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Abolish the other orders?

United Masters Lodge No. 167, a lodge of masonic research in Auckland, New Zealand, recently heard a debate on the topic, “That Craft Masonry be strengthened by abolishing the other orders.”

The major affirmative points raised in the debate were that time spent at the various meetings of concordant bodies is time taken away from an active involvement in the Craft lodge; from two degrees in the early eighteenth century, the creation of a multitude of other degrees only confuse and distract from the basic message of Freemasonry; and that they have all been written so that the storylines have become more important than the philosophy they were designed to convey.

The negative team’s response was that in fact the other orders provide a sense of completion and are clearly landmarks; without the concordant bodies the genuine secrets of a Master Mason will truly be lost; and the additional

meetings of other bodies allow lodgehalls to survive.

The negative argument continued that the loss of the concordant bodies would actually have the debilitating effect of reducing interest and participation of members in the Craft lodges.

The affirmative team responded by suggesting that if the secrets of these other orders are important than perhaps they should be preserved by incorporating them into the Craft ritual, or preserving them as additional lectures.

Again from the negative team was a questioning of the unproven assumption that abolishing the other orders would in fact strengthen Freemasonry. The very practical point was raised that Craft Freemasonry cannot abolish the concordant bodies, only sever its association with them. At which point, how many members of concordant bodies might continue their membership while letting their masonic



W Bro. Robert Feldstein

While freemasons will not countenance the discussion of politics within the lodgehall—lest it lead to discord—they also believe that an active participation in their communities’ affairs is an admiral pursuit. In an event which perhaps surprised himself as much as anyone, W Bro. Douglas Miller, Worshipful Master of Capilano Lodge No. 164, now finds himself the mayor of the seaside community of Lions Bay; prepared to promote those virtues he professes to admire.

membership lapse? A counter proposal to incorporating the rituals into the Craft lodges was a suggestion that the administrative functions of the concordant bodies be amalgamated into the Grand Secretary’s office.

The affirmative side rallied with the point that the drain on time was not limited to meeting nights but included practices and administrative chores that might be termed

redundant. More importantly, freemasons are trying to improve their minds; they need the comfort and security of a strong, single, base to pursue their researches, not a cacophony of passwords and different titles.

The negative side summed up its position by noting that no proof had been offered that the other orders were in any fashion responsible for the decline in membership and



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participation in the Craft lodges, and that no proof had been offered that abolishing the other orders would correct this decline. While they claimed the opposite, they also failed to provide proof.

The adjudicator for the debate gave his decision in favour of the negative team. ■

Excerpted from the transactions of the United Masters Lodge No. 167, Auckland, available in our Library at Grand Lodge. Your editor welcomes comments.

Award

Our Grand Lodge recently received the Elizabeth Eisenhower Lifetime Contributor Award, given to recognize significant contributions to the mission of the Canadian Cancer Society.

Since 1989, the Canadian Cancer Society and our Grand Lodge have partnered in a **Volunteer Driver Program** that operates in the Greater Vancouver, Fraser Valley, Vancouver Island and Interior regions. This vital service provides treatment-related transportation for cancer patients to and from cancer centres and patient lodges. To the freemasons, the largest fraternity in the world, helping people in need is a basic tenet and this partnership with the CCS epitomizes that belief. The freemasons oversee the total cost of operating the Cancer



Lights and shadows
come and go
While we sojourn here
below.

Car Project, including the purchase of two replacement vehicles per year and the maintenance of vehicles and related auto insurance and gasoline. Over the past three years, the operating costs have averaged \$195,962 annually. Funding for the car project comes from a levy on all freemasons with many members contributing additional funds. Over the past 12 years, freemason volunteers have transported 229,051 cancer patients and travelled 14,350,614 kilometres to and from treatment centres. The freemasons truly care and work in a very practical way; they enhance the quality of life of people living with cancer. ■

Lodge notes

RW Bro. Donald Angus McLeod of **Mosaic & Crown Lodge No. 162** and **Mount Lebanon Lodge No. 72** has received the Queen's Golden Jubilee Medal for Community Service Award for fifty years of continuous community service including twenty years with the musical group, the Firehouse Five.

