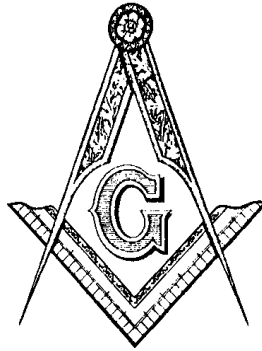


THE
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EDUCATION



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IN THE PROVINCE OF ONTARIO

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TO ALL CONTRIBUTORS

The Newsletter aims to make available articles and presentations written for Masons of Ontario, by Masons of Ontario. Author's opinions 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 Newsletter size and readability. Normally 1200 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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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.

FROM THE EDITOR

You may have noticed the letters F.C.F. after some people's names in The Newsletter and wondered what this is. It stands for Fellow of the College of Freemasonry and designates a brother who has completed the Correspondence Course offered by the Committee on Masonic Education.

Being in the midst of doing this course myself, I can attest that it is well worth the effort. Even for those of us who have been around for a while there are surprises as well as opportunities to look at things in a different way. And for the new Mason, the course opens doors to the world of Masonic knowledge and research. It would make a great gift for that newly raised brother.

The course can be completed at your own pace. The topics it covers are:

1. Masonry at Work
2. History and Origin of Masonry
3. Administration and Organization
4. Preparing for Leadership

You learn not only the facts and rules of the Craft, but also get experience formulating your ideas into a coherent paper. No wonder so many graduates go on to have their work published in The Newsletter. For more information see the details on p. 63.

The Editor

MASONIC CHARITY

By V. W. Bro. Iain Bruce Mackenzie, Assistant Grand Chaplain, Georgina Lodge No. 343, Toronto Humber Valley

What do you think of when you hear the word “Charity”? The lecture in the N.E. angle? The lecture in the South? Giving money to worthy causes? What exactly does the word mean in this day and age as opposed to what it meant 200 years ago when Freemasonry was in its infancy?

In reality it is hard for us to imagine what life was like for the mass of the population in those days that is, those without the privilege of birth or fortune. There was no nanny state – far from it. There were estimated to be in London over 16,000 beggars in 1600 and their numbers continued to grow in subsequent years. The poverty and beggary of London reached “crisis proportions” in the 1690s, the period when Freemasonry was gaining a wider acceptance. A seventeenth century report, “A Discourse of Trade” noted that the poor were in ‘a most sad and wretched condition, some famished for want of bread, others starved with cold and nakedness’. Charity, where it existed was organised at the parochial level under the auspices of the church and those forced by circumstances to take advantage of it were looked down on by the rest of the community.

There were also “work houses” for adults and orphanages of quite awful character for children. The food was scant and thin, and the work regime brutal. The situation continued to worsen through the relatively affluent 18th and 19th centuries and anybody who has read Dickens or Hardy or looked at Hogarth’s paintings will have a very good idea of the living conditions of the poor. Who can forget the conditions in the orphanage described in “Oliver Twist”? Dickens was not exaggerating. Poverty in London was aggravated by the enclosure of common land in the country which drove many country people into the city where they became beggars, their numbers augmented by soldiers discharged from foreign wars. Many soldiers fighting for the empire were of highland descent formed into regiments by clan chiefs from clansmen displaced after the 1745 rebellion. Those who survived battles, wounds and disease were discharged in places like Plymouth with no money or means to get back to Scotland. Many had perforce to resort to begging¹. Many acts of charity were recorded in parish registers; thus: “To a poor woman and her children, almost starved”: “For a shroud for Hunter’s child, the blind beggar man”: “given to a poor wretch, name forgot”² and so on.

“and the cold charities of man to man”

(George Crabbe, 1754-1832 – The Village, Bk.i, 1)

Other than the parish, charity through the 17th and 18th centuries consisted of the occasional hurried dropping of a small coin into the filthy beggar's extended hand. It wasn't until 1865 when William and Catherine Booth, horrified by the condition of the poor, established the 'Christian Revival Association', an evangelical group which dispensed food and comfort in the street to indigent people in return for their converting to Christianity. In 1878 the Society's name was changed to The Salvation Army. The Army's main converts were at first alcoholics, drug addicts, prostitutes and other 'undesirables of society with whom the church refused to have any association.

"behold I do not give lectures or a little charity: when I give, I give myself"
(Walt Whitman 1819-1892 – Song of myself, 39)

What if anything were the Freemasons doing throughout this period? Assisting their distressed brethren seems to have been the sum of it. There is nothing to indicate a desire to assist any of the general poor described above. Indeed, as Hanoverian Freemasonry (as opposed to the Jacobite version) developed into the United Grand Lodge of England in 1818, the brethren tended to be either well off or of high birth – not at all of the beggar class. This seems to suggest that Masonic Charity did not concern itself with aid to the poor, but rather was something more introspective. Bro. John Hamill³ tells us that after the formation of the Grand Lodge of England in 1717 Masonic Charity was carried out on a very casual basis. In 1725 the Immediate Past Grand Master proposed that Grand Lodge should set up a Fund of Charity to provide financial relief to *brethren or their dependants* (my italics).

Since then of course a welfare state has been established in Canada rendering the need to provide benevolence to needy brethren almost redundant. In fact, the Grand Lodge of Canada in the Province of Ontario is not a registered charity, though it does have a charitable arm which is registered – The Masonic Foundation, established in 1964 to "give financial aid to university and college students in their final year regardless of colour and to extend aid to medicine". True to its mandate, the Foundation today provides bursaries to students, supports help for the hearing impaired, anti-drug education and autism services. This is one of many organisations in Canada known as "Registered Charities". In fact there are 82, 669 of them in Canada and over one million in the United States. More than 40% of these are places of worship. Other registered charities include institutions such as universities, hospitals and libraries. About 23% of the total exist to help the disadvantaged which means there are about 19,000 entities

devoted to helping suffering humanity in one way or another.

All 82,669 are looking for our money as is perfectly obvious to everybody who has mail delivery, a telephone, a TV set or a computer. Begging messages bombard us from every medium. Calls are timed to coincide with dinner time when the supplicant knows we will be home. The strident message of the Registered Charity cannot be ignored. Disabled or starving children are held up to our view to try to shame us into donating. Portentous messages are sent to us warning of the possibility of heart attacks, strokes, cancer and a multitude of other diseases, many of which we had never heard before in an effort to frighten us into contributing for our own good. Recent years have seen a new breed of charities that pour most of their donations into marketing. These charities grow quickly and attract many donors but a far smaller fraction than normal of each donation goes to help the needy. Others give themselves names which sound similar to well respected charities in the hope donors will give to them in error. Giving to charities is very common in Canada and if volunteer time is included, the annual total exceeds \$90 billion. Canadians give on average \$239 to registered charities each year with Newfoundland being the most generous province per capita.

Is this the whole story of Masonic charity, writing and mailing a cheque to one or more of these 82,669 institutions? Certainly it's what most of us do. We can assuage our guilt at being relatively well off by doing so if we wish. It might be called "conscience money" by some. We don't get our hands dirty by actually meeting the needy people we help. I wonder if giving money in this way enables us to assert that we are practising charity within the meaning discussed in the ritual. If we look at the two major references in the book of the work, both occur in the first degree; the lectures at the N.E. angle and in the South. Let's look at each to see what they can tell us about charity.

At the N.E. angle we learn that charity is of primary importance to a Mason: that there are Masons who are wealthy as well as those who are very poor and as we enjoy the adequacies of our own lives we should remember those less fortunate brethren and assist any that require our help. This seems to suggest we should offer financial help to indigent brethren but there is more in this lecture. Notice it also talks of brethren who are sinking into old age. Such brethren may not need money, rather they may be living alone, be very lonely and need a visit or a telephone call to cheer them up, or a lift to lodge by an able brother. This seems to be quite a different form of charity from the one we have been considering. It talks about engaging directly with brethren on a one to one basis, helping them without money necessarily being involved at all - but does it go far enough? What about

those who are not Masons - are we not to help them also, and more particularly, how about our own families? Remember: -

“charity begins at home, is the voice of the world”
(Sir Thomas Browne, 1605-1682 – Religio Medici part ii)

Charity in this sense seems to mean having concern for the feelings of other people, be they family, co-workers or brother Masons with much less emphasis on our own feelings.

