their own interpretation of their Source (such as the Word). And they need money to exist. If they cannot survive on their own, then they must invade or utilize some already proven source (such as the type and quality of people who make up most fraternal groups and *most especially Freemasonry*).

I represent a whole host of competent hardworking ministers who labor in a parish and who really carry the load of pastoral care and concern. Many of us belong to fraternal, civic or community groups. We do so with personal joy at the sense of unity, openness and sense of morality that these groups promote. These groups are *not* organized religion. They not only do not compete with the Christian faith, but in reality are supportive of it. It is disturbing that the opponents of Freemasonry are, in effect, attacking that which is supportive of Christian faith. The 'Christian' anti-Masonic leaders are not only inaccurate in their attack on Freemasonry but they are, in my opinion, making a far more serious attack on the basic Christian faith under whose banner they claim to operate.

How do I respond to these attacks? What do I say? I do not respond directly to the attacker. The attacker is shrewd. He attacks the weak spot of his enemy. In our case that weakest spot is not, as the attacker would have you believe and thus defend, in our rituals, customs and traditions. It is in the members themselves who have had only a ritualistic education about Freemasonry.

Where Freemasonry has instructed its candidates in its history, purpose and intent and where a local lodge is going about its business with pride and dignity, there is very little that anti-Masonic groups can do to destroy the Craft.

THE CHURCH AND THE CRAFT

By: F.S. Dowe Chairman, Masonic Education Committee Centennial Lodge A.F. & A.M. No.684 G.R.C.

Editor's Note: It is with a special pleasure that your Editor received a copy of the following essay from Bro. Frank Dowe. Bro. Dowe was Secretary of Centennial Lodge No.684, London, Ont. and was a licensed lay minister (Rev. Frank Dowe) in the Anglican community in the Diocese of Huron. His background in his church and Masonry and his love of history along with his ability to compile and express his researches with clarity makes this essay an interesting addition to our library of articles. Bro. Dowe has struggled for several years with his recovery from a severe stroke. He is now again a 'regular' in Lodge, is the Lodge Chairman of Education, has completed all four sections of our Grand Lodge Correspondence Course and is a 'Fellow' of our Grand Lodge 'College of Freemasonry'. Bro. Dowe displays his writing talents in this essay.

As Masons, we do not live in isolation. We are part of the world, and as such we can expect to be buffeted by the winds of change and by controversies we try our best to avoid. One of them, the question of the relationship between the Church and Freemasonry and the concomitant question –“Is Masonry a Religion?” has been around for a long time. It has been around for so long it seems that Masons are forever answering it.

For the next few minutes we will examine the problem and try to understand its extent and the potential it holds for mischief. We should define what is meant by the words we so glibly throw about so we can have a common understanding

about what it is we are discussing. Therefore, when we talk about **Freemasons** we refer to just and upright men over the age of 21 who, of their own free will, join with other like minded men in a Masonic Lodge espousing the brotherhood of man; the fatherhood of God and a system of morality, veiled in allegory and illustrated by symbols. Potential members are required to believe in the existence of God which must be unconditional.

Church is defined as a distinct body of Christians having a common faith and discipline; a denomination; and **Religion** is the beliefs, attitudes, emotion, behaviour etc., constituting man's relationship with the powers and principles of the universe, especially with the deity. Although the terms often get used incorrectly or vaguely one must not confuse them. Through the ages Masonry has never claimed that it was either a **religion** or **church** or thought it necessary to have to define the terms, as has the Church.

Rather, Masonry has gone about admonishing its members to follow the precepts of a good life and spread the cement of brotherly love and truth Masonry is a **Fraternity** in the sense that it is a body of men sharing the same interests, ideals, profession etc. Masons, when initiated into the Order refer to each other as **Brother** and to fellow members as **Brethren**. No appellation is more meaningful.

When we determine, before initiation, if a candidate believes in a Supreme Being we are, in point of fact, giving him a religious test. **Belief In God Is Faith:** Belief about God is Theology. When Masonry accepts for membership a Christian, a Jew, a Moslem or a Bhuddist it is not accepting him as such but as a man of Faith worthy to be received in the Order.

