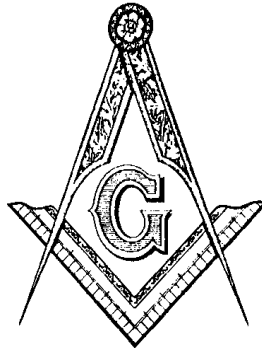


THE
NEWSLETTER
OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

Fall 2007

Vol. 22 No. 1



M.W. Bro. Allan J. Petrisor

THE GRAND MASTER

M.W. Bro. Allan J. Petrisor
The Grand Lodge of Canada
In the Province of Ontario

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<http://newsletter.masoniceducation.ca>

Current Subscription Rate: - \$18.00

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TABLE OF CONTENTS

TO ALL CONTRIBUTORS	5
SUBSCRIPTIONS	5
FROM THE EDITOR	6
BROTHER IN HAND	7
MAKING A DIFFERENCE	8
FREEMASONRY – MAKING A DIFFERENCE IN OUR COMMUNITY¹....	8
A BRIEF HISTORY OF TORONTO WEST DISTRICT	10
TRANSITION - DDGM TO PDDGM	12
PRESENTATION OF A LEWIS JEWEL	13
THE GLCPOO LEWIS JEWEL RULES AND REGULATIONS.....	14
A GIFT FOR THE NEWLY RAISED MM.....	15
STRANGE AND INFAMOUS MASONS.....	16
FREEMASONS AND POLITICAL MOVEMENTS.....	19
REMEMBRANCE DAY ADDRESS.....	22
A SPECIAL ROOM.....	24
THE INNER MAN.....	28
PHRASING OF THE RITUAL	31
THE NUMBER “SEVEN” IN OUR LIVES	33
QUESTIONS OF THE FRATERNITY.....	34
CUSTODIAN’S CORNER.....	37
FELLOWCRAFT DEGREE	37
BOOK NOOK	39

HIRAMIC MONOLOGUE	39
MASONIC EDUCATION CHALLENGE	42
OPPORTUNITIES FOR FURTHER LIGHT	43
THE COLLEGE OF FREEMASONRY	43
DDGM CORRESPONDENCE COURSE.....	43
HERITAGE LODGE, No. 730 GRC	44
NEWSLETTER EDITORIAL BOARD	46

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

This summer at the Annual Communication of Grand Lodge, a group of Fellows of the College of Freemasonry came together to form an alumni association. These are men who have taken the Correspondence Course offered for Master Masons by the Committee on Masonic Education (see p. 63.)

They pledged to use their skills and knowledge to help promote Masonic education in our Grand Jurisdiction. If you have an interest in furthering your knowledge of the Craft, which you must have if you have subscribed to The Newsletter, talk to one of these brethren. They are amongst you. They will be identifying themselves, but you can tell them by the fact that they can put F.C.F. behind their names, and also by their knowledge of Masonry.

If you are a Fellow of the College whom we have not been able to contact, please drop a line to the editor, so he can put you in touch with your colleagues.

If you wish to join the ranks of these esteemed scholars by pursuing a structured study of our fraternity, the occasion to do so is only a stamp away. See the Opportunities for Further Light section of this Newsletter for details.

The Editor

BROTHER IN HAND

A poem by Bro. John Alderson, Onondaga Lodge No. 519, inspired by a third degree at Plattsville Lodge No. 178

Here we stand with brother in hand
Uphold his honor in mind
Teach and guide his search for answers
Protect his spirit always succeed
In truth and in values
With great order in mind
We are all equal no matter the circumstance
Helping hands go farther in life
Than that of misguided strife
Precious time spent
Rewards those who walk this path
Of understanding the watchful eye
Who sees all in beauty bright?

MAKING A DIFFERENCE

By M.W. Bro. Allan J. Petrisor, Grand Master, taken from a speech given at the Annual Communication of Grand Lodge

My theme for this year will be based on the well known motto, “Making a Difference” used by many firms to promote their product. We as Masons can make a difference in our own lives, our homes, the lives of others, our lodge, our community, and in the world. We all remember the story about the little boy throwing the starfish back into the sea. He made a difference to each that he threw back; we can do the same.

FREEMASONRY – MAKING A DIFFERENCE IN OUR COMMUNITY¹

By R.W. Bro. Frank Wilson, Bancroft Lodge No. 482, PDDGM Prince Edward District