The lecture in the South is even more emphatic when it tells us that “the third and last being Charity, comprehends the whole, and the Mason who is in possession of this virtue in its most ample sense may justly be deemed to have arrived at the *summit of Masonry* (my italics)”. It goes on to describe that condition as being like an “ethereal mansion, veiled from mortal eyes by the starry firmament”. What does this definition of Charity mean? It tells us that charity “comprehends” faith and hope, in other words it takes both of them in and in its broadest definition is itself bigger and more comprehensive than both put together. Perfection in the life of a Mason can only be achieved through practising charity in this ample sense.

So let’s have a closer look at a definition of charity in this “ample” sense. One such definition is contained in the VSL, St. Paul’s first letter to the Christians in Corinth, chapter 13. It is worth repeating some of it here (I have taken the liberty of modernising the language of the original), thus: -

verse

- 4 Charity suffers long and is kind; charity does not envy; charity doesn’t vaunt itself, is not puffed up,
- 5 does not behave itself in an unseemly fashion, doesn’t look for its own advantage, is not easily provoked, thinks no evil;
- 6 Doesn’t rejoice in wickedness, but rejoices in the truth.
- 7 Bears all things, believes all things, hopes all things, endures all things.
- 8 Charity never fails; but where there are prophesies they shall fail; where there are tongues, they shall cease; where there is knowledge, it shall vanish away.
- 13 And now abides faith, hope, charity; but the greatest of these is charity.

Later versions of the VSL have translated “charity” as “love”, but I believe the original definition is the more appropriate.

This definition delineates a code of behaviour which might well fit with that in the lecture in the South. Let's try to imagine a Mason who practises such a code.

He would be warmly welcoming to his brethren on lodge nights, concerned with their health and wellbeing, asking after their families. He would call regularly on brethren who are shut in, in poor health or unable to make it out to lodge. He would actively arrange for them to be picked up and driven to lodge whenever possible. If he cannot visit, he would phone them regularly. He would also concern himself with the wellbeing of the widows of deceased brethren. He would phone or visit brethren who are ill and comfort them as much as possible.

At home he would love his wife and family without restraint, thinking more of their wellbeing than his own. He would be understanding and sympathetic, not critical or negative but make sure his wife knows she is appreciated and loved. He would be tolerant of the foibles of his children remembering they are a gift from God and however much they rebel or stray, be there for them always.

He would keep his friendships warm by maintaining contact, showing his interest in and concern for them, leaving them in no doubt as to how much he appreciates their company and friendship.

Likewise he would know his neighbours well and help them when in need. He might also join local organisations working for the direct benefit of his community, helping out at the food bank, driving seniors to shops or hospital.

Is there more to this? Clearly those of us who on self examination do not behave in the manner described will have difficulty switching on such behaviour; however it is the struggle to change and improve, even though the path is long and difficult that proves us true Masons. It is in the trying that we succeed. We are all struggling towards the perfect ashlar and one day, who knows, we may get close. Meanwhile let's all try to be more charitable in the sense discussed. We can only get better.

1. John Prebble "The Highland Regiments"
2. M. Dorothy George "London Life in the 18th Century"
3. Bro. John Hamill – 1993 Prestonian Lecture, Vol. 108 AQC 1996

WHAT DOES FREEMASONRY MEAN TO YOU?

From the address of R. W. Bro. Joseph Lewis, DDGM of Wilson South District, 2005-6 on his Official Visit to Oriental Lodge No. 18, November 22, 2005

As a candidate for the Mysteries of Freemasonry, a logical question you might ask would be, “What can Masonry mean to me?” or perhaps “What does it mean to me?” Freemasonry probably means something somewhat different to every individual member. We would like to approach the discussion from both a positive and a negative angle.

One of the fundamentals of Freemasonry is the practice of Brotherly Love. You no doubt have a good idea of what we mean when we speak of this fact. We would like to point out that true Brotherly Love is more than the bond of good will and understanding that exists between close personal friends. To practice true Brotherly Love means to practice true and genuine Tolerance, Charity, Truth and Justice toward all human beings.

We need reflect but a moment on the situation of the people in the world today, with the existing bitter strife and constant struggle for the dominance of special interests and beliefs, to realize more than ever before that we need a complete understanding among all people. Because of technical advancements, there no longer exists between people the natural barriers of distance, ocean or mountains. Salvation lies in a complete acceptance and practice of true Brotherly Love by all the people in the world.

If Freemasonry stands for anything, it stands for the practice of true brotherly Love in all of its various aspects. If all of the people in the world could be made to understand and practice genuine Brotherly Love, then and not before, could we attain the desired goal of universal peace. Toward that end, Freemasonry is the greatest single human force in the world.

One of the greatest qualities of man is his desire for self-improvement, both physical and mental. Without question, this trait has led man to his present high level of mental and physical attainment. It is this that has been the ever-present guiding torch in man’s quest for the better life. Unfortunately, man’s development has not always kept pace with his physical and mental development, and today it is often felt that the greatest opportunity to aid human life lies in the development of a man’s character.

Freemasonry affords the opportunity to you, and to every member for a lifetime of study. There is no other organization that offers you such a privilege. In Freemasonry you find all the time-proven, fundamental doctrines for moral and right living, gathered together and offered in many different presentations for your personal study and use.

A question you are going to have to answer for yourself is, “What am I going to do about it?” Are you going to go through the degrees, receive the work, decide that Freemasonry is a fine institution and then do nothing about the teachings presented to you? If so, you are wasting our time, as well as yours. Or are you going to recognize the opportunity which is yours; that is, to take the various doctrines presented to you, study them, and contemplate on their meanings and then apply them to your own life? A true Freemason will apply the teachings to each and every phase of his existence. We sincerely hope that you will see fit to follow such a practice. This great opportunity for self improvement is one that you should grasp to such an extent that the principles of Freemasonry will spread through your life.

Freemasonry is not a social institution, but of course the various meetings or communications afford the opportunity for social contacts and many close friendships have started in Lodge. Our primary purpose is the study and teachings of our ideals and to further the cause of our fraternity.

Freemasonry is not a tool to increase our personal business or to further our personal ambitions. Because you are a member of the Fraternity does not necessarily mean that the other members will patronize you instead of your competitor, or receive any special favours or privileges from them. Any benefit in the material sense which may come to you will come because of the reputation you establish, rather than being a Freemason.

Freemasonry is not a religion. All we ever ask of you is to believe in a Supreme Being and eternal life, other than that your personal beliefs are your own and no concern of the order. Freemasonry is open to men of all religious faiths who acknowledge a Supreme Being, Freemasonry should supplement your religious faith and the two should go hand and hand.

As Masons we work continuously for peace and harmony among our Brethren and in the lodge by not discussing political or religious subjects in lodge.

Masonry is not for yesterday, today or tomorrow alone, she is for all the ages to

come. The Temple Not Built With Hands cannot be built alone by you and me, nor in a day, or yet a century. And remember that the stone rejected by the builder was found to be the most necessary of them all. And in your life as a member you will ever be loyal to the laws and also of good citizenship.

SECRECY

By R.W. Bro. Garnet E. Schenk, DDGM of Muskoka-Parry Sound District

What is it, why, and what are the limits? M.W. Bro. David C. Bradley wrote a little booklet entitled *Penetrating the Veil*. The title of the book aptly describes what we have to do to understand secrecy. Questions that it raises include; “What is secrecy?” “Do we see secrecy purely as an edict to be obeyed?” “Or, do we see it as a guidepost that leads to growth in Masonic Knowledge?”

Leading Masonic scholars of all times have agreed that symbols of the Fraternity are susceptible of the most profound interpretation and thus reveal to the truly initiated certain secrets concerning spiritual realities of life. Wisdom drapes her truth with symbolism, and covers her insights with allegory. Truth is not lost, but yet it must be sought for and found. There is an eternal paradox here, the Word appears to be lost, yet is ever with us. The light that illumines the distant horizon shines in our hearts. “Thou would’st not seek me had’st thou not found me.”

The ritual is rich with parables and symbols. It can be said “Blessed are the eyes that see, the ears that hear and the heart that understands.

