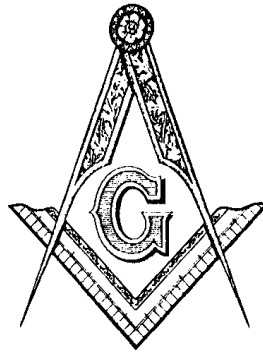
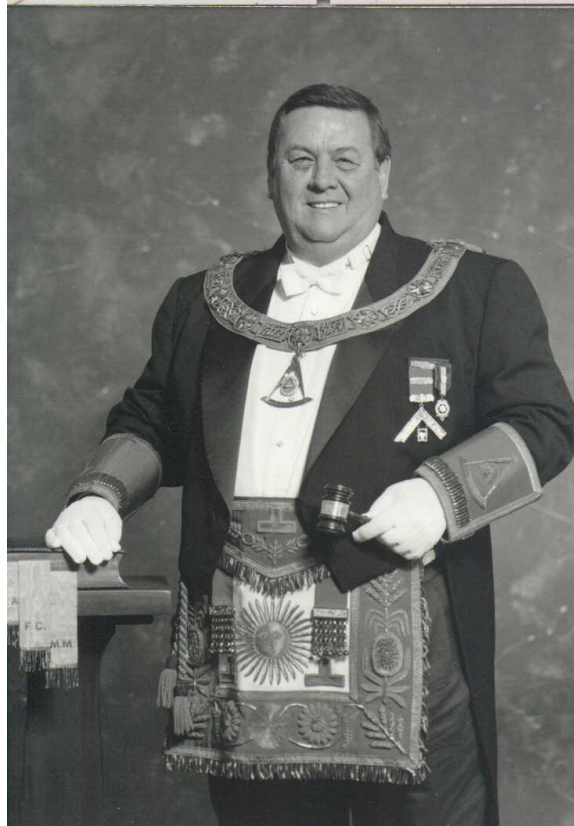


THE  
NEWSLETTER  
OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION



THE  
GRAND LODGE OF CANADA  
IN THE PROVINCE OF ONTARIO

Vol. 16 No. 4



M.W. Bro. Terrence Shand

**THE GRAND MASTER**

M.W. Bro. Terrence Shand  
The Grand Lodge of Canada  
In the Province of Ontario

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## CONTRIBUTIONS

Contributors are responsible for the factual accuracy of an article. 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 the Committee on Masonic Education. Articles should reflect the physical size of The Newsletter and readability. Our pages run 300-325 words, so a maximum of about 1200-1300 words is the limit. Longer articles of special merit might be printed in sections over several issues.

Where possible, please give credits for your information and research sources. Because of the nature of the Newsletter and its sources (volunteer contributors), there has never been an effort to seek permission to reprint. Credit is always given for a source when known and particularly for the contributor's name and Lodge. Use of information from The Newsletter is encouraged: if Newsletter material is reprinted, we ask that acknowledged credits be included as well as a mention of the Newsletter issue. We would appreciate receiving a copy of any publication in which material from The Newsletter appears.

Please send article/contributions to the Editor:

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**An Invitation:** The Newsletter is published under the authority of the Grand Lodge Committee on Masonic Education. We welcome responses from all readers. If any contributors and/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 The 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?

## **SUBSCRIPTIONS**

Your envelope label shows when your subscription expires by indicating the last Volume and Issue you are entitled to receive. Renewal reminders are included where appropriate.

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### **From the Publisher**

[By: R. W. Bro. Paul E. Todd, Sub-Chair of the Grand Lodge Masonic Education Committee]

Welcome to Volume 16, Number 4!

The Grand Master, M. W. Bro. Terrance Shand, has made changes to various Grand Lodge Committees. One of these changes affects the Grand Lodge Committee on Masonic Education.

The Grand Master has appointed R. W. Bro. Greg Hazlitt as Chairman of the Committee. He also appointed myself as Sub-Chair or Team Leader with specific responsibility for publishing the Newsletter of the Committee on Masonic Education.

We at the Newsletter share two visions - one short term and the other, of course, long term. Our short-term goal is to produce on time, an exciting, well-written, informative, Canadian content Newsletter, four times a year. Our longer-term goal is to increase readership and to expand our contributor base, thereby helping to achieve our short-term goal.

We have begun an aggressive campaign to market the Newsletter. The Grand Lodge Website now has information on the Newsletter, along with subscription forms. In addition, we will be sending out a complimentary issue of Volume 16, Number 4 to all Lodges in our Grand Jurisdiction with an explanation of the Newsletter along with subscription forms. We encourage Lodges to make a short

presentation on the quality and availability of the Newsletter to their members.

We have also asked DDGMs to recommend what might be termed “contributor contacts” from their Districts to encourage the submission of articles. To date we have over 20 new contributors.

We have assembled an exciting New Editorial Team:

- W. Bro. Mike Jenkyns as Editor;
- W. Bro. Doug Franklin and R. W. Bros. Mike Wooley, Iain MacKenzie and Ray Daniels on the Editorial Board; and
- Publication and Subscription Manager is R. W. Bro. Gary Dowling.

There have been, and will be, future changes to the Newsletter. We hope these changes will bring the Newsletter “Back to Basics”, a course laid out by our Grand Master.

We at the Newsletter are excited about these changes; some will be accepted immediately while others will raise questions in our readers. We encourage interaction between our readers and the Editor and his Editorial Board. Please use the “Letters to the Editor” as your way of keeping us informed on what you like and what you dislike about the Newsletter.

Finally, Thank you, for your continued support of the Masonic Education Newsletter.