Masonry is a tolerant organization standing for values that are supreme in life as they are in the Church. We are confident that if a man is true to the principles inculcated in him, by membership in the Order, he will be a better church member. As was pointed out, Masonry has never sought to set itself up as a religion or a substitute for it, but rather it thinks of itself as complementing religion.

Is Masonry a religion? That is the important question which we address here. This is not a question that has been raised just recently. This question has been asked for many years. One of the ways it will be answered will be by each of us honestly determining for ourselves whether Freemasonry is, or is not, in our

opinion, a religion. It is my hope that what follows now will assist you in formulating **your** answer.

Masonry is not a religion but Masons are religious Men. The Rev. Daniel Poling, prominent American cleric and Mason, wrote in his autobiography in 1959: *Masonry is a brotherhood of service and achievement, yet infinitely more than that. It is a light that shines out of the East and knows its final consummation in God's Fatherhood.*

Masonry, quite correctly, is regarded as a fellowship of men, a Fraternity, and a system of morals, a philosophy taught by degrees through the use of symbols, story, legend, pictures and drama. It serves as the means of facilitating true friendship among persons who because of many differences in station and circumstance would otherwise remain at perpetual distance. Organized religion, regardless of denomination has one common claim, that of Divine Origin. Organized Religion, by its own claim, is God's reach towards human kind.

What was it that caused the basic misunderstanding between Organized Religion and the Masonic Order? To find the answer requires a brief historical examination of Freemasonry and Organized Religion. Free-masonry can trace its roots back to the Middle Ages when English stone masons established a religious fraternity under the protection of St. John the Baptist, to guard the secrets of their craft. Later on in the Middle Ages this brotherhood became concerned almost exclusively with the moral and religious education of its members. Edward the VI, the son of Henry VIII, abolished the Order in 1547. It was later re-organized for social and educational purposes and in the Middle Ages the Craft became a stronghold of Deism.

Deism is a belief in One Supreme Being. By 1704, Deism was defined in the following ways:

- (1) God is only the Creator with no further interest in the world;
- (2) A Divine Providence but only in the material not in their moral and spiritual order;
- (3) Belief in certain moral attributes of God but not in a future life;
- (4) Acceptance of all the truths of natural religion including belief in a life to come but a rejection of revelation.

Deism never took root in England but had great influence in France and the Latin countries especially with the philosophers of the Enlightenment. Deism, which separated God from his creatures undermined personal and Organized Religion and it soon attracted many severe critics. Prominent among these critics was a succession of Popes: Clement XII; Benedict XIV; Pius II; Pius IX; Leo XIII and Pius XI.

In France, Italy and other Latin countries the Masonic Lodges became openly hostile to the Church and to religion in general. However, in England, Germany and the Germanic countries the lodges professed, for the most part, undogmatic Christianity. The hostility of Latin Freemasonry to religion led to its repeated condemnation by the Church and the prohibition of membership, under pain of excommunication.

Besides this historical opposition from the Roman Catholic Church, we have today opposition from the Missouri Synod of the Luthern Church for reasons that have nothing to do with the ancient cause. A coalition of conservative Fundamentalist Churches have joined in the chorus but not necessarily singing the same tune. The sum total of the opposition is many decades old and universal good will is not evident in attempting to solve the misunderstandings so they will linger on and on. Of one thing you can be assured. It will remain grist for the journalists mill until it becomes irrelevant.

In Canada, the United Kingdom and the United States of America, Masonry, though not dogmatic, demands belief in God from its members, and is not hostile to religion as such.

As has been pointed out, religion may be defined in many different ways, but its essence surely is the total meaning of life. Masonry tries to explain it by the concept of brotherhood, and in a mystical way express its meaning through the allegorical use of the tools of a master builder. Masonry offers its own methodology and never purports to offer a theology. That being so, Masonry should be of real value to any Brother in his attempts to understand the concepts of his own religion and the true depths of his own faith.

There are as many motives and reasons that prompt the question as there are individuals who ask it. That is unlikely to change. Masonry recognizes that there are two elements of great divisive potential in human relations and so declares that they should not be topics of discussion or debate at Masonic gatherings; religion and politics. Masonry chooses instead to create and maintain an environment for its

members that will continually affirm and display the Masonic cornerstone of the Fatherhood of God and the Brotherhood of man in peace, unity and concord.