The whole of our ritual can be studied in practically any library, bookstore and on the internet. The question for us really is “**What is left to keep secret?**” So what are the secrets we pledge to keep inviolate? - Words, signs and tokens? The true secrets of Masonry cannot be defined in such simple terms. The real secret of Masonry cannot be described at all. It is something that can only be learned by experience and patience, as well as by making a daily advancement in Masonic Knowledge. It can be summed up in a Biblical Phrase. **Ask – and you will receive. Seek – and you will find. Knock and door will be opened,** implying that we are created to be always in search for truth.

Throughout the rituals and our lectures, the references made to the Lodge are **not** the building in which we meet. The building itself is intended to be but a symbol, a veil of allegory concealing something else. The real Lodge referred to throughout

the rituals is our own personalities. If we interpret our doctrines in the light of this fact we shall find that it reveals an entirely new aspect for the purpose of the Craft. The fact that Masonry is a system of morality veiled in allegory and illustrated by symbols implies that there are secrets which the Mason is in search of when he journeys from the rough ashlar toward the perfect ashlar.

The Masonic teachings take us on a journey that tells us we are imperfect beings, conscious of **something lacking to us** that would make us what we hope to be. The very essence of Masonic doctrine in this world is that all men are in search of something in their own nature which they have lost, but with proper instruction and by their own patience and industry they hope to find. What is it that is lacking to us?

Do the secrets we speak of in Masonry apply to what we already know and should not reveal or are we the ones who are in search of secrets that will instruct us how to live?

Our teaching is purposely veiled in allegory and symbol and its deeper import does not appear on the surface of the ritual itself. The deeper secrets in Masonry, like the deeper secrets of life, are heavily veiled. They are disclosed to those who act upon the hint given in our lectures, - "Seek and ye shall find: ask and ye shall have; knock and it shall be opened unto you." It rests within ourselves whether Masonry remains for us what its outward and superficial side appears to be, merely a series of symbolic rites, or whether we allow those symbols to pass into our lives and become realities therein.

Masonry is a quest after something. "Paradise Lost" is the real theme of Masonry no less than of Milton, as it is also of the ancient systems of the Mysteries.

Few people think of the public perception of Freemasonry and are content to blissfully sail along until confronted. Then, not being prepared, and not having the answers ready, they clam up and slink away. This is ever so true with the books like the Da Vinci Code. We need to be prepared. Freemasonry does not need to be defended; it must be explained

Let us consider a series of Questions.

- Is Masonry a secret Society'?
- Why are Masons afraid to let people know they are Masons?
- Can "Secrets" or "Secrecy" be the basis for negative public perceptions about Masonry?

- If we have nothing to hide, why do we operate under a veil of secrecy?
- Why is there secrecy in Freemasonry?

Final Thoughts

A story that makes a point or teaches is a parable. The ritual can be thought of as parable or a series of parables. Like the parables taught by Jesus, the ritual both conceals and reveals. It conceals the truth from vulgar eyes but it reveals the truth to those who are prepared to receive it.

All true Masons know their work is not secret, but they realize that it must remain unknown to all who do not live the true Masonic life. Yet if the so-called secrets of Freemasonry were preached on the street corner our Fraternity would be safe: certain spiritual qualities are necessary before the real Masonic secrets can be understood by the brethren themselves. The Masonic life forms the first key to the inner Temple and without this key none of the doors can be opened to understand the things that are concealed therein. Learn to turn the Hiram Key and unlock the real secrets of the Craft. Understanding how the message of the square and compasses combines with the symbol of the centre to make darkness visible.

One of Masonry's basic lessons is that to understand you must experience; the real secrets of Masonry must be lived, you **can't** give it away

Why is Masonry **not** a secret Society?

Its existence is well known.

Members do not normally hide their membership.

Its rituals have been published and are available through many sources.

What is the biggest secret about Masonry?

That there are no secrets, except for the changes that take place in man's life when becomes a Mason

The Life of wisdom is the life of reason.

View yourself as a citizen of the worldwide community and act accordingly.

Resources: The Meaning of Masonry by Wilmhurst; Penetrating the Veil; Cannon Richard Tydeman; Harry H. Leazer, Past Grand Chaplain, GLG; Knights of the Round Table Material, Manly P. Hall, Masonic Researcher and Author and from Epictetus.

ST. JOHNS LODGE NO. 75, TORONTO

Presented by V. Wor. Bro. Jack Spears at their 150th Anniversary Celebration.

The preliminary meeting leading up to the formation of St. Johns Lodge was convened by Bro. George B. Wyllie, a member of St. Andrews Lodge, on the evening of Tuesday, November 8th, 1856. A petition was prepared addressed to the Most Worshipful the Grand Master of the United Fraternity of Ancient Free and Accepted Masons of England, praying for a warrant authorizing a lodge to be known as St. Johns Lodge to meet at Toronto, Canada West.

A warrant having been issued, by-laws and organization were completed on the 1st of December, 1856 and the lodge was consecrated December 5th, 1856 as St. Johns Lodge No. 55 on the Provincial Register. W. Bro. Wyllie became our first Worshipful Master and the dean of all our Past Masters.

Originally our lodge met in rooms over the St. Lawrence Market and became known as the "Merchants Lodge" although today our lengthy membership list includes almost every trade, business, occupation and profession.

Shortly after the Grand Lodge of Canada was formed, our lodge was assigned its present number, 75, on the Grand Register of Canada. In 1858, nine years before Confederation closed Canada's colonial days, the lodge moved its quarters to a hall on Toronto Street where it continued to meet and prosper until 1898 when it removed its quarters to the Temple Building at Bay and Richmond Streets. In 1898, upon the building of the Masonic Temple at 888 Yonge St., it found its home for 76 years. In 1994, St. Johns moved to its present location at the Scarborough Temple at 2201 Ellesmere Rd.

It is noteworthy that our membership not infrequently carries through three generations of the same family. Therein Masonic vitality is truly exemplified as a progressive science recognizing the Fatherhood of God, the Brotherhood of Man and the duties of Truth, of Honour, of Virtue.

The lodge in its second year voted £25 for the purchase of a Masonic library, afterwards merged with the library of St. Andrews Lodge. Many of the old books now in the York and Scarborough Temple libraries still bear the name of this lodge.

For many years benevolent expenditures exceeded those for refreshment and

entertainment. In 1897 the lodge endowed a cot at the Sick Children's Hospital, known as the Jubilee Cot, in honour of the Jubilee of Queen Victoria, and in 1921 another, in perpetuity, at the Home for Incurable Children in honour of our Grand Master, Colonel W.R. Ponton, a very great Mason.

Our roster contains the names of one of the gallant six hundred at Balaclava, as well as veterans of the North-West rebellion and the First and Second World Wars. Names of more than one street in Toronto commemorate members of this lodge who reached prominence in the public service. Our departed brethren have served mankind in every sphere of life: medicine, the public service, the Bench, the pulpit, indeed every department of civil life, and above and beyond these things, our Craft.

Another part of the history of St. Johns is our connection with Corinthian Lodge No. 513, Hamilton. Our association began when our own Brother William Rogers was a patient in the Hamilton Sanitarium around 1925-26. A member of Corinthian Lodge, on a visit, discovered Brother Rogers and finding him to be a Mason and a member of St. Johns 75, Toronto informed his lodge. St. Johns was contacted and was advised they would look after his needs.

It so happened Corinthian had a member in the Toronto General Hospital so it was agreed St. Johns would attend to his needs. Through this connection the Worshipful Masters instituted a visitation of the lodges.

On March 22, 1928 the members of St. Johns marched from the Yonge Street Temple, up Yonge Street and traveled by train (T.H.&B.) from the North Toronto Station to Hamilton on their first visit to Corinthian Lodge. In later years we traveled by bus and now by car. This is the 78th year of our visitations. They are received on our October meeting and we attend their meeting in April.

Commencing at a time when our fathers were hewing homes out of the wilderness, St. Johns Lodge has formed an active link with early days in Canada. It has seen great changes in ways of life and thought, in Government and politics, in business and social life, in war and in peace. Throughout its history the Merchants' Lodge has steadfastly maintained the loftiest principles of the craft.