## **A PATH FORWARD 2001-2003**

**BY: M. W. BROTHER TERRANCE SHAND, GRAND MASTER**

My topic is an overview of recent happenings, the restructuring of some Grand Lodge special committees, how that need arose and where I propose to place emphasis in the next two years, not in any way to 're-invent the wheel', but to fill what, I believe, to be future needs and to administer what we at Grand Lodge identify as: A Strategic Plan 2001 - 2006.

Long Range Planning is an integral component of any organization; our Masonic fraternity is no exception. It is as important at the Lodge and District level as it is at Grand Lodge. During the past several years a symposium comprised of Committee Chairman, Past District Deputy Grand Masters and members of the Board of General Purposes have met bi-annually to review, discuss and update the Grand Lodge Five Year Plan.

Some 27 members representative of the entire jurisdiction met for a two day session in February 2001, to update and develop a draft Strategic Plan 2001 - 2006.

Key objectives of the session were to:

- review and improve the continuing Five Year Plan,
- discuss the current and future state of Masonry in Ontario,
- determine the strategic direction as we move forward, and
- generate a list of ideas on what Grand Lodge should be working to align with our mission and vision.

## **WHAT'S WORKING WELL WITH MASONRY IN ONTARIO (THE BIG PICTURE)**

Some thirty items were identified and summarized as follows:

- Grand Lodge Committees are focused on common direction and goals.
- Ontario's Quality programs are being recognized by other jurisdictions.
- there are signs of positive results of Improvement.

## **WHAT'S NOT WORKING WELL**

The four critical areas WHAT'S NOT WORKING WELL AND WHYS were identified as follows:

### **Leadership Development**

- all levels (Grand Lodge/District/Lodge)
- commitment with outside pressures
- poor planning (lack of, no strategy, no plans)
- poor succession planning
- poor training of WM and officers
- poor follow up resources regarding Amalgamations

### **Fraternal Environment**

- bonding
- commitment with outside pressures
- retention of members
- not developing a sense of fraternity
- we-they attitude
- members failing to buy-in
- survival, keeping the lodge alive in the community
- poisoned environment

### **Communications (Internal-External)**

- requires improvement in both
- commitment with outside pressures
- we-they attitude
- poor follow up resources regarding Amalgamations
- medium
- flow
- subject matter



- feedback mechanism
- no formal plan for both

## **WHAT SHOULD WE NOW DO TO ADDRESS THESE KEY AREAS?**

### **Leadership Development**

#### Strategy:

- must be Lodge generated. Ownership and pride must be instilled within
- must ensure that each member can optimize his talents within the Lodge. (Officer or otherwise)
- strong Lodge Management will create a talent base for District and Grand Lodge committees
- need to ensure members are aware of what is required of them and that the lodge be aware of the individual's interest.
- need for a program to assist by compensating for loss of 'on the job training' through the skipping of offices.

### **Fraternal Environment**

#### Strategy:

Old Time Masonry, enjoyable, caring, visiting with Brothers and families, integrity, responsible leadership, counting on each other, a part of the community, reputable, reliability and accountability, continual recognition and rewarding, comfortable feeling, sanctuary of peace, quality organization, pride, informed up and down, harassment free, involved, learning without a stick, constructive help, missed, fulfill expectations, commitment to each other, feel good for effort.

### **Communications**

#### Strategy:

- promote the opening of Masonic windows.
- improve on existing vehicles of communications (summons, phone committee, mail, e-mail, personal visitations, newsletters)

- ensure an improved commitment of new members
- create a value added 3-way flow of communications (G.L./District/Lodge)
- develop and share formal communications plan (internal/external)
- improve follow up resources re amalgamation/consolidation
- utilize reference selling

The elements of the Grand Lodge Strategic Framework consist of Vision, Mission, Key Result Areas, Strategy (what), Initiatives/Actions (how) and metrics (how good). The strategic framework will blend with the five year continuing plan into one operational document. The document will be current and a future reference for long range planning and goal setting at the Grand Lodge Committees, Districts and Lodges level. All actions aligned and moving forward together. The Grand Lodge Long-Range Planning committee (custodian of the plan) will review this framework on an annual basis as to relevancy and performance level.

Over the past several years some of the special committees of Grand Lodge had become diluted, not because of inaction but rather the opposite. Committees had developed quality programs that went on to become stand alone committees, hence, creating a need to bring some back into focus, in order to better administer them. Additionally, there were ad hoc committees that required to be assigned into the committee structure.

All of the foregoing initiatives came with a multitude of ideas in each category that will unfold as the Long Range Planning Committee develops its recommendations. What is important to realize is that, as mentioned in my opening remarks, this is not one person's agenda. Those who participate in the development of the plan ultimately might be responsible to administer it. The important issue is that each person is part of a team who has, over several years, been part of the process.

The programs developed in our jurisdiction for use by our membership are excellent products that are highly regarded throughout North America.

- this Newsletter
- the College of Freemasonry Correspondence Course
- the D.D.G.M. Correspondence Course

- Friend to Friend and Mentor Programs
- the Brother to Brother Program, (that includes a chapter by Masonic Education)
- the Officer Progression Course
- the D.D.G.M. Orientation Course
- Public Relation Initiatives, (Internal, External and Special Events)
- an audiotape for the enquiring non-mason

However, they are of absolutely no value sitting in a cupboard or on the shelf. Those who use the programs, reap the benefits. I urge you to feed off those who are succeeding.

My theme and focus, as your Grand Master, is: 'Back to Basics' (not by any means original, but one I believe to be appropriate in 2001). These past two years have seen the dawning of a new century and a new millennium; they have been years of celebration and the undertaking of a province wide H-2-H fund raising project. We can look back with pride upon past achievements, enjoy a sense of satisfaction and accomplishment with the present, but are now charged with the responsibility of leading our Craft into the future.