Editor's Note: Close to the topic, the recently published (1989) book 'The Temple and the Lodge', by Michael Baigent and Richard Leigh, (Jonathan Cape Publishers) gives us an interesting 'Non Masons' historical overview starting with the survival of templar traditions and tracing Freemasonry through the seventeenth and eighteenth centuries. It is available from 'The Freemason', 149 Heatherton Way, Thornhill, Ont. L4J 3E8, \$37.95 each postpaid.

FREEMASONRY AND RELIGION – SOUTHERN CAL. RESEARCH LODGE

Rabbi Sidney S. Guthman
**Former Grand Chaplain. Grand Lodge of California Member -Southern
California Research Lodge**

This article reprinted from papers printed by the Southern California Research Lodge.

I remember, many years ago, shortly after being raised, how intrigued I was by hearing Freemasons say on several occasions, 'I don't need religion; Masonry is my religion.' My instinctive reaction was to reply: 'How wrong can you be!'

These Brethren probably meant well, but their thinking was sadly inaccurate. For Freemasonry, though religious in spirit, is not religion, and cannot take the place of religion. It is true that Freemasonry believes in a Supreme Deity and in immortality of the soul and has its own ceremonies which it cherishes and reveres. But these points of resemblance to religion are far outweighed by points of difference. Freemasonry does not profess revelation; it has no sacred literature such as the Old Testament, the New Testament, or the Koran; it postulates no dogmas, carries out no sacraments, possesses no clergy or seminaries.

Its rituals are not life-pervasive. It has no dietary laws, such as the Jews and Catholics have, regulating the food you eat; it has no liturgy or prayers such as the Lord's Prayer of Protestantism, the Ave Maria of Catholicism, and Alenu Leshabeah of Judaism, with their respective attendant rituals; nor has it anything similar to the great hymnologies of these three faiths, embodying grand old hymns

such as 'Lead, Kindly Light' of the Protestants, the Gregorian chants of the Catholic Church, the Adon Clam of Judaism; nor has it the weekly day of rest, or the elaborate calendar of holy days, of the three great faiths.

Unlike religion, Freemasonry does not embrace everyone; if you are under twenty one, or a woman, you cannot be a Freemason. You are included in your religious fellowship by the simple act of being born -but you are not born a Freemason. In sum, Freemasonry does not possess the overwhelming panoply of belief and ceremony and ritual and song and prayer that exercises so powerful and permanent an emotional influence on the life of the individual from the days of his or her birth to the drawing of the final breath.

But if Freemasonry does not possess all these aspects of religion, it does have two things -and most vital they are -that religion does not enjoy. First, Freemasonry is not exclusive. A Jew, for example, cannot be a Christian, or a Christian a Jew without forsaking his religious origin and background. But in Freemasonry, anyone can belong if he believes in God and in the Immortality of the Soul and earns the approval of his fellows. Consider, for example, the usual communion breakfast. Earlier, our Christian brethren gather in a church, our Jewish brethren in a synagogue; later, after separate worship, we are all gathered together about a common breaking of bread, as Freemasons and as brothers. This simple fact gives concrete, emphasized focus to the phrase we have so often heard, and perhaps not fully comprehended: 'The Brotherhood of Man under the Fatherhood of God'.

And by way of corollary, in addition to not being exclusive, Freemasonry is not divisive. The word 'religion' comes from the Latin word 'religio' which means 'to bind together'. In spite of this, however, history has dishearteningly far too many instances of religion acting as a divisive force -too many instances of discrimination against man, of persecution, of ultimate blasphemy of bloodshed, because of religion. Free- masonry, by contrast, not only does not bar men of various religions, it brings them together -in their Lodges, in the Shrine, at brotherhood breakfasts, in the activities of Grand Lodge, by which men of all faiths are helped in their hours of distress, of physical affliction, of weakness and loneliness in old age.

Though synagogue and church may continue to divide us, the spirit of our brotherhood unites us; and though our prayer books may be many, our prayer as Freemasons is one.