SIGNS

Address of R.W. Bro. Barry Snider, PDDGM of Waterloo District on his Official Visit to Preston Lodge No. 279, March, 2003

Why do we teach in signs and symbols? Why can't we put things into plain words instead of using one thing to stand for another? Is it for supposed reasons of secrecy? The rituals and ceremonies we use were first revealed publicly in 1723. They include the traditional forms of recognition used by Masons and include handshakes, which have been much written about and can scarcely be regarded as truly secret today. Many books on Freemasonry have been written and are readily available to the general public. So surely that is not the reason.

But we need and depend on our signs and symbols. If everything in Masonry were written there would be no spirit in it. Masonry expresses truths that are universal and can be understood without the use of words. This is symbolic language and it is the means we use to communicate with the spirits, souls and hearts of other Masons. If you met a Mason in a foreign land and couldn't speak his language, you could use signs and grips draw a square or compass and he would understand.

A widely used definition of Freemasonry is a system of morality veiled in allegory and illustrated by symbols. We know that there are many symbols in Masonry as practiced today, but, for the most part, we are not sure how or when they were placed there. Many of them were employed for the communication of ideas since the dawn of history. A close study of the secret societies of the past, especially the so-called Ancient Mysteries, reveals the use of numerous symbols, which today form a part of the ritualistic work of our craft. The doctrines of these Mysteries, whether they dealt with resurrection, eternal truths or speculative ideas, were impressed upon their initiates by signs, numerals and figures of speech. Today in Masonry a comparable procedure exists in our rituals and degree work. Ritual is a shared experience, which binds its members together. The use of drama, allegory and symbolism impresses the principals and teachings more firmly in the mind of each candidate than if they were simply passed on to him in matter of fact modern day language.

The symbolism of our Order is of two kinds, the apparent and the hidden. The former comprises the use of the tools and terms of the operative mason for speculative purposes. This is most beautifully and impressively described in our ritual work - in the working tools in the three degrees. However, it is in the hidden symbolism that the real underlying purpose of the Craft is so wonderfully

revealed. The signs or symbolism of our Fraternity may be considered as somewhat two-fold, in nature. It not only represents the course of the individual life, but in a larger sense, the progress of humanity itself. If instead of considering the candidate as an individual, we can look at him as symbolic of mankind as a whole.

It is in this hidden symbolism that the primary purpose of the ceremonies of the Craft is revealed. The great, vital, underlying ideas present in our degrees is to give a representation of human existence, to portray the beginning, the struggles, and the progress of humanity individually and as a race.

The initiation is employed as a symbol of birth, and the Entered Apprentice Degree represents not only birth but also youth and the formative stage of life. Following this preparation, the Fellowcraft Degree is the constructive period of manhood and the prime of life. The reflective phase, including old age, death, resurrection and life eternal, is symbolized by the Third Degree.

It is through symbolism that the drama and teachings of Freemasonry unfold. Its hidden symbolism portrays the journey of man along the pathway of life into the darkness of death and thence to the brightness and bliss of eternal dawn. From beginning to end, the Symbolism of our Fraternity exemplifies the fundamental doctrines of Freemasonry: The Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul.

The reason we use symbolism is because only by signs and symbols can we form the special Masonic language which each man reads for himself according to his ability. Symbolism is the only language by which the heart, spirit and souls can be touched. Masonry without signs or symbols would not be Masonry.

MASONRY AND THE THREE WISE MEN

From the address of R. W. Bro. James F. Kirk-White, PDDGM of Muskoka-Parry Sound District on his Official Visit to Corona Lodge, December 4, 2003

Over the past 64 years, I have heard the Christmas story many, many times. Within its narrative there are three performers that play a very significant, although somewhat brief, role. And so I decided it was time to learn more about the “Three Wise Men” and thus began my researches.

This interesting subject quickly took on all of the uniqueness of a similar study into Masonic history, eventually, leading to the discovery of an excellent article presented by: C. Fred Kleinknecht, 33°, Past Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction, U.S.A. I’ve adapted segments of his speech into tonight’s message.

First a small bit of Biblical history:

The Church of Nativity in Bethlehem, which still stands today, was erected in the year 329 CE by Queen Helena in the area, it is believed, that Jesus was born.

About 300 years later, in 614 CE, the Church was saved from destruction by the Persian rampage. Why? Because the Persian attackers discovered a mosaic tile pattern, depicting the Magi, dressed in Persian Garb, on the floor of the Christian Church -coincidence or Divine Providence?

Brethren, the Three Wise Men of the Christmas story have had an effect on all people - of all faiths – in all times. So tonight we shall conduct an investigation. Almost everything we ‘think’ we know about them -their names, that they were kings, that they rode camels, that they were accompanied by attendants -comes not from Biblical sources but from later traditions.

By all accounts, we know that they were wise, that they had observed some phenomenon in the heavens, and had interpreted this as a heralding of a major event in the life of the Jews. We know that they asked the way of Herod, that they visited the Holy Family presenting gifts - of gold, frankincense and myrrh, and that they were warned not to return to the court of Herod.

These three figures are a powerful part of the Christmas story and a part which relates to people of all faiths. If, as many scholars believe, they literally were Magi

(Magi is the plural of Magus), then almost certainly they were from Persia - for a Magus was a semi-official figure in Persian cultural and Court life.

The Magi were walking Universities whose task was to learn, to know, and to teach. They were concerned with knowledge of the spiritual as well as the physical world. If they observed a sign in the heavens, it would have been part of their responsibilities to discover what it meant.

They represent a blending of faith and reason - of the ability to believe, and the ability to question. And that state of mind is essential to a healthy faith.

They also represent a broadening of the message of this season, for they were of a faith very different from that of the Jews, or what would become Christianity, or from Islam. The Magi would have been followers of Zoroaster, the great religious reformer who had lived 500 years before Christ.

Zoroaster believed in the oneness of God and preached that God was the creator of earth and heaven, the initiator of justice, kindness and truthfulness and who guided his creatures to the same principles.

Their philosophy was based on good *reflection*, good word, and good deed. Everybody had the liberty to choose the right way, out of his or her good *reflection*. Since human *wisdom* is related to good *reflection*, the followers would thus pave the way for the propagation of science and education.

In this manner, Zoroastrianism became the “forerunner” of knowledge and enlightenment. A trace of this ancient religion is still in existence in India today and known as Parsi.

And so, here they are, Magi from Persia, in the middle of the Christmas story, playing a very important role, being guided by Divine Providence. To me that suggests the same universality we find in Masonry - where good men of every faith can seek to serve God and minister unto His plan.

The Magi’s entire trip is a quest. They are following the light, that strange phenomenon in the heavens, seeking understanding and enlightenment. And they are willing to make sacrifices to follow that light, to understand more, It was a need in them as great as the need for food or drink - to grow and develop spiritually and intellectually.

That is another part of the Masonic message of this season. We need to become *more*, to know and understand *more*. The Mason who stops seeking, learning, and growing is being untrue to his profession.

In the process of learning, the Magi gave. They gave not only of their time and attention, but also of material gifts. There are those who condemn the holiday season's gift-giving, claiming it commercializes what should be a spiritual moment. It can go too far, of course; any good thing can. But it seems appropriate to me that each year we should think of ways we can make those we love happy, with some gift carefully chosen, and given with joy. In the Christian tradition, the giving of gifts at Christmas began with the gifts of the Magi.

This combination of *learning and giving* is a powerful symbol of a successful life. And, again, it resonates in Masonry. It is stated well, in the Entered Apprentice Degree, from the Preston-Webb work, "In your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give - as you will be ready to receive instruction."

Thus, Magi and Freemasons, and of course, all wise people, have the same motivation: to grow and develop spiritually and intellectually.

I guess now would be a very good time to convey a message from the Grand Master, M. W. Bro. Donald H. Mumby, to all Masons of our jurisdiction, and so I quote...

"As you well know enhancing Masonic Education and getting it out to the membership at large is one of my priorities this year.