So what's next?

Let's re-focus, make use of the momentum of two years of celebration and now concentrate on: why we join our fraternity, what its philosophy teaches (a life of exemplary moral conduct, kindness at home, honesty at work, courtesy in society, integrity, community service, concern for absent members, caring for infirm members and for our members widows).

Promoting a better quality of ritual at lodge. Eliminating the reading of text at Lodge openings, degrees and Installations, before we reach a stage that we will not have to attend lodge at all, but perhaps just read an Initiation enclosed in the monthly summons or on the Internet!!! What a ghastly thought.

However, attendance or the lack of it, I believe, is related somewhat to quality of the ritual and its portrayal at our meetings. In other words; Pride of membership, Pride in the ability to memorize, Pride in the precision of the mechanics of a degree, Pride in the 'esprit de corps' of the officer line at lodge by not missing a meeting or practice and Pride in the ability to be part of a team that makes an

evening at lodge one not to be missed.

While I am truly optimistic about the future of Masonry in Ontario, I am also fully cognizant that optimism alone will not stop the bleeding, so-to-say. Retention (by way of participation) of those we initiate would go a long way to alleviating part of the problem.

Historically, the mystique and a quality product were the drawing card to our fraternity, with little or no competition. Our task, I believe, is to restore one's pride of membership by endeavoring to offer a better alternative to the apparent present use of ones time, that of the computer or television set.

In closing brethren, I am ever mindful that this is not one person's agenda, it requires the concerted effort of a dedicated proactive team of 'DOER'S' and I believe that your Grand Lodge has just that. Let us, together, encourage every lodge to do the same.

I look forward to the challenge of the next two years and am genuinely grateful for the opportunity to serve our jurisdiction as its Grand Master.

Terrance Shand

## **HIGHLIGHTS OF DORIC LODGE, NO. 424 GRC, PICKERING**

by: V. W. Bro. David Radley, PGS, Doric Lodge, No. 424 GRC, Pickering

In 1875 three brethren from Duffins Creek (Pickering Village) requested Composite Lodge No. 30 GRC, Whitby, to recommend a lodge for Pickering. As Brougham Union, No. 269 GRC, Claremont, had already refused, this request was also refused.

It was not until August 1889 that certain brethren from Pickering petitioned the Grand Lodge of Canada for a Dispensation to hold a lodge in Pickering to be called Doric Lodge. The Petition was granted.

Doric Lodge was Constituted on January 16, 1890. W. Bro. Calvin Campbell was the first Worshipful Master. There were eleven charter members, seven of whom were members of Brougham Union. The lodge met in the old school house, which stands at the southwest corner of Church Street and Kingston Road (later occupied by Auto Service companies), and met on Thursday "on or before the full of the moon". The initiation fee was \$25.00 and annual dues \$3.00, paid 25c monthly. On September 3, 1890, Doric Lodge, No. 424 GRC, was Consecrated and Dedicated, many prominent Masons being present.

The Grand Master, Most Worshipful Bro. John Ross Robertson visited Doric Lodge on January 21, 1891. (It was to be over fifty years before another Grand Master visited Doric Lodge.) Doric now had thirty members. Now that the initial enthusiasm was over interest began to wane, attendance became poor and candidates few. There was also dissatisfaction with the lodge quarters.

The original meeting place of the Lodge had been condemned by the School Board and was not really suitable for the Lodge. A committee was appointed to look for a new home and on October 4, 1900, Pirie's Hall was rented at \$40.00 per annum. The estimated cost of alterations to make the hall suited for lodge purposes was \$100.00. The Lodge continued to meet there for forty years. Pirie's Hall, which stood at the west end of Pickering Village, was destroyed by fire in 1952. The first meeting in the new lodge room was held on January 3, 1901. In spite of few candidates the first twenty years produced no less than five Worshipful Masters who in later years became Grand Lodge Officers. On February 17, 1911, after ten years delay, the lodge room was dedicated with many visitors present.

During the twenties there was a steady growth in membership. Attendance was

good. On special occasions the lodge room was taxed to capacity.

In July 1931, at Windsor, W. Bro. F. M. Chapman was elected District Deputy Grand Master, Toronto District "B". This was the first time this honour had come to Doric Lodge.

In 1932 the date of our meeting was changed to the third Thursday of the month, after meeting for forty-two years by the moon. Framed photographs of all Past Masters were purchased and hung in the lodge room.

Doric's 50<sup>th</sup> Anniversary was celebrated on February 15, 1940, with many distinguished visitors being present. A feature of this occasion was the presentation of Past Master's jewels to eighteen Past Masters.

In 1943 the Friends Meeting House was purchased as our new Hall and the interior was remodelled to make it acceptable for Masonic purposes. The building had been originally built by the Society of Friends (Quakers) in 1867 as a yearly meeting place, was gutted by fire in 1908 and rebuilt. It was used by the Quakers until the 1930s, after which it was used by various religious denominations until purchased by Doric.

On May 18, 1944 the new Temple was dedicated by the Grand Master, M. Wor. Bro. Timothy C. Wardley. There were over 250 present. Visitors included Past and Present Grand Lodge Officers and many other distinguished brethren. On October 20, 1949, a note for \$1500.00, being the outstanding indebtedness on the Temple property, was burned.

The forties and fifties were marked by a steady growth in membership, over 200 as of December 1959.