Prince Charles Lodge No. 153, Kelowna, is organizing a bus trip from the Okanagan to Dawson Creek for our Annual Communication of Grand Lodge. The bus will be available for transportation to and from Fort St. John which is about an half an hour's drive away. The bus only holds 49 passengers. Contact W Bro. Michael (Butch) Chouinard, at +1-250-860-8065 or <boboirving@shaw.ca>. ■

Spring Workshop

This year the Kananaskis Masonic Spring Workshop, held in the Rocky Mountains, will take place on April 11-13.

RW Bro. Jerry W. Kopp,

Chairman of the Masonic Spring Workshop is looking forward to another excellent workshop. Last year the guest speaker was Bro. Tom Jackson who commented that he believed it to be, "the best workshop I've ever attended anywhere in the world."

This year's guest speaker is Bro. Victor Popow, who will pose the question, "What does Freemasonry teach us about truth?" Bro. Popow will probe the very depths of our ritual and speak directly to his own truth in Freemasonry.

Kananaskis is forty minutes west of Calgary on the Trans Canada Highway and another twenty minutes south on Highway 40. Contact Garth Cochran at +1-403-274-0563. For further information online, view <www.freemasons.ab.ca> or email your query to <m5wpc@cochran.ab.ca>. ■

One day classes

The Grand Lodge of Ohio has plans for a one-day class in March. All three degrees will be conferred with no examination or memorization requirements. Last year's event initiated 7,750 new Master Masons while the goal for this year is 5,000. ■

Grand Masonic Day

The first thing to note is that this year Vancouver Grand Masonic Day will not immediately follow the regular meeting of the **Vancouver Lodge of Education and Research**, but will take place eight days later on March 1st. Our Grand Master, MW Bro. William O. Walls will attend.

Registration opens at 9:00 am with the first sessions meeting at 10:00 am. Four speakers will present papers in the morning and at lunch our

Junior Grand Warden, RW Bro. Bob McSween will speak.

The afternoon session will be a mock masonic trial similar to that presented last year. The alleged offense is the making public of a masonic secret. The questions dealt with will include the following: when is a secret a secret, how long does a secret remain a secret and who owns the secret?

Tickets are \$30 and are available from either Bro. Mark Dwor, W Bro. Michael Yule or RW Bro. Keith Godfrey at +1-604-739-3515. ■

Masonic Charity

by Bro. Carl H. Claudy

Masonic charity is strong, kindly, beautiful and tender, and not charity at all in the narrow sense of the word. Nay, it does not wait until a brother is in distress, but throws about him in his strength and prosperity the affectionate arm of friendship, without which life is cold and harsh. Friendship, fraternity, fellowship—this is the soul of Freemasonry, of which charity is but one gesture with a thousand meanings.

Freemasonry not only inculcates the principles of love and benevolence, it seeks to give an actual and living presence in all the occupations and intercourse of life. It not only feels, it acts! It not only pities human suffering, it relieves it! Nowhere in the world can a good freemason feel himself alone, friendless or forsaken. The invisible but helpful arms of our order surround him wherever he may be.

It is a common error to regard charity as that sentiment which prompts us to extend assistance to the unfortunate. Charity in a masonic sense has a much broader meaning, and embraces affection and goodwill toward all mankind, but more especially our brethren in Freemasonry. It is



District No. 9 donated the proceeds of their annual food bank drive to the Revelstoke Food Bank in December. Along with two truckloads of non-perishable food items, the district presented a cheque for \$1,805. The contributions were provided by the members of eight masonic lodges in Kelowna, Vernon, Armstrong, Enderby, Salmon Arm and Revelstoke. (l to r) W Bro. Keith Glen of Enderby Lodge No. 40, RW Bro. Percy Harkness, District Deputy Grand Master, Patti Larson of the local Food Bank and RW Bro. Bill Gill representing Kootenay Lodge No. 15.

the sentiment which prompts a freemason to suffer long and be kind, to control his temper, forgive the erring, reach forth his hand to stay a falling brother, to warn him of his error and whisper in his ear that correction which his fault may demand, to close his ear to the slander and his lips to reproach; in short, to do unto others as he would be done by.