I have challenged the Masonic Education Committee to come up with something new and different, something that will stimulate a general desire to delve deeper into the hidden meanings of our ritual, something that will encourage the study of Masonic philosophy and history and of utmost importance, something that will make this learning experience enjoyable. They have met this challenge by producing a number of new initiatives. But it is like anything else, it is of no value unless it is implemented at the lodge level."

And the Grand Master continues, "I was asked if it were possible to make the presentation of Masonic Education mandatory at all lodge meetings. Of course this is not possible, but I can and do recommend that each lodge take a few minutes at each meeting to highlight Masonic Education of one form or another."

On a personal note, but still relating to the subject of Masonic education, I am very pleased with the importance and priority that our Grand Master is allocating to Masonic education. Over the years I have read much Masonic history and find it predictable, how, the hidden meanings and philosophies of our rituals would always become apparent. An excellent example is with tonight's subject, the Magi of the Christmas story. As research revealed the motivation behind their quest, so did the intricacies of Divine Providence become more apparent.

CREATING A DESIRE TO BELONG

Excerpted from a discussion paper by R. W. Bro. Ronald K. Campbell, St. Andrew's Lodge No. 560, Ottawa District 1

THE CHALLENGE

New members are required to fill the gap being left by the older members as they pass away and to revitalize the Craft with enthusiasm and new ideas. What must be resolved is how to attract them to Masonry: what specific niche can Masonry play in their lives that will draw their interest and retain it?

There is a need for better managed and more interesting meetings; better exposure of what Masonry stands for and what it does - how Masonry takes good men and makes them better; and assessing the changing times to determine how to attract today's younger generations. Many of the old ways of doing things must be re-evaluated to ensure they are still valid in today's world. This is an age of independence; the younger generations have their own distinct views of life in general, and how much they wish to participate. Their normal view of the future is in short spurts of about five years in duration. Their sense of belonging differs from past generations; they are not content to sit on the sidelines; they are active or they are gone. They have enquiring minds – the Ritual alone will not likely fully satisfy them; they will want to go beyond to question, explore, debate and evaluate the basic principles of Masonry to a degree not done by previous generations in order to satisfy their curiosity.

To attract these generations, who represent the future of our Craft, Masonry must accommodate their philosophies: a voice in the operation of the Craft, intellectual discussions, inclusion of their families in certain of the Lodge activities and good, solid management. This includes a more business-like approach to administering

our lodges and their financial structure and to determining representation on the Grand Lodge Board of General Purposes.

Changes are occurring daily all around us. Lodge management must also change to keep up with the evolution of society. While guidance can be provided to the Districts and lodges, the key to success has to be a buy-in at the grass-roots level; each Mason in each lodge must want the Craft to be successful and be willing to work to ensure that success. We cannot drag our feet in an attempt to stop the changes; we must adapt to those changes so that we will survive: **to be stagnant in a changing world is to wither on the vine.**

It is difficult to attract as life-long members individuals whose concept of permanency is five years; however, these younger generations have the energy and initiative to undertake tasks and perform them well over the short term. We must learn to accept this psychological mannerism and adapt our mindset to channel it for the betterment of the Craft. Our challenge as Masons is to bring the two together: the younger generations with initiative to offer and who are seeking a focal point, some purpose to life and questioning life itself, and the answers which lie within the Craft. Both must be flexible enough to contemplate change and be willing to bend to form a union so that each may benefit and grow stronger from the vitality of the other.

SETTING THE GROUNDWORK TO ATTRACT NEW MEMBERS

Before the younger generations can be attracted in significant numbers necessary to protect the future of the Craft, Masonry must ascertain whether its house is in order to both receive and retain them. To achieve this plateau of readiness, Masonry must:

- **Accentuate the Positive - Eliminate the Negative:** ensure modern management of the lodge, involving wide-spread participation by the members, under the strong direction of the Master, where every member has a feeling of belonging to the lodge and participating in its management, where the views of the members are sought and considered, where decisions are made following a consensus of views, and where good management is guaranteed through a plan of succession, under which the Officers fully contribute to the management of the lodge as they progress;
- **Encourage by Example:** the outside world, including potential members, see Masonry through the actions of those relatives, friends, neighbours and fellow

employees they know to be members of the Craft; the examples set will dictate the image perceived. There is a need to convert members to public relations representatives of the Craft through their actions and deeds.

- **Captivate the Curious:** Masonry has much to offer men in this day and age; the key to success is to make potential candidates aware of what they are missing by not being a member, and what they can gain by belonging. In the past, our "strengths" as a fraternal organization have been suppressed and restricted to those who belonged. Masonry needs to let its light shine. Man is a creature of habit, and of imitation; if one man sees another gaining pleasure from something the first lacks, a craving is created to acquire a similar thing - let's make that object of desire membership in the Fraternity. This can be achieved by the acts and deeds of the members; let others know we have something that is exclusive to our membership: a fraternity that provides both social and developmental benefits in an atmosphere of fellowship, but not something from which they are restricted, should they be interested.
- **Grow on Its Strengths:** seek growth through self-promotion and an aura that membership is beneficial for enhancing personal development and social interaction.

THE MASONIC NICHE TO BE PROMOTED

With its house in order, spurring the interest of the younger generations to come forward of their own will and accord is the next challenge; they must be convinced that there is something "in it for them", something that they need for a fulfilling life that is currently missing, attributes not readily available elsewhere.

Masonry has much to offer the members of these younger generations: the striving to make each man better through his Masonic associations and teachings; the comradery of sharing a fraternal feeling; the stability of serving the moral and social needs of men for centuries.

What are these attributes of Masonry that could attract the younger generations? Much of what Masonry can provide are the social characteristics that were commonplace in a bygone era. To name a few:

- **Personal Development:** learning and participating in the Ritual stimulates the mind and provides a personal challenge which, when coupled with committee work and/or progression through the Lodge Offices, provides the opportunity for the individual to develop leadership and organizational skills, build self-

discipline through commitment, poise and self-confidence, enrich management competence; and strengthen public presentation and speaking proficiencies;

- Sense of Accomplishment: active participation in lodge or District projects, be they charitable or social in nature, provides the opportunity to contribute, work with others and enjoy the success of the effort expended;
- Fellowship - the Feeling of Belonging to a Group: life on the Information Highway can be lonely; the ability to work almost anywhere is reducing the opportunity for the social association previously provided by co-workers at the work place; lodge members of diverse background bearing the common thread of friendliness can substitute for that fellowship lost;
- A Break from the Workaday Routine: free, or leisure, time is becoming a rare commodity for the younger generations; "normal" hours of work is becoming a thing of the past and personal time is a cherished commodity to be used to provide a diversion from the daily pressures of a career. The key is to provide these members with a balance of formality and protocol (the Ritual done well) and enjoyment (the comradery of familiar friends in a social venue outside of their avocation stream).

Much of what these younger generations lack can be summarized in the tenets, or fundamental principles of Ancient Freemasonry: Brotherly Love, Relief and Truth. Masonry must, and can, fill a niche in the lives of these potential members, some void that is essential to their lives and which is now lacking, if that potential is to be realized. To achieve this, however, it is necessary for Masonry to become more visible in the community - while Masonry must continue its policy of not soliciting members, greater effort must be made to arouse their curiosity about the Craft. For example, the Internet is a marvellous means of reaching the computer-literate younger generations, in fact, for many, it is often their primary window through which to see what is going on in the outside world.

Open Houses and Friend-to-Friend Evenings are also great vehicles for letting the curious inside the lodge to see for themselves what Masonry is all about. As the Fuller Brush Man used to say: *"a foot in the door is half-way to a sale!"*

MASONIC DISPLAYS IN HUNGARY

By W. Bro. Andrew Toth, Georgina Lodge No. 343, Toronto Humber Valley

My travels this summer took me once again through my home town of Budapest. This time I had the good fortune to spend more time than usual there and I fully took advantage of this opportunity. Although, just like in Canada, lodges stand down for the summer, there is surprisingly no shortage of Masonic history. You can start by visiting the Museum of Military History in the Castle district on the Buda side. Here in the 1956 section you will find a small display with the By-Laws of Andor Gerő lodge, which was constituted right here in Toronto at York Temple with the hopes of keeping Hungarian Freemasonry alive until such a time as it would be able to once again thrive in Hungary. There it was, in a display case for all to see. Who would have thought that the work of a few Masons would have such an impact halfway around the world, displayed in a museum for all to see through the ages no less? The Grand Lodge of Hungary has been recognized since 1991. Well done brethren.