Seventy-fifth Anniversary celebrations were held in May 1975. R. W. Bro. Cecil I. Lent, District Deputy Grand Master, Toronto District #3 and R. W. Bro. George J. McQueen, Assistant to the Grand Secretary and Supervisor of Benevolence, attended to help in the celebrations.

In 1966 the first copies of our Lodge history 'The Story of Doric Lodge #424 A. F. and A. M., G.R.C. - 1890 to 1965', written and produced by V. W. Bro. Leslie M. Morley, were produced.

In 1975 W. Bro. Terence Shand was Worshipful Master of Doric Lodge. W. Bro. Nelson A. Houston was elected as District Deputy Grand Master, Toronto District

#3 - the fourth time that this honour had fallen to Doric Lodge. A steering committee was formed to investigate the formation of a daughter lodge.

March 1976 saw the institution of Friendship Lodge U.D. after a great deal of work on the part of the brethren of Doric Lodge and others. Friendship was consecrated and dedicated on November 10 1976. V. W. Bro. James D. Smith was appointed as Grand Steward.

In 1989 W. Bro. Terence Shand was acclaimed as District Deputy Grand Master, Toronto District #3 becoming our fifth D.D.G.M. in this, Doric's Hundredth year. September 21, 1989 was the occasion of the official acceptance, consecration and dedication of our one hundred year regalia and also a reception for R. W. Bro. Terence Shand. The organization for the new regalia was undertaken by W. Bro. Perry W. Ellis and it had all been donated by members and friends of Doric Lodge.

January 16, 1990 was the date of our main Centennial celebrations with 240 Masons joining together to celebrate one hundred years of Masonry in Pickering. M. W. Bro. David C. Bradley was in attendance with many other ruling and past Grand Lodge Officers including R. W. Bro. Shand.

Since our one hundredth year Doric Lodge has enjoyed a stable membership and a steady progression of fine officers and members.

At the Grand Lodge Communications in July 2001, M. W. Bro. Terence Shand was elected Grand Master of the Grand Lodge of Ancient Free and Accepted Masons of Canada in the Province of Ontario, bringing another great honour to Doric Lodge No. 424.

## **WHAT IS THE DIFFERENCE BETWEEN A. F. & A. M. AND F. & A. M. ?**

by: V. W. Bro. James Doherty, PGS, St. George Lodge, No. 367 GRC, Toronto

After the foundation of the first Grand Lodge in England in 1717, a rival Grand Lodge arose less than two decades later, calling itself the Antients (or Ancients), whereby it intended to assert greater authenticity than the rival “Modern” Grand Lodge. The Antients were also known as the Athol Masons, from their first Grand Master, the Duke of Athol. Some authors (e.g. Carl Claudy) say the Antients were schismatic - i.e. had split off from the “Modern” Grand Lodge; others (e.g. Allen Roberts) of more recent vintage say that the Antients were founded independently by Lodges deriving from Scottish and Irish traditions who were excluded by the English “Moderns”.

These competing English Grand Lodges, along with the Grand Lodges established in Scotland and Ireland, issued Charters for Lodges in the American colonies into the latter half of the 18th century, until the American Revolutionary War led to the ties between the colonies and the mother country being severed. Long after that event, in 1813 (when the two countries were again at war, in fact) the rival English Grand Lodges amalgamated to form the United Grand Lodge of England, which is the governing body of English Freemasonry to this day.

Meanwhile, in the new United States of America, Grand Lodges were organized in each State, some as offspring of Provincial Grand Lodges and some as self-declared independent Grand Lodges (e.g. Virginia). These Grand Lodges comprised Lodges whose Charters had been issued by both the Antient and “modern” Grand Lodges in England (as well as a few Scottish and Irish constitution Lodges). The designation of whether a Grand Lodge was Free and Accepted of Ancient Free and Accepted was therefore almost an arbitrary choice, based perhaps on who had a bit more political power when the new Grand Lodge was formed.

*In particular*, one cannot conclude anything significant about the nature of the ritual used by a Grand Lodge as to its Antient or “Modern” content, based only on the designation as F.&A.M. or A.F.&A.M.. Many Grand Lodges use an amalgamation of the forms, and it would take detailed study, (never having been done to my knowledge), to determine the precise provenance of each American Grand Lodge’s ritual contents. It does appear that Pennsylvania may adhere most closely to the work of the Antients, while a northern tier of states, running from Connecticut through Minnesota and perhaps farther west, preserves the “Modern”



ritual most closely. In those states where a ritual cipher is permitted, which seems to be more a characteristic of the “moderns”, the incorporation of changes to the ritual occur with much lower frequency (a fairly obvious observation). An example is the phrase “any be due” which is synonymously rendered “ought be due” in the apparently “Modern” jurisdictions: the substitution of a common word (“any”) for an archaic one (“ought”) is a natural evolution of an oral tradition, while the reverse substitution virtually never occurs in oral transmission. The states with a printed ritual cipher have maintained “ought” while “any” has appeared in those states eschewing such written aids.

Incidentally, there are two jurisdictions which use neither F.&A.M. nor A.F.&A.M.: the District of Columbia uses F.A.&A.M., and South Carolina uses A.F.M.. Again, these are distinctions without any real difference.

Various suppositions are made about “four-letter” Lodges vs “three-letter” Lodges and relationships to Prince Hall (P.H.A.) Masonry and issues of recognition, but these are entirely unfounded.

## **ANNO LUCIS**

by: V. W. Bro. James Doherty, PGS, St. George Lodge, No. 367 GRC, Toronto

The Masonic calendar traditionally dates from 4004 BCE; the creation of the universe, as computed by Bishop Ussher in 1611 and stated in the margins of older printings of the Authorized King James Bible. This was called the year of light (Anno Lucis). 4004 BCE was rounded to 4000 for simplicity. There is no Masonic significance in the date, other than a desire by early Masonic writers to create as ancient a lineage for Freemasonry as their imaginations would allow.