Charity as applied to Freemasonry is different from the usual and accepted meaning. All true freemasons meet upon the same level, regardless of wealth or station. In giving assistance we make the too common error of considering charity only as that sentiment of commiseration which leads us to assist the poor and unfortunate with pecuniary donations. Its masonic application is more noble and more extensive. We are taught not only to relieve a brother's material wants, the cry of hunger, etc., but to fellowship with him upon our own level, stripped of worldly titles and honours. When we thus appeal to him, giving spiritual advice, lifting him up morally and spiritually with no

sense of humiliation to him, we set him free from his passions and wants. To such charity there is a reciprocity rich in brotherly love and sincere affection.

King Solomon's Quarries

W Bro Harvey Ennis Gale from **Lodge Illawarra No. 59**, New South Wales, acted as Worshipful Master in 1940 at a meeting of Australian and Arab freemasons in the Barclay site of King Solomon's Quarries in Jerusalem.

A postcard to his brother, W Bro. Leslie Gale (**Lodge Zion No. 218**, Gunnedah), told of the meeting and the card was passed to RW Bro. Ronald Gale, PJGW who spent time to confirm the locality and source of the masonry for the temple and how it was quarried, prepared and transported to the site.

According to Ronald Gale (son of Leslie Gale), the rock used in the construction of the Temples of King Solomon,

Zerubbabel and King Herod is Malachite or Dolomite, a white limestone. It is soft and easily worked when freshly quarried but, upon exposure to the air, it soon hardens and becomes a durable building stone.

His research involved books by Mackey, Barclay and Leen Ritmeyer and resulted in the following details.

The entrance to the site was discovered by Barclay, an American missionary, at a point about 100 yards east of the Damascus Gate, north of the Temple and just within the city wall.

The highly technical work of extracting and dressing the stone is believed to have been carried out by the Giblym, men of Gebal, a Phoenician city not far from the coast, who were famed as stonemasons.

Mackey's *Revised Encyclopedia* in 1956 said there were blocks of stone half quarried and still attached to one side of the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe with a broad, chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet.

Many of the spaces were four feet deep and ten feet in height and the distance between them was about four feet. After being cut away at each side, and at the bottom, a lever was inserted and the combined force of three or four men could easily pry the block away from the rock behind.

The blocks were hewn in the great cavern under the city, referred to as Solomon's Quarries and were there carved, marked and numbered before being transported to the site.

The stone was extremely soft and very easily worked and the marks of the cutting instrument were as plain and well defined as if the workman had just ceased from his labour.

The heap of chippings



Vancouver
Grand
Masonic Day
Saturday March 1,
Tickets: \$30.
1495 W. 8th Ave.
Vancouver

Grand Lodge 132nd
Annual Communication

June 19-21, 2003
Dawson Creek

Our online registration
form can be found at:
freemasonry.bcy.ca/gl2003

<http://freemasonry.bcy.ca>

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which were found in these quarries showed that the stone had been dressed there and confirm the Bible statement that the stone was made ready before it was brought to the Temple.

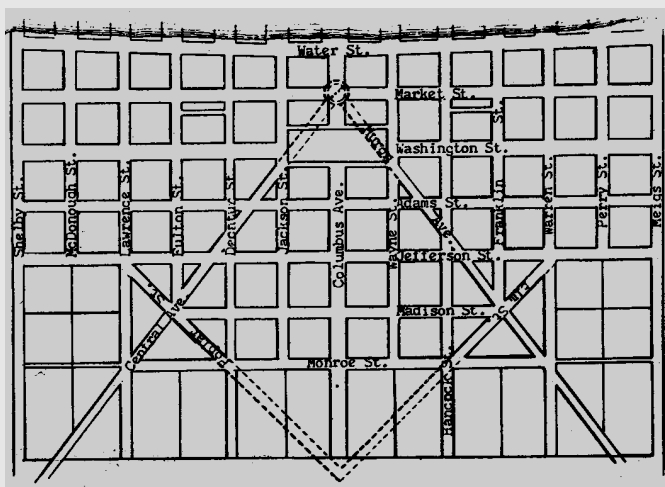
Barclay, in his book *City of the Great Kings*, remarks that the extra stones in the southeast and southwest comers of the Temple were doubtless taken from the great quarry and carried to their present position down the gently inclined path on rollers. This theory solves the mystery that had puzzled travellers in relation to the difficulty of transporting and handling such immense masses of rock and enables us to understand why they were called "stones of rolling" by Ezra.