And note: it is precisely because of this voluntary association together of men on the basis of idealism, wherein they offer their fealty to no man or group of men, but to all men and to Almighty God, that Free-masonry has suffered the persecution of totalitarians and despots. For the tyrant realizes that he who loves God loves liberty, that he who loves his fellowmen is the eternal foe of despotism, that they who voluntarily join together under the banner of benevolence and mortality never will be slaves. And conversely, this is why Freemasonry is so respected and encouraged in countries blessed by the sunshine of democracy. And that is why, in our own beloved land, so many of our Presidents, including our immortal first President, have been proud to acknowledge membership in our fraternity, as have monarchs and nobility in Great Britain.

Freemasonry is not religion and cannot take the place of religion. But in its acknowledgement of a Supreme Being and the worth of human brotherhood, it has a religious basis, it has a common meeting ground with religion.

BOOK REVIEW

A MEDITATION ON TOLERATION

Reprinted from material published by the Southern California Research Lodge and written by Ralph A. Herbold - Editor

A Meditation on Toleration by Christopher Haffner, District Grand Master, Hong Kong and the Far East, English Constitution, currently Junior Warden of Quatour Coronati Lodge No.2076, The Premier Lodge of Masonic Research and a member of Southern California Research Lodge. 56 pages, soft cover, \$5.00 U.S. postpaid, available from Southern California Research Lodge, P.O. Box 6587, Buena Park. CA 9022-6587.

One of the great lessons found in both Albert Pike's *Morals and Dogma* and in Scottish Rite work is toleration. To quote Brother Pike in the 10th degree therein:

'Toleration, holding that every other man has the same right to his opinion and faith that we have to ours; 'No true Mason scoffs at honest convictions and an ardent zeal in the cause of what one believes to be truth and justice. But he does absolutely deny the right of any man to assume the prerogative of Deity, and condemn another's faith and opinions as deserving to be punished because heretical.'

This book is a series of four talks made by Brother Haffner at the Cathedral Church of St. John the Evangelist in Hong Kong.

In the Introduction he gives us the reason for selecting this topic:

'Toleration is a neglected theme because I suggest that the pastors of the Christian flock have been too concerned with the building up of their charges than with their relationship to others. Judgement has been exercised by the full ecclesiastical power of excommunication and anathema. It has been exercised by the congregation tut-tutting when a person they believe to be morally not up to their own impeccable standards walks into church, by ignoring the opinions of those that they believe to be 'unsound', or by going off and founding their own little sect. The Christian church has been more notable over two millennia for judging than for forgiving. Yet Jesus taught that we can only be forgiven insofar as we forgive others.'

The first talk is about tolerance of people generally. The second is about tolerance of other Christians. The third is about religious tolerance in the Old Testament. And the last is about tolerance of other religions in the New Testament.

The author deals with toleration in personal relationships with other Christians and with other religions, in each case drawing out the message from a knitting together of Biblical references. His thesis is that organized Christianity has been so keen to protect its members from outside influences, (probably Freemasonry's category) that the implications of a whole series of passages which suggest that Christians should be open to God's truth wherever it is found have been all but ignored.

The book is especially valuable to a Freemason because of the constant barrage of religious claims made against his Craft. He will find much in it to aid in answering these claims or if he is not interested in doing so he can at least set his own mind at peace for he will know the answers.

Editor's Note: There are expanding and diverse stories circulating about the origin of the 'Forget-Me-Not' as an emblem of Masonry in Germany. The following are representative of the articles that have come across your Editor's desk. We start with two commentaries by V.W. Bro. Solly Rosenblum, Past Grand Steward,

Grand Lodge A.F. & A.M. Israel, which includes information about German Freemasonry before and during WW II and provides the lead-in to the other two articles about the Forget-Me-Not emblem.

FRATERNAL REVIEW

Reprinted from the Southern California Research Lodge Editor: Ralph A. Herbold

ISRAEL: The following two interesting comments are from V.W. Bro. Solly Rosenblum, Past Grand Steward, Grand Lodge A.F. & A.M., Israel and also a member of the Southern California Research Lodge.