James Ussher (1581-1656), an Irish theologian and scholar, at one time had possibly the largest collection of books in Western Europe. A tireless collector, he eventually donated the collection to Trinity College, Dublin, which his uncle, James Ussher, helped found. During his lifetime he was widely known as a defender of learning, of the value of books secular and sacred, and a proponent of maintaining an independent identity for Irish Protestant faith. He was appointed Archbishop of Armagh in 1625.

But what he is really known for is his chronology of creation. Using the Book of

Genesis, he painstakingly followed the series of "begats" back in time and determined that the universe was created in the year 4004 BCE, on October 23. (Refinements by others further pinpointed this to 9 a.m. London time, or midnight in the Garden of Eden.) This chronology was inserted in the margins of many editions of the Authorized Version of the Bible ("King James Version") in the 19th century, and has been used as "proof" of the fallacy of evolution, molecular biology, astrophysics and many other scientific endeavors in the 20th century.

## **THE FIRST REGULAR STEP IN MASONRY**

(What is the First Regular Step in Masonry? To whom does it refer? Where does it lead?)

by: W. Bro Philip A. Wilson, PM, Canada Lodge, No. 532 GRC, Toronto

The First Regular Step in Masonry is active participation. It is through active participation that we find fulfillment in anything. What could be more interesting than to be privileged to guide a brother while he takes his first three steps? This does not mean that we must become officers in our Lodge; it merely means that we should add something, "no matter how little" to the general knowledge and structure of the Craft.

Where does the First regular Step in Masonry lead? It leads to greater interest in our craft and particularly in our mother lodge. It is difficult to work with someone and not get to know him, especially if there any common interests. Can we honestly say that we get to know our brothers to the right and left, or do we perhaps say to ourselves occasionally "I know the face - but I just can't remember the name"? Through participation and interest we can also know the name, and what is more important, the person owning it. Would it not be worth it?

To what does the First Step Refer? It refers to brotherly Love. Helping each other is the essence of Brotherly Love. It refers also to friendship. Homer said "Two friends - two bodies with one sole inspired". Joseph Roux stated "Friends are rare for the good reason that men are not common". Let us through the teachings of Masonry learn to be better men and through that better friends. Let us truly act as "the dictates of right reason prompt us" not only in our lodge but outside it as well.

So, to whom does it refer? It refers to all masons. We have a magnificent bank of

knowledge from which we may draw. We have many that are willing to help us. Let us put something into the bank; let us help those who are willing to help us.

In summation: Our Past Masters are in an enviable position. They practice, as much as possible, the laws and principles of our craft. One is reminded of the story of the bridge - An old gentleman walking along life's highway with a friend, crossed over a raging river and upon reaching the other side stopped, and built a bridge to open the banks. His friend said, "Why do you build this bridge? You will never pass this way again!". To which the old man replied, "Behind us comes a youth - he must also pass this way, I build the bridge for him." Our Past Masters are in a somewhat similar position, for while they did not build the bridge of Masonry, they are constantly maintaining it. Can we honestly be "true and faithful craftsmen" if we do not in some way assist them?

The First Regular Step in masonry is **Participation**. It leads to greater **Interest and Satisfaction**. It refers to **Brotherly Love and Friendship** – a more solid bond between men and especially Masons.

**It refers to all men and more especially Masons.**

## **THE SYMBOLISM OF PREPARATION**

by: W. Bro. Philip A. Wilson, PM, Canada Lodge, No. 532 GRC, Toronto

Before initiation one is supposed to know nothing of Freemasonry. One is, in fact in a state of darkness, destitution and helplessness. In any of the arts, sciences, or professions of life it is essential to be separated before being admitted into what may be termed the "Master's Class". In similar fashion one must be prepared to become a Mason. The preparation, mainly external in nature, has great and lasting internal significance, after one has become a Mason.

One comes to the portals of Freemasonry as a candidate - a word derived from the Latin meaning simply - clothed in white - a symbol of purity.

The candidate is Hood Winked representing the darkness and ignorance in which one stands before learning the moral truths. With the removal of the Hood Wink, he sees the first glimmering of light - or perhaps knowledge, and gets an insight as to the heights to which he may climb - if he so wishes. The moral truths exist as much before one becomes a Craftsman as after; masonry merely affords unlimited

opportunity for study, with the added advantage of companionship and mutual interest.

The Cable Tow may be said to represent the obligation, or more important - that certain something, a sense of honour if you will - that makes one try to live up to the several vows made in the Lodge. It is a symbol of the bond which joins one to the Craft. The length of the Cable Tow, must therefore, depend on the sincerity of the Candidate who takes the vow, but is generally accepted as the scope of man's ability to perform those duties that his lodge and brotherly love require of him.

The Right Heel is slip shod - a custom carried on even today in the Orient. The inference of this symbol is Fidelity.

The Left Knee is bared, so that one is prepared to take the vows.

The Left Breast is made ready for the presentation of a Sharp Instrument. Perhaps the presentation of one's heart in this manner is a display of resolution and determination to learn the answers to the mysteries of life.

The Right Heel is exposed, showing no concealed weapons. Could this be a display of trust, in indicating that the Candidate comes in friendship, indeed, deliberately placing himself in a position where he must depend on his associates for help and guidance.