Ritmeyer wrote that the mountains around Jerusalem are composed of a type of limestone which has a characteristic horizontal layering. These layers vary between 18 inches and five

feet thick, some even thicker. To quarry this limestone, the stonemason would first chisel the rock in such a way as to produce a flat vertical surface—the side of the stone—and a flat surface on top.

Next, with a pickaxe, he would dig narrow channels 4 to 6 inches wide on all sides except the bottom. In two of these grooves at right angles he would insert dry wooden beams, hammer them tightly into place and pour water over them. This caused the wood to swell and the consequent pressure caused the stone to separate from the lower rock face.

The next step required squaring off the stones and preparing them for transport with the smaller stones placed on wagons. Some of the corner stones weighed 50 tons or more. Ritmeyer adds that the quarries were probably located near what we know as the Russian Compound in the heart of Jerusalem. The quarries in



Sandusky, Ohio

by Bro. Karl W. Kurtz

Laid out in the form of a square and compasses

So far as I have been able to check in the past several years, Sandusky is the only city in the world originally laid out on masonic symbols.

W Bro. Hector Kilbourne,

the first Worshipful Master of **Science Lodge No. 50**, Sandusky, in 1818, was the surveyor who made the original plan of the city. He proceeded with well-defined ideas and painstaking care in making the original survey as well as giving names to the streets in honour of the statesmen, warriors and others prominent in the early history of the country.

W Bro. Kilbourne, in laying out the city, ran the lines or

streets in order to form a true representation of the square and compasses. This has been clearly shown in the accompanying illustration.

The original plan of the city, as here represented, may be said to represent an open Bible, square and compasses in correct position to proceed with labour upon opening the lodge.

Taking Columbus Avenue as the centre of the book, the blocks and squares on either side of the avenue are equal in number and dimensions, excepting the twelve blocks along Water Street, which on account of the water or shore line indentation, slightly reduces the area of each block when compared with the other blocks south of the present Market Street. Master Masons well know the position of the square and compasses used in the Lodge room when in sessions. ■

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GRAND MASTER'S ITINERARY FEBRUARY, 2003

1-2	Sat-Sun	Fraser Valley	Masonic Workshop	Abbotsford
4	Tues	District No. 17	Duke of Connaught 64	N. Van.
5	Wed	District No. 28	Vimy 97	Port Coquitlam
7	Fri	Concordant Bodies	Meeting	Vancouver
8	Sat	Scotch Breakfast	Meridian 108	Vancouver
11	Tues	District No. 3	Kamloops Lodge 10	Kamloops
13	Thurs	District No. 4N	Prince George 178	Prince George
15	Sat	Monarch's Ball	Van Zor Grotto	
19	Wed	Installation	Vancouver and Quadra 2	Victoria
21	Fri	Lodge of Education & Research		Vancouver

this area are 125 feet higher than the Temple Mount and the journey of a mile to the Mount was downhill.

At both the southwest and southeast corners of the Temple Mount, stones weighing over 80 tons are still in place at least 100 feet above the foundations.

When Herod enlarged the original Temple Mount to twice its former size, he built 16 feet thick retaining walls to keep the pressure of the fill placed between the old and new walls.

It is thought this later quarry mentioned by Ritmeyer was the principal site of quarrying for Herod's Temple and its Mount while the site located by Barclay was the site of the smaller stones required for building the earlier Temple.

[Our Grand Lodge Archives curator would like to point out that there are two fine examples of gavel heads carved from this stone on display in the museum—which is open on the second and fourth Fridays during the masonic year.] ■

Reprinted from the New South Wales Freemason.

Corrections

Your editor has been advised that correspondence regarding our system of Grand Representatives should be directed through the Grand Secretary's office and not, as noted in last month's *Masonic Bulletin*, forwarded to the Fraternal Relations Committee.

Reports have also been received by your editor that the advice on cleaning aprons is of questionable value. ■