On the other side of the Danube there is the Hungarian National Museum, quite an impressive edifice. Imagine my surprise as I rounded a corner in the 19th century section and stood right in front of a fully equipped lodge room from the turn of the last century. It was quite the sight. It was in an Egyptian motif, very striking and impressive. The tuxedo and apron were immediately recognizable, although the apron of course was slightly different. My thoughts quickly turned to what it must have been like to sit in such a lodge in those days; surely not much different than today. It also got me thinking that I have not seen such a display in any other museum anywhere else in the world. Of course there's Black Creek Pioneer Village and the like, but these cater to a specific kind of crowd. Surely the Royal Ontario Museum could spare enough space to set up such a display. Was not the first Prime Minister of Canada a Mason? How about the first Governor General of Ontario? In short there have been quite a few prominent men who were Masons that made a significant contribution to this great nation and it is only fitting that they and the organization which helped to make them better men be recognized.

I found it very odd to see these Masonic displays so prominent in a country that had banned Masonry from time to time for various reasons and even persecuted its members. It would definitely be a great addition to any museum and a tribute to an organization that has counted many great men among its ranks. This brethren is perhaps a project we may one day undertake, but until then I do hope that some of you make it over to Budapest and see for yourselves.

DID YOU KNOW?

Kroy Lodge No. 676 is a daughter lodge of York Lodge No. 156. Kroy is York spelled backwards!

Related by V. W. Bro. Alan Turner, St. George Lodge No. 367, Toronto Don Valley

VISITING AND THE BOARD OF TRIAL

PART 1 - VISITING

By V. W. Bro. Gordon Crutcher, PGS, Patterson-Grey Lodge No. 265, Toronto Don Valley District

As a Mason, you belong to one of the world's greatest fraternities and institutions. It affords you many rights and privileges. One of these is the privilege of visiting other Lodges.

It doesn't matter whether these Lodges may be located nearby, or even in a different country, far away. As another Mason, you would be made welcome at most of their meetings.

This privilege of visitation, however, is of necessity, accompanied by a responsibility.

First of all, **you** are responsible to ascertain, before you visit a Lodge, that it is recognized by our Grand Lodge. This responsibility is easy to discharge when you visit another Lodge in this Province, and indeed, in this country. It is a little more complicated, however, when you wish to visit a Lodge in a foreign country.

Your Lodge Secretary has a list of all Lodges and Grand Lodges which are recognized by our Grand Lodge and with whom you may enjoy fraternal relations.

Your Secretary should keep this list in the front of your Lodge Register, where it is available for all members to review, at any time. If it is not there, you should ask him for it.

In the occasional (and hopefully, rare) situation where this list is not readily

available to you, you can contact our Grand Lodge office in Hamilton by telephone (905-528-8644) or by e-mail (office@grandlodge.on.ca).

The Grand Secretary and his staff have a book, called the “*Pantagraph*”, which lists jurisdictions throughout the world. It might be that the location you are planning to visit does not have its own Grand Lodge but instead has a District or Provincial Grand Lodge of the Grand Lodges of England, Ireland or Scotland. (These are located all over the world.) If so, they will be so listed in the *Pantagraph*.

You have another responsibility to address before you can visit another Lodge. You have to be able to prove to that Lodge that you are indeed a Mason.

No Lodge will welcome you until they are certain that you are a Mason. The easiest way for this to be done is to have another Mason vouch for you. This other Mason could be a member of your Lodge, or the Lodge you intend to visit, or indeed a member of any Lodge.

The only requirements are that he must have sat in open Lodge with you on a previous occasion and that he is known by the host Lodge to be a Mason, or he can prove to them that he is a Mason.

But what if there isn't anyone present who can vouch that you are indeed a Mason? **Then the responsibility for proof rests entirely upon your own shoulders.**

You should **always** carry a current paid-up dues card with you, to show you are a member in good standing with your own Lodge. If you are not in good standing in the jurisdiction to which you belong, then you are not in good standing anywhere.

It wouldn't hurt to have a recent Lodge summons with you, especially if it happens to mention your name. The summons may indicate that you are, or have been, a Lodge Officer. If you are a fairly new Mason, it may contain a reference to your passing or raising.

What other documents could you carry? Well, if you're really organized and have planned this visit well in advance, your Lodge Secretary could provide you with a Letter of Good Standing, on Lodge letterhead. Such a letter should be signed and sealed.

If you're super organized, and there's sufficient time to do so, you could ask your Lodge Secretary to send a letter to the other Lodge, advising them in advance of your forthcoming visit, about your intentions. If the other Lodge is in a foreign country, your Lodge Secretary will request our Grand Secretary to write such a letter to the Grand Lodge of the jurisdiction you wish to visit. This way they will be expecting you.

You could also carry a copy, or a photocopy, of your Grand Lodge certificate, (the one you received after you completed your Third Degree). If you have misplaced this certificate, you can obtain a replacement from Grand Lodge, (through your Lodge Secretary), for a \$15 fee.

While not a requirement, consider preparing a short summary of your personal contact information, as well as your Masonic background and current status, (some basic details that would fit on a 3" by 5" index card). You could then have this card ready to give to the Lodge you intend to visit.

This summary could include such information as:

- Your name, personal address, and profession;
- Your Lodge's full name and address;
- The name of your Grand Lodge and its address;
- The dates and place you were initiated, passed and raised;
- What Masonic offices you may have held (e.g. W. M. of your Lodge).

Such a card could assist to expedite the examining process, one that the Lodge you are trying to visit is likely to insist upon.

A current Canadian passport can also be very useful. While it wouldn't prove that you are a Mason, it would attest to your personal identity and that you are indeed the person named on your dues card.

In addition to carrying appropriate documentation, you should be prepared to be examined by members of the Lodge you will be visiting. This committee will certainly want to see your documentation. However, in case it may be forged, they will also ask you sufficient questions in order to satisfy themselves that you are a Mason. This examining process is called a Board of Trial.

You may also be asked to take something called a Tyler's Oath. This oath can be found on page 182 of our current (2006) Grand Lodge *Book of Constitution*. You don't have to have the words memorized, (although you would obviously make a favourable impression upon the other Lodge's examining committee if you did).

This oath attests that you are a Master Mason, that you belong to a just and legally constituted Lodge, that you are not suspended or expelled from your Lodge, and that you know of no reason why you should not hold Masonic communication with the Lodge you are visiting.

If you have undergone a Board of Trial before, you will have a general idea what to expect. If you haven't, it would be a good idea to ask one of the more experienced members of your Lodge about the kind of questions you are likely to be asked. You should definitely learn the modes of recognition in each Degree.

In the next edition: Part 2 - Receiving Visitors

THE 1ST INSTRUCTION

© W. Bro. Paul J. Pinel, F.C.F., Liberty Lodge No. 419, Sarnia. Used with permission.

Upon the completion of the first degree in Masonry, who of us did not sit to the right of the W. M. and to the left of the brethren present and ask ourselves, "What was that all about?" I dare say that after the degree, everyone would have been somewhat mesmerised and muddled by the ritual they had just completed. Because of this, I decided to try and put something together that would benefit the new brother and enable him to grasp a basic understanding of what he had just experienced.

Therefore, after the degree is completed, the new brother joins me on the level. The preceding degree being a solemn occasion, I prefer to make this presentation somewhat more conversational and personal and less rigid. I walk around the lodge with him, presenting clarifications about what just happened and trying to set him at ease. In every case where this presentation has been used, the initiate has expressed his gratitude for it because it did indeed clear up some of the mysteries that were running through his mind.

Having had the opportunity of doing this presentation after a number of initiations,

I have been asked to commit it to paper. To that end, I offer this humble contribution for your consideration and use. I would also point out that, education being very important to the growth and development of the brethren, I look upon this as a 'push start' to get the new brother on the road to education and to illustrate, at the same time, the responsibilities of the lodge brethren in helping him achieve his personal goals of Masonic growth for the future. In this way, we immediately engage him in the educational process and make him feel an immediate and intimate part of the lodge.