I was interested to read the article about Masons and the Military. It may be of interest to add that as far as this subject concerns Israel, R.W. Bro. General Sir Charles Warren, first Master of Quatuor Coronati Lodge No. 2076, attended a meeting of the 'Reclamation Lodge of Jerusalem', albeit a 'moot' Lodge, in 'King Solomon's Quarries' on 13th May 1868. Also, towards the end of World War I, General Edmund H.H. Allen by led British troops into the Holy Land bringing with them Free-masonry working under the English and Scottish Constitutions. On 6th April 1918 another 'moot' Lodge was held by a group of brethren from Australia and New Zealand below the sight of the threshing floor of Araunah the Jesubite, which was bought by King David, and ultimately the Altar in King Solomon's Temple was built on it. Among the 31 brethren present was Colonel G. Barclay, afterwards to become the Grand Secretary of the Grand Lodge of New Zealand. Another military item of interest is the 'Bnei Or' (Sons of Light) Lodge No.66 on the roll of the Grand Lodge of the State of Israel. The members of this Lodge are serving with the Israel Defence Force and it holds a travelling warrant.

To the item on Germany I would like to mention that during the mid 30's, when Freemasonry was proscribed in Germany, a group of Christian German brethren left the Fatherland bringing with them the Seal of the Grand Lodge of Germany and settled in Jerusalem. There they erected the Grand Lodge of Germany-in-exile continuing to use the beautiful Schroeder ritual. During their sojourn in the Holy Land these German Masons consecrated five Lodges and when some years after the end of World War II the Grand Lodge of Germany-in- exile considered that conditions in Germany were appropriate, they returned to their Fatherland leaving behind the five German speaking Lodges. On the day of the consecration and erection of the Grand Lodge of the State of Israel by the Grand

Lodge of Scotland, these five Lodges, with 26 other Lodges, surrendered their warrants to their respective parent bodies and subscribed themselves to the roll of the new Grand Lodge.'

THE FORGET-ME-NOT

The True Story Behind This Beloved Emblem of the Craft In Germany

Reprinted from the May 1989 Bulletin of Nipissing Lodge No.420 G.R.C.. North Bay, Ont.

As early as the year 1934, soon after Hitler's rise to power, it became apparent that Freemasonry was in danger. In the same year, the German Grand Lodge of the Sun in Bayreuth (one of the pre-war German Grand Lodges) realized the imminent problems facing them and elected to wear a little blue flower, the Forget-Me-Not. in lieu of the traditional Square and Compasses, as a mark of identity for Masons. It was felt the new symbol would not attract attention from the Nazis, who were in the process of confiscating and appropriating Masonic Lodges and property. Masonry had gone underground and it was necessary that the Brethren have some readily recognizable means of identification.

Throughout the entire Nazi era, a little blue flower in a lapel marked a Brother. In the Concentration Camps and in the cities a little blue Forget-Me-Not distinguished the lapels of those who refused to allow the Light of Masonry to be extinguished.

In 1947, when the Grand Lodge of the Sun was reopened in Bayreuth by Past Grand Master Beyer, a little blue pin, in the shape of a Forget-Me-Not, was proposed and adopted as the official emblem of the first annual convention of those who survived the bitter years of semi-darkness, bringing the Light of Free-masonry once again into the Temples.

At the first Annual Convent of the United Grand Lodges of Germany, A.F. & A.M., in 1948, the pin was adopted as an official Masonic emblem honoring those valiant Brethren who carried their work on under adverse conditions. At the Grand Masters Conference in the United States, Dr. Theodor Vogel, the Grand Master of the newly-formed VGLvD, A.F. & A.M., presented one of the pins to

each of the representatives of the Grand Jurisdictions with which the VGLvD, A.F. & A.M. enjoyed Fraternal relations.

Thus did a simple flower blossom forth into a meaningful emblem of the Fraternity and become perhaps the most widely worn pin among Freemasons in Germany. In most of our Lodges. the Forget-Me-Not is presented to new Master Masons, at which time its history is briefly explained.

American Canadian Grand Lodge, A.F. & A.M. with The United Grand Lodges of Germany.

Thanks to Bro. Anderson for the copy of the above certificate.