The summary is brief and simple

The H. W. - Humility and Trust

The C. T. - Sincerity and Desire

The L. K. - Fidelity

The L. B. - Resolution and Determination

The S. S. Heel - Reverence

As can readily be seen, the preparation of a Candidate is Symbolically Important, Morally Apt and Humanly Necessary. For the Ground wherein we stand is Holy Ground.

## **SEVEN LITTLE CHAINS**

The author of this paper is unknown

It probably seems to most Masons that there should be some symbolic significance attached to the seven little chains which adorn the tassels on our Craft aprons. After all, the number seven has long had special significance - the seven ages of man, the seven cardinal virtues, the seven mortal sins, and so on.

The question has a number of answers – ‘No’, ‘Yes’, ‘Perhaps’.

Let me explain.

A number of modern Masonic writers tell us that it is far too easy to go overboard with symbolism, and try to find a symbolic meaning in everything or every action in Freemasonry. They suggest that symbolism should be restricted to that given in our rituals, pointing out that the symbolism explanations given there are clear, simple and wholly satisfying.

If we do as suggested, and restrict ourselves to the ritual symbolism, then most Masons will say that there is no symbolical meaning for the seven little chains. Quite obviously, this is because there is no mention of the seven little chains in the standard rituals approved by the Grand Lodge of Canada in the Province of Ontario.

On the other hand, there are some rituals in Queensland, Australia, which do mention the seven little chains and give a meaning to them. Equally obviously then, the Masons who use these rituals are entitled to say that the seven little chains do have a symbolic meaning.

In the English Emulation ritual, there is an optional charge which may be used when presenting a Master Mason with his apron. It states, in part: “To each of these ribbons seven tassels are attached to remind us that no Lodge is perfect unless seven Brethren are present; that in olden days the seven ages of man were thought to be influenced by the seven then known planets; and no Master Mason was considered efficient unless he had some knowledge of the seven liberal arts and sciences.” Other rituals may well have some other meaning given to the seven little chains.

One can, of course, decide that even though our rituals do not mention the seven little chains, there should be a symbolical meaning attached to them. One could

decide that they represent the seven liberal arts and sciences, in which we should be proficient; or the seven cardinal virtues, which we should always practice; or the seven mortal sins, which we should always avoid; or anything else for that matter. But if one does this, one should also be fully aware that this is a personal symbolism only, and may well be disagreed with by others.

But this option gives us the third answer ‘Perhaps’.

Brother F. R. Worth, a member of Quatuor Coronati Lodge in London, had this to say about the seven little chains when writing about them: “The symbolic origins of the tassels and their seven little chains are also shrouded in mystery. It is far better to accept the probability that regalia makers from 1830 onwards contrived a symmetrical design for the Apron by placing the tassels and their ornamental chains on either side of the Apron.” Brother Worth seems to be suggesting that the regalia makers, knowing that the number seven is of importance in myth, legends, the Bible, religion, Freemasonry and other areas, put seven little chains on the tassels, leaving Masons to argue about their meaning. And this may well have been the case.

## **MASONIC CHARITY: PARABLE TO PRACTICE**

by: R. W. Bro. Ron Campbell, Member of the Board of General Purposes and President of the Masonic Foundation of Ontario

*“Would you give, if it were in your power?”* A simple question, but one that evokes a serious commitment from those who answer in the affirmative.

The charitable act, of course, predates Masonry. In First Corinthians, Chapter 13, verses 1 and 2, it is written:

*“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.  
And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”*

The apostle, in comparing Charity with Faith and Hope, called it the greatest of the three, and hence, in Masonry, Charity is made the top-most round of its mystical ladder. Such is the sentiment that constitutes the cementing bond of

Freemasonry.

Masonic charity predates modern Freemasonry by several centuries, going back to the days of the operative stonemason. The gradual evolution of Craft membership from operative, through non-operative and speculative, to Free and Accepted, did not deter from the importance placed on charity. All over the world for three hundred years, Freemasons have been assisting those less fortunate than themselves. In the early years, much of this charity was directed to indigent Masons, and to assist their widows and educate orphans and the children of poor brethren. From time to time during that period, however, Freemasons did direct their assistance to non-Masons, often to help victims of wars and natural disasters.

Old habits die hard, however, and following the Second World War, Masons continued to direct their charitable activities primarily to Masonic causes. To break this pattern and to broaden Masonic horizons, some new catalyst was required. Furthermore, with the advent of social programs in Canada, the need for direct benevolence to Masons and their families was declining.

Other Masonic jurisdictions had established charitable trusts or foundations, which could call upon the Craft's resources for the benefit of the community at large. Experience had shown that these organizations worked best when they were separate from, and independent of, Masonic benevolence. Following much study, a report of a Special Committee was adopted under which a foundation would be established and Grand Lodge would transfer to it the amount included in the resources shown in the General Fund as available for benevolence only, as at May 31, 1963. The foundation was to be "*the means of broadening the scope of Grand Lodge benevolence, and attracting substantial financial resources which will greatly increase the interest and participation of the Craft in its benevolent outreach*". It was also specified that "*The purposes, powers and objects of the Foundation shall be such ... educational, scientific and philanthropic purposes and objects as are charitable in law*".

It is interesting to note that these major goals parallel those undertaken by lodges of the seventeenth and eighteenth centuries: education, health and assistance to those in dire straits.

The necessary legislation was sponsored as a Private Member's Bill in the Ontario Legislature and given Royal Assent on March 25, 1964, creating the Masonic Foundation of Ontario. To launch the Foundation, Grand Lodge transferred \$100,000 in 1964. Over the next two years, the remaining \$61,507 was

turned over. This gave the Foundation a capital fund and a small income with which to undertake its charitable work.