Please bear in mind that all of this is directed to the newly obligated Mason. This is for him. It is spoken clearly and loudly enough for all to hear, however.

Bro. _____ I know the exact question going through your mind right now. What was that all about? You have been subjected to a great deal of ritual and lecture and kneeling and standing and your mind is in a bit of a muddle and that is to be expected. What I am going to try to do for you is explain just a few of the things that you encountered and perhaps help you understand some of the symbolism of Freemasonry.

First of all, you were asked to wear some very strange clothing. That was enough to get your attention right there! But then we put a HW on you and then we put a CT around your neck! You probably had thoughts of being hung or something. However, each of the things that you wore has a specific significance to you and Masonry.

Firstly, the H.W. put you in a state of D. This was to illustrate that you came to us totally ignorant of our order but showing a complete trust in being a part of Masonry. Think about it. Where else would you dress like that if you did not exhibit trust? You were then led into the lodge room, and you knelt down, illustrating your belief in the G.A.O.T.U. You were then led around the lodge room in front of the brethren to show that you were a fit and proper person to be made a Mason. Why?

Millennia ago, the high priest, once each year, would enter the Temple to sacrifice a ram to the deity. This ram had to be perfect in every way, with no flaws or imperfections and was just one year old, its point of maturity. In Masonry, you are in your first year. The priest led the ram around the temple and to show its perfection and fitness to the other brethren present, it was led around on a CT. In this way it was shown to be fit and strong and perfect. It was brought to the altar, just like you. You were also led around the temple with a CT around your neck,

just like the ram! The ram was sacrificed to the deity.

Now, back to the outfit you were wearing. One leg rolled up, one leg down, one sleeve up and one sleeve down, one foot SS . . . You may have thought that you were to be the object of some ridicule. Nothing could be further from the truth, as we take our rituals very seriously. You see, all of this is very important because this is the first time that you have been in a Masonic Lodge. When you knelt down at the altar to take the obligation, you knelt on a naked left knee, with your naked right foot on the ground. You had your naked hands above and below the V.O.T.S.L..

You will recall that you were told that a Masonic Lodge is on holy ground. With your naked left knee and right foot against the ground and your hands above and below the V.O.T.S.L., you were put in physical contact with the holy ground through your hands and through the V.O.T.S.L., a very solemn moment indeed for all Masons.

In the Temple, the lamb was sacrificed. You have sacrificed something here tonight too, did you know that? Yes, you did. You sacrificed the life that you lived before you entered this lodge room tonight and took upon yourself the new life of a Freemason. You have taken upon yourself the solemn obligation of an E. A. M.

So as not to burden you with too much information, in closing I would like to bring your attention back to two of the immovable jewels in the lodge, the imperfect ashlar and the perfect ashlar. Figuratively speaking, you represent the imperfect ashlar. You were raised to be a good man by your parents, taught a belief in the G.A.O.T.U. and taught to be a good and upright member of your community.

Possessed of this knowledge, you are, for all intents and purposes, a just and upright man. However, you have much to learn about Masonry. In the present state in which you find yourself, you are an imperfect ashlar, an E.A.M. who, in your future endeavours, will make a daily effort to learn about Masonry.

As a result, you will transform yourself, little by little from the imperfect ashlar to become the perfect ashlar. As you transform yourself, remember to avail yourself of the knowledge possessed by your lodge brothers here tonight, because they are your brothers. It is their responsibility to assist and teach you and your responsibility to learn.

THE GLOBES - HISTORICAL ANACHRONISM ~ SIGNIFICANT SYMBOL

Given by R. W. Bro. Raymond S. J. Daniels, F.C.F., PGJW at Muskoka Lodge No. 360, Bracebridge on September 23, 2006

On Summer Visitors Night in August, Muskoka Lodge received a unique gift. Two beautifully crafted globes were added to the ornamental pillars that flank the entrance to the lodge room. The globes unveiled on that occasion in the presence of the Grand Master and the Deputy Grand Master were hand carved from an ancient tree discovered on the farm of V.W. Bro. Max Beaumont, and considered by archaeologists to be more than 3,000 years old.

It is assumed that these pillars are symbolical of those cast in brass by Hiram, King Solomon's chief architect, that were placed at the porchway or entrance of the Temple, to which Masons attribute great ritual significance in our First and Second Degrees. However, even a casual review of the description of the pillars given in the First Book of Kings (chapter 7, verses 15-21) will show that 'globes' were not mentioned. It is suggested by some that the pillars may have been surmounted by bowls that functioned as huge torches — from which issued "fire by night, and a cloud of smoke by day." In this sense they are symbols of our dependence on the guidance of the Great Architect of the Universe.

The pillars of the earth are the Lord's and he hath set the world upon them. I Samuel 2: 8

The ancients thought that pillars supported the earth, and the Old Testament has many references to this notion. In the old religions, pillars were associated with stability, strength, and firmness. Pillars were revered as symbols of the power of the Deity. In the Book of Job, we read that God "*shaketh the earth out of her place, and the pillars thereof tremble.*" Masonic ritual derives the allusions to the pillars of the Temple from this theological pseudo-science: "*in strength*", "*God will establish*" and "*stability*". In this sense the pillars are symbolic of the endurance and stability of the institution of Freemasonry.

Some Hebrew scholars suggest that the two chapters that adorned the pillars were 'pomels or globes' — the Hebrew word is *koteret* (*keter* — a crown). In the time of Solomon, 10th century BCE, it was thought that the world was flat. Harry Carr states, "*Whether they were really bowls or globes cannot now be determined, but it is quite certain that they were not maps, either celestial or terrestrial*"¹ The

concept of the round earth would come centuries later. Possibly the earliest global map was constructed by Crates, a Greek geographer, in the 2nd century BCE. The first in modern times is attributed to Martin Behaim and Leonardo da Vinci in the 15th Century.

So, where did the globes originate and what is their significance in Masonic tradition? Historians suggest that they were adopted in the second quarter of the 18th century, and reference to them was added to the ritual around 1745. Remember that most of the founding members of the Royal Society — the ‘Invisible College’ — were Freemasons: Sir Christopher Wren, Elias Ashmole, Robert Moray, *et al.*. Masons inscribed maps of the earth and charts of the celestial constellations as ornaments on the spheres or globes surmounting the pillars in the lodge. The geographical and astronomical engraving alludes to the Great Architect, Creator of both heaven and earth.

Masonry Universal

"... two spheres on which were delineated maps of the celestial and terrestrial ...globes pointing out Masonry Universal" — anywhere under heaven, anywhere in the earth, there is the home of Freemasonry!

So runs an old form of the Lecture given in the Second Degree. They were first set in stands on the floor of the lodge and are so depicted among the several symbols engraved on the Master Mason's certificate, two paired globes standing on tripod stands between the columns. Sometime later they were placed as the headpieces of the two great pillars on the Tracing Board used to illustrate this Lecture. The celestial globe symbolized the spiritual part of human nature and the terrestrial globe symbolized the material side. Can we deduce any moral interpretation from the position of the two globes — Celestial atop Boaz on the left and Terrestrial atop Jachin on the right?

The great English Masonic writer of the eighteenth century William Preston, in his *The Illustrations of Masonry*, made lengthy and detailed reference to the celestial and terrestrial globes, with the spiritual and moral lessons to be learned from an interpretation of them.

"The professors of our art in latter periods of the world, ever having the instruction of their disciples and the good of mankind in view, have expended their improvements by delineating on these round balls, which decorated their columns; maps of the celestial and terrestrial globes. On one globe is represented the face

of the heavens, the planetary revolutions, and other interesting figures of the ethereal concave. On the other are delineated the countries, seas, and various parts of the inhabited world.”

“What an august conception does this give of the works of the great Creator! ... While we are employed in contemplating these globes we must be inspired with the profoundest reverence for the Deity, and the most exalted admiration of his works.