FORGET-ME-NOT – A SECOND VERSION

Reprinted from the April 1989 Masonic Bulletin of the Grand Lodge of British Columbia.

Brother Cyril Batham in the Masonic Square of September, 1988 gives another version of the Forget-Me-Not story. 'It is widely believed that the German Forget-Me-Not lapel badge (Vergissmelnicht) was introduced when the Nazis began to persecute Freemasons, as a substitute for the Square and Compasses, as it was felt that a simple little blue flower would not be recognized as a Masonic symbol. This is not true. It was chosen as a badge of friendship by the brethren of the old Grand Lodge Zur Sonne in southern Germany, probably in the early 1920's, and quickly became popular with the members of its constituent Lodges at a time when the Square and Compasses badge was rarely, if ever, displayed. 'Since the creation of the United Grand Lodge of Germany after the war, the Square and Compasses have been more in favour -and indeed, officially encouraged to be worn -and have almost entirely replaced the Forget-Me-Not, the origins of which seem to have been largely forgotten.

'The world at large does not seem to have connected the Forget-Me-Not with Freemasonry at any time as W. Bro. Hans-otto Bock, a Past Master of Ouatour Coronati Lodge, Germany, points out and he has stated that German Freemasons went on wearing it during the Nazi regime at no very great risk to themselves. It

was certainly safer than the Square and Compasses would have been but it was not, as Bro. Bock stresses, the reason for its adoption.'

WHO WAS HIRAM, KING OF TYRE?

BY: LEWIS M. PARKER, P.G.M., NEW JERSEY

Our Masonic tradition tells us that our Craft had three original Grand Masters. The first of these, Solomon, the King of Israel, figures prominently in our Masonic story and is still known as a great personage thirty centuries after his time. The third of this trio is the centre and Source of our deepest teaching and to him all Masons are bound by a unique tie. But the second of our Grand Masters has only a passing reference in our Ritual and outside of a Masonic Lodge is known only to a few specialists in history. Hiram of Tyre was a monarch who ruled over a powerful kingdom at the peak of his greatness. He and his people deserve to be known better by the Masonic Fraternity. The kingdom of Tyre or Phoenicia, as it was more generally known, was located on the eastern shores of the Mediterranean north of Palestine. Its principal city was the seaport of Tyre, which, because of its geographical location, became a converging point of the great trade routes. Tyre became one of the foremost commercial centres of the ancient world and grew rich and powerful.

Phoenicia has just two claims to high achievement. In the first place the Phoenicians were among the first known sailors of the world. It is said they were the first to navigate upon the open sea and to chart their course by means of the stars. Thus to the men of Tyre goes the distinction of being the fathers of modern navigation. They must have been an alert and venturesome race. It is known that Phoenician sailors travelled all over the Mediterranean - sailed through the Straits of Gibraltar, down the coast of Africa, up the coast of Spain and even as far as England. If we wish to romanticize history a little we can see in our mind's eye a sea captain of Hiram of Tyre sailing through the Pillars of Hercules and gazing out upon a vast ocean - not knowing that 3,000 miles beyond his sight lay a land where 3,000 years later the name of his Royal Master would be perpetuated in Masonic Lodges

As the Phoenicians went about the Mediterranean they founded colonies in various places, the most famous of which was Carthage on the northern coast of

Africa. Carthage flourished, and as the parent Tyre began to decline, Carthage carried on the Phoenician tradition. It came into conflict with the rising power of Rome, and after years of furious struggles, known as the Punic Wars, Rome was triumphant and Carthage was destroyed. But Carthage also prevailed -her general Hannibal, one of the great military commanders of all time, took an army across northern Africa, through Spain and southern France, over the Alps and down to the very gates of Rome before he was stopped. It is interesting to speculate that if Carthage had conquered Rome, our civilization, which so largely bears the imprint of Rome, might instead have been influenced by the people of Hiram of Tyre.

In the second place, the Phoenicians may claim to a high place in the history of mankind because, they were the inventors of the first known alphabets We take the alphabet so much for granted that it is hard for us to conceive of a time when it did not exist. Hiram's people were certainly possessed of intellectual curiosity and skill to formulate a way whereby the thoughts of men could be transmitted through other than oral mean&. The Phoenician alphabet influenced the Greek, and the Greek the Roman. In reading these lines you are bearing a certain mute testimony to the genius of the people over whom our second Grand Master ruled.