Let's review the operations of the Masonic Foundation over its 37 years of existence, to assess its original goals of broadening the scope of Masonic benevolence across Ontario and greatly increasing the interest and participation of the Craft in its outreach to the community.

The first program of support was the Bursary Program of non-refundable grants to deserving students in universities and community colleges. It was introduced back in 1965 and still plays a big part in the Foundation's charitable activities.

For twenty years, the Foundation has supported the operations of two organizations that assist youth with health problems. One is Kerry's Place, which operates homes for Autistic children and young adults. The other organization is VOICE for Hearing Impaired Children, which is dedicated to providing auditory-verbal therapy to hearing impaired children throughout Ontario.

The Foundation has undertaken three major fund-raising campaigns, each associated with a specific cause. In 1978, the Foundation launched a special drive for funds in its "Hearing for Every Living Person", or Project H.E.L.P., raising \$600,000. The interest on this capital is provided to the Auditory Science Laboratory at the Hospital for Sick Children to support its research in how the auditory system develops in young children. This research has led to successful cochlear implants in children and the measurement of "Otoacoustic Emissions", which permits testing the hearing of infants.

The second major program was the Foundation's 25th anniversary project to address the problems of young people and drugs, which is the number one problem facing our youth today. The project is aimed at prevention, rather than treatment; we want to "Help Nip Drugs in the Bud". The campaign was a resounding success, with over \$1.1 million collected. Through the expertise of the Council on Drug Abuse and Parents Against Drugs, the interest is being used to work with students to establish and maintain peer education programs in elementary and high schools throughout the Province.

To celebrate entry into the 21st century, the two-year Millennium Project, "HELP-2-HEAR", was launched in July 1999. The target for this ambitious undertaking was \$2 million, which has been met and exceeded. The annual working capital generated by that amount will provide approximately \$120,000 to support a research program to help infants with hearing problems.



Has the Foundation been successful in achieving the goals envisaged by Grand Lodge back in 1964 of significantly increasing financial resources and reaching out into the community to assist those in need?

Today, the capital fund approaches \$7 million and the Foundation's annual budget to do charitable work within the community is about \$400,000, or approximately 100 times the amount available in the Foundation's first year of operation.

The originally proposed thrusts of the Foundation to serve educational, scientific and philanthropic purposes and objects form the key elements of today's operations. Since its inception, the Bursary Program has assisted over 2,800 students in the aggregate sum of approximately \$1.8 million. In the field of medical research, the major concentration has been support of the work of the Auditory Science Laboratory - \$1.2 million has been donated since the inception of Project H.E.L.P. Over \$1 million has been given to PAD and CODA to conduct training sessions on the dangers of substance abuse for peer educators in the primary and secondary schools across Ontario.

In assisting afflicted children, the Foundation has contributed over \$225,000 to the VOICE program since 1981, with grants in recent years used to expand VOICE Ontario's auditory-verbal outreach service; and approximately \$200,000 in grants have been presented to Kerry's Place to provide vital support in developing special projects to assist families with members suffering with Autism's Pervasive Development Disorder.

Youth organizations, such as Scouts Canada, Girl Guides, de Molay and 4-H have received financial assistance over the years averaging \$9,000 in total annually.

Since its inception 37 years ago, your Masonic Foundation has contributed over \$4.6 million to worthy causes throughout the Province. In addition, the Foundation has worked in partnership with Districts and lodges on local projects that have raised over three-quarters of a million dollars to address specific needs within the local communities.

The success of the Foundation over the past 37 years is testimony that the Masons of Ontario have responded with a resounding "YES!" to the question of giving – we can be proud that we have done the good act, not for ourselves, but *for the cause of good.*

## **CUSTODIAN'S CORNER**

by: M. W. Bro. C. Edwin Drew, Custodian of the Work

### The Ritual Committee and the Custodian of the Work

The committee responsible for the promulgation of the approved work, since it was recommended by our first Grand Master, M. W. Bro. William Mercer Wilson in 1856, was amended to the present form in 1887 by the Grand Master, M. W. Bro. Henry Robertson, as it appears in Section 6 of our Constitution.

In 1939 Grand Lodge approved the recommendation of M. W. Bro. William J. Dunlop, Grand Master: that a Past Grand Master be appointed by the Ritual Committee to act on their behalf as "Custodian of the Work". His duties would be to:

(a) answer questions relating on the authorized Work and all other rituals and ceremonials of Grand Lodge, and to proofread any reprintings thereof; to submit any proposed changes to the Ritual Committee for approval; and

(b) instruct the District Deputy Grand Masters.

A review of Section 93 of the Constitution shows that the only addition to these duties is to:

(c) conduct Lodges of Instruction .

Since the early beginnings, our Grand Lodge has always maintained that the main responsibility for maintaining conformity in the ritual rests with the District Deputy Grand Masters and the Worshipful Masters of the constituent lodges.

The authority to grant Dispensation to hold a Lodge of Instruction is vested with the District Deputy Grand Master in Section 102 of the Constitution.

Since the position was established in 1939, the following brethren have served in the office of Custodian of the Work:

M. W. Bro. William J. Dunlop (1939-1959)

M. W. Bro. Harry L. Martyn (1959-1973)

M. W. Bro. William. K. Bailey (1973-1985)  
M. W. Bro. N. Richard Richards (1985-1995)  
M. W. Bro. C. Edwin Drew (1995-present)

What we all know now as “The Work”, was not available to any lodge until 1887. For the first thirty-two years of our Grand Lodge all instruction in the ritual was oral, indeed in those early years it was not unusual to have all three degrees exemplified at the Annual Communication of Grand Lodge.