*“Thus from the rude covering of the two round balls, intended to grace the capitals of two rude columns, which Solomon reared and consecrated, have been traced the origin of many important discoveries, which the study of the globes have produced; and the improvements of civilized society have enlarged, and extended for the benefit of mankind.”*²

*“The Globes belong to the subject matter of the philosophy of Masonry.”*³

1 Carr, Harry. *The Freemason At Work*. Lewis Masonic, revised edition 1992. p.261.

2 Dyer, Cohn. *William Preston and his Work*. p. 247.

3 Haywood, H. L.. *Mackey’s Revised Encyclopedia of Freemasonry*, Supplement Volume 3, p. 1245

MISCELLANEA

While doing research for the Correspondence Course I came upon this in The Masonic Manual. I think it would be of interest to many today. [Ed.]

1. Refer to the Worshipful Master as Worshipful Master, never sitting or ruling master. In addition, the words Worshipful Sir are only used during the actual degree work as set out in the ritual.
2. A brother who has the rank of Past Master but occupies an officer's chair, whether as a line officer or simply filling the office for the evening, is not referred to as Worshipful Brother. As an example, a Past Master occupying the Director of Ceremonies chair is referred to as Brother Director of Ceremonies, NOT Worshipful Brother Director of Ceremonies or Worshipful Brother acting

Director of Ceremonies.

3. The term "blue lodge" is colloquial and considered improper. The correct term is "Craft lodge". Similarly, reference should be to brethren, not brothers.
4. The Sign of Fidelity is not governed by a decision of the WM, but is a mark of respect by members. It is one of the most misused signs in Masonry. Its use should be restricted to:
 - obligations;
 - the Senior Warden in presenting the candidate;
 - during degrees when the VOSL is being attended;
 - during the closing in each degree;
 - in closing the lodge during F.F.F. but not tapped out;
 - as directed in the Installation Ceremony;
 - while a brother you accompany into lodge receives Grand Honours.
5. The Sign of Fidelity is never used by the Worshipful Master when receiving visitors and certainly not by the visitors when acknowledging the remarks of the Worshipful Master; it is **not used** by the IPM when walking to the altar to adjust the great lights; it is **not used** when you have completed a piece of ritual or when crossing in front of the Worshipful Master. It is **not used** during grace at the banquet hour.
6. The Canadian Flag is placed to the right of the Worshipful Master (north side).
7. The title or rank of a brother is not shown on an envelope. His professional designation should, however, be indicated such as "Rev. John J. Doe" otherwise, it is "Mr. John J. Doe". An example of the salutation is "Dear Bro. Doe". The "inside address" that precedes the salutation should be the same as the address on the envelope.
8. Communications to the Grand Master and to other Grand Lodges, must be through the Grand Lodge office, Hamilton, The accredited Grand Lodge Representatives are permitted to correspond directly with the Grand Lodge which they represent.
9. The District Deputy signs the register above the signature of the WM. If the

GM or DGM is present also, he will sign above the signature of the District Deputy.

10. The correct abbreviations for titles are M.W. Bro., R.W. Bro., V.W. Bro. and W. Bro.
11. The WM never surrenders his collar and jewel to anyone in lodge until his successor is about to be invested. A PM or other member who presides in the absence of the WM does not wear the collar and jewel of the WM.
12. The WM stands to receive all visitors. He also gives Grand Honours with the brethren.
13. Even when seated, the WM should return all salutes.
14. Fraternal visits from and to other Grand Lodges can prove to be a rewarding and educational experience. Care must be taken to ensure that the visitor comes from a jurisdiction that is in amity with our Grand Lodge. The signs of one's own jurisdiction should be given when visiting another jurisdiction. Do not attempt those of the host jurisdiction unless you understand them and are fully familiar with them.
15. The only time the Grand Senior and Grand Junior Wardens are required to occupy the Warden's chairs is when the Grand Master presides at the lodge meeting.
16. A member wishing to speak in lodge should rise, salute the WM and say "Worshipful Master". The member would wait for the WM to recognise him, before making his comment.

QUESTIONS OF THE FRATERNITY

We have still not received any answers to the questions posed in previous editions. They are:

1. Please explain the words: -"Assiduity", "Sublunary", "Succoth"
2. Why is the lodge called "worthy, worshipful and warranted"?
3. How many men are included in the expression "Forty and two thousand"?

You are free to answer any or all of these questions. Please quote sources. Please send answers in writing to:

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Email: iain.mackenzie@sympatico.ca

CUSTODIAN'S CORNER

Editor's Note: The following questions and responses are reprinted from the booklet "Questions and Answers Supplement". The questions have been compiled over several years from Lodges of Instruction held under the authority of the Custodian of the Work. The booklet is available in printed format from the Grand Lodge Office.

13. Q. Do we have a Funeral Service or a graveside service?

A. In our Grand Lodge we no longer perform a graveside service. We have a Memorial Service, usually held in the funeral home, but may also be held in the lodge room or another suitable location.

14. Q. Can a Memorial Service be held on a Sunday?

A. The Memorial Service may be held on a Sunday. (See the Book of Constitution (2005), Sec. 273.)

15. Q. When leading the Funeral Honours, should we say "with me" or "after me"?
A. The service calls for "say with me", however, unless all present are completely aware of the wording, it is much easier for them to respond after the presenter.

16. Q. When there are a large number of brethren present, is it acceptable for the brethren to deposit the evergreen in pairs?
A. The brethren should be informed of this and instructed on how to deposit the evergreen.

17. Q. Should we arrange for a small basket for the evergreen?
A. One item which is frequently overlooked is the provision of a small basket to receive the evergreen, which is available at all funeral homes, on request.

BOOK NOOK

From The Builder, the Newsletter of Toronto East District. Submitted by W. Bro. Gerry Ouellette, Acting Secretary of West Hill Lodge No. 670.

If you are looking for an unusual book of great Masonic content, see if you can pick up this jewel:

THE ROYAL SECRET

by Clark I. Edward.

It's about 365 pages long. Here is a short synopsis of what you will find:

This is a very scarce and esoteric book on the symbolism and astrology of Freemasonry. Partial contents: The Ancient Mysteries Described; Astronomical and Astrological Facts; Masonic Astronomy, Astrology and Geometry; The Officers' Stations; The Masonic Journey; The Masonic Lodge; Masonic Words and Names; The Royal Arch; King Solomon's Temple; The Legend of Hiram; an Allegory of the Death of the Sun; Emblems and Legends; Masonic Symbols and their esoteric Meanings; The Legend of the Lost Word; Antiquity of Freemasonry; Revelations; Kabbalistic Numbers; INRI the Christian Mysteries; AUM the Lost Word; What is Astrology; Astrological Systems for finding Proper Spouses; Child Welfare; Encyclopedic Addenda, plus much more.

OPPORTUNITIES FOR FURTHER LIGHT

THE COLLEGE OF FREEMASONRY

The Committee on Masonic Education offers a challenging Correspondence Course of Masonic Education throughout this Jurisdiction. The College of Freemasonry is a four-part program covering:

5. Masonry at Work
6. History and Origin of Masonry
7. Administration and Organization
8. Preparing for Leadership

The course can be completed at your own pace. Upon completion of each of the four programs a certificate is awarded. To become a Fellow of the College of Freemasonry, you must complete all four programs. The cost of each program is \$20 but the majority of the participants order the entire course at the time of the initial application.

Applications can be obtained from:

Masonic Education Course
c/o S. R. Lowe,
1071 Guildwood Blvd.,
London, ON N6H 4G4.
or

www.grandlodge.on.ca/Masonic_Education/college.htm

(Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this Grand Jurisdiction.)

DDGM CORRESPONDENCE COURSE

The Committee on Masonic Education also offers a challenging Correspondence Course for those Past Masters who are considering offering their skills and abilities as a District Deputy Grand Master.

The Course is divided into three programs:

DI Duties and Leadership

DII Administration, Finance and Communication

DIII Protocol, Etiquette and Ritual

The fee for this course is \$30.

Applications can be obtained from:

Masonic Education Course (DDGM)
c/o S. R. Lowe,
1071 Guildwood Blvd.,
London, ON N6H 4G4.
or
www.grandlodge.on.ca/Masonic_Education/college.htm

Upon successful completion of all three sections of the program, a Certificate will be awarded.

HERITAGE LODGE, NO. 730 GRC

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.

Talk to a fellow Mason about membership. The fee for Affiliation is \$35.00; Annual Dues are \$35.00. For further information contact:

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