Solomon's name and fame are still remembered today while that of his neighbour to the North has largely been forgotten. Solomon was fortunate in having adequate chroniclers (himself included) which Hiram lacked. Solomon did not equal Hiram in wealth and worldly power, but he did surpass him in the greater and more enduring values of wisdom and of the spirit.

King Hiram of Tyre has been saved from complete oblivion in the dusty tombs of history and is remembered by Freemasons because he gave freely of his resources to aid and assist a neighbour in a great and important undertaking.

NOTEWORTHY CANADIAN FREEMASONS

Editor's Note: Once again we are indebted to our R.W. Bro. Wallace McLeod for sharing more of the articles he has written about prominent Canadian Masons. We are able to enjoy this important section in each of our Newsletters solely because R.W. Bro. McLeod continues to forward copies of his work for our use.

WILLIAM HAY (1818- 1888)

William Hay was born in Aberdeenshire, not too far from Peterhead (the easternmost town in Scotland), on 17 May 1818. He learned the trade of architect, and was in St. John's, Newfoundland, from 1847 to 1850, as clerk of the works for the construction of the Anglican Cathedral of St. John the Baptist. After a brief return to Scotland, in 1853 he came back to the new world, eventually settling in Toronto. He soon became one of the leading architects there, and within the next decade designed many buildings, a few of which are still standing, though they have been extensively remodelled. He built the original parts of St. Basil's Church and St. Michael's College, on the campus of the University of Toronto (1856); and the school addition to Holy Trinity Church (1858), and the nearby Scadding House (about 1860). He was also active outside of Toronto, and was responsible for St. George's Anglican Church in New-castle (1857) and St. Andrew's Presbyterian Church in Guelph (1857 -58). He served as a councillor of the Canadian Institute (now the Royal Canadian Institute), the oldest surviving scientific institute in Canada, from 1858 to 1860.

Hay was initiated in St. Andrew's Lodge, in Toronto, 9 May 1854, and soon affiliated with St. John's Lodge, which was instituted in 1856. He participated in the Masonic corner stone laying for Victoria Hall, in Cobourg, in 1856. He served as Grand Superintendent of Works in 1861 -1862. One authority says that he was 'an ardent Freemason', who was 'associated with many Masonic organizations.' He left Toronto in 1862, finally returning to Scotland. His most significant commission there was the restoration of St. Giles's Cathedral in Edinburgh (1872 - 1883). He died near Edinburgh on 30 May 1888.

Sources of Information: W. Stewart Wallace, Editor, *The Macmillan Dictionary of Canadian Biography* (4th edition, revised by W.A. McKay; Toronto 1978); Frederick H. Armstrong, in *Dictionary of Canadian Biography* 11 (Toronto 1982) 391-393; John Ross Robertson, *History of Freemasonry In Canada* (Toronto 1900); Henry T. Smith, *History, St. Andrew's Lodge A.F. & A.M., No.16, G.R.C., 1822 -1901* (Toronto 1901).

SIR DAVID LEWIS MACPHERSON (1818 -1896)

David L. MacPherson was born near Inverness, Scotland, on September 12, 1818, and received his education at the Royal Academy of Inverness. In 1835 he emigrated to Canada, and joined a firm of forwarding agents in Montreal, of which

his older brother was a senior partner. In due course he became a successful railway contractor, associated with Bro. Sir Casimir Gzowski. Indeed, he was reputed to be one of Canada's richest men. In 1864 he was elected to the Legislative Council of the united colony of Canada, and at Confederation in 1867 he was named to the Senate. In 1871 he entered an unsuccessful bid for a charter to build the C.P.R. In 1880 he was appointed Speaker of the Senate, and from 1883 to 1885 he was Minister of the Interior in Bro. Sir John A. MacDonald's cabinet. In those years trouble was brewing in the western plains; MacPherson was warned about *Metis* discontent, but gossip of the time said that he 'seemed more concerned with Ottawa politics than with conditions in the North-West.' He kept promising that the cabinet would look into the complaints, but he misjudged the urgency of the situation, and when he did deliver, it was too little, too late. By the time, early in 1885, when he was given cabinet authorization to set up a commission of enquiry, the second Riel Rebellion was practically under way. MacPherson's health by this time was broken, and this, combined with charges of ministerial incompetence, made him retire from government.

He belonged to the old English Lodge in the city of Montreal, St. Paul's, No.374, E.R. Sir David MacPherson died while on a sea-voyage across the Atlantic on August 16, 1896.

Sources of Information: W. Stewart Wallace, editor, *The Macmillan Dictionary of Canadian Biography* (4th edition, revised by W. A. McKay, Toronto 1978); John Charles Hope, *St. Paul's Lodge No.374 E.R.: The History of the Lodge 1770 to 1970* (3rd edition, Montreal 1972); Rob Beal and Rod MacLeod, *Ptarmie Fire* (Edmonton, 1984).

QUESTIONS AND ANSWERS

Reprinted from the May 1989 summons of Nipissing Lodge No.420, G.R.C., North Bay, Ontario.

Question 1: In our working we square the Lodge; but I have visited Lodges in which that is not done. Why do we square the Lodge?

Answer 1: It is almost certain that the practice arose unintentionally. In the early 1730's the 'Lodge', i.e. the Tracing Board, was drawn on the floor, usually within a

border, or else the 'floor-cloth' (then just coming into use) was rolled out in the middle of the floor. In the small tavern rooms which were the principal places of meeting there cannot have been much space left for traversing the Lodge and, if the 'drawing' or 'floor-cloth' was to be protected, a certain amount of squaring was inevitable. Of course, it was not the 'heel-clicking' type of precise squaring, but simply a natural caution to avoid disturbing or spoiling the design. There is a minute, dated 1734, of the Old King's Arms Lodge, now No.28, which mentions 'the Foot Cloth made use of at the Initiation of new members', but the earliest pictures of 'floor-cloths' in use, are dated 1744, and they show fairly large designs laid out to cover most of the floor of a small lodge room, with all the brethren grouped around. Looking at those engravings, one can see that squaring was almost obligatory.

The earliest record I can find describing perambulations around the 'floor-cloth' is in Reception d'un Frey-Macon, 1737, which says that the Candidate was... made to take three tours in the Chamber, around a space marked on the Floor, where...at the two sides of this space they have also drawn in crayon a great J and a great B.

Most workings nowadays square the Lodge, clockwise, during the ceremonies, but the exaggerated squaring, which requires all movements to be made clockwise round the floor of the Lodge and forbids crossing diagonally even during ordinary business, probably arose in the mid-1800's. The word exaggerated is used deliberately here, because the practice is often carried to extremes, which are a waste of valuable time. The practice of squaring is wholly admirable, because it adds much to the dignity of the ceremonies, so long as it is not carried to extremes.

Editor's Note: The source of the next two Questions and Answers is the M.S.A. Digest '101 Questions about Freemasonry'.

Question 2: Why are a Past Master's compasses, in his jewel, open at 60 degrees on a quadrant instead of on a square?

Answer 2: The compasses open sixty degrees are in easy position to construct a square. The Master has worn the square while he presided; now, as Past Master, he is supposed to be in possession of the knowledge necessary to make a square, hence the position of the compasses and the quadrant.

There are many geometric methods of erecting a square: the Past Master's jewel hints at one of the simplest and most used methods as best for the Past Master to employ in instructing his successor.

Question 3: Why is a Master addressed as "Worshipful"?

Answer 3: Few Masonic matters are less understood by the non-Masonic public than this. The word 'worchyppe' or 'worshyp' is Old English, and means 'greatly respected.' A Grand Master is 'Most Worshipful', that is, 'Most greatly respected' (except in Pennsylvania, where the Grand Master is 'Right Worshipful' as are Pennsylvania's and Texas' Past Grand Masters).

Edltor's Note: In this jurisdiction it is correct to address the Master of a Lodge as 'Worshipful Master' except in cases where our ritual requires 'Worshipful Sir'