In 1887, M. W. Bro. Henry Robertson, Grand Master, authorized the printing and distribution of the copies of The Work to the three principal officers of each Lodge. This action was taken in response to the reports from the District Deputy Grand Masters that pointed out the difficulty that the lodges were having in maintaining the accuracy of the work. Within a single year of the printing of The Work a great improvement was noted, and, shortly after the beginning of the twentieth century, all officers were allowed to possess a copy of The Work.

Master Masons were first permitted to purchase a copy in 1974, with a requirement that they first prove their proficiency in open lodge. This was amended in 1997 to allow all Master Masons to purchase a copy after being raised to the Sublime Degree.

The task of the Worshipful Master to promulgate ritual proficiency has certainly been made much easier with this wider dissemination of the ritual work, and the Master Mason has been given a much greater opportunity to learn, perform and understand our ritual.

The Custodian of the Work meets with the newly elected District Deputy Grand Masters before the opening of Grand Lodge on the second day of the Annual Communication; this brief one-hour meeting is followed by a series of regional meetings in late July and early August, together with the Grand Master, the Deputy Grand Master and the Grand Secretary. At these meetings the role of the District Deputies in their responsibility for maintaining conformity with the established ritual, and providing leadership and assistance to the Worshipful Masters of the constituent lodges, is communicated and explained.

Questions and inquiries, which are received by the Custodian of the Work, are always responded to through the District Deputy Grand Master of the pertinent District.

## **BOOK NOOK**

by: R. W. Bro. Wallace McLeod, Grand Historian

### **TIME LORD: THE REMARKABLE CANADIAN WHO MISSED HIS TRAIN, AND CHANGED THE WORLD.**

By Clark Blaise. Pp. xv, 256. Hard cover. Toronto: Alfred A. Knopf Canada, 2000. \$34.95. Available from commercial booksellers, or from Random House of Canada, 2775 Matheson Blvd, Mississauga, ON L4W 4P7.

How times change! Two hundred years ago, every town had its own local time, based on solar noon. This caused no practical problems, because the communities were fairly isolated from each other. The fastest way to travel was by horse-drawn coach, which, on a long trip, could cover about ten miles an hour. But things began to move more quickly. George Stephenson's steam-engine passenger train had its first run in 1825. Samuel Morse's telegraph line was inaugurated in 1844. The transatlantic cable was started in 1858. Alexander Graham Bell's first telephone call was in 1876.

But, despite this acceleration of communication, there were still local times. Although Britain had adopted standard time in 1848, in North America there were still 144 official time zones. New York's day started 12 minutes later than Boston's. Every train line operated on the time that was current at company headquarters. So the Buffalo terminal had three different clocks (for Albany, Buffalo, and Columbus), and St Louis had six.

One man was largely responsible for clearing up the mess, Sir Sandford Fleming. Here we have a new book about him. The author, Clark Blaise, does have Canadian roots, but he was born in the USA, and was formerly Director of the International Writing Program at the University of Iowa. Much of the book consists of thoughtful essays on the nature and history of time, and its ramifications in literature and art, and our changing attitudes to it. There are perhaps fewer details about Fleming's life than one might have expected; but there are extensive quotations from his unpublished journals and correspondence.

Let us remind you of his career. He was born in Scotland in 1827, and came to Canada in 1845. He became a land surveyor, and then a successful civil engineer. In 1850 he was one of the founders of the Canadian Institute, the oldest surviving scientific society in Canada. In 1872 he was appointed Chief Engineer of the Canadian Pacific Railway. In 1876, while on a trip in Ireland, he missed his train, because the time-table had mixed up a.m. and p.m. This made him determine to reform things. Largely as a result of his campaigning, the Prime Meridian Conference was held in Washington in 1884 - the "single greatest achievement" of President Chester A. Arthur's term. And here Fleming's idea was adopted, to have a world standard time, with twenty-four time-zones around the globe. Actually, Fleming had wanted the zero meridian to be located in the Pacific Ocean, so that it would be independent of political pressure. But in this he was defeated, and the Greenwich meridian became zero. (Fleming's nominee later became the basis for the International date line.) Fleming was Knighted for his efforts in 1897. His other great achievement was the installation of the trans-Pacific cable, which was working by 1902, to give instant communication all the way around the world. He died in 1915.

According to Henry T. Smith, *History of St Andrew's Lodge* (Toronto, 1922), Sandford Fleming was initiated in the Lodge (now No 16, in Toronto) on May 9, 1854, but he seems not to have been very active in the Craft. Of the Masonic connection there is no mention in Blaise's book. But in general it is a very readable and thoughtful publication, which was on the best-seller list up here for three months. Definitely worth a look. I am grateful to the Publicity Office of Random House of Canada for providing a review-copy of the book.

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Applications can be obtained from:

V. W. Bro. S. R. Lowe, 1071 Guildwood Blvd., London, ON N6H 4G4.
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Upon successful completion of all three sections of the program, a Certificate will be awarded.

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Heritage Lodge, No. 730 GRC, was formed to provide an intellectual environment for the pursuit of Masonic knowledge, and also to provide a means for receiving and recording historical artifacts to ensure the preservation of our Masonic Heritage without encroaching on the normal functions of Constituent Lodges.

Heritage Lodge accepts by affiliation in the usual manner, all Masons of like mind, desirous of working together to fulfill the aims and objectives established by the membership.

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V. W. Bro. S. Forsythe, 752 Hampton Court, Pickering, ON L1W 3M3 Email: <a href="mailto:sforsythe@sympatico.ca">sforsythe@sympatico.ca</a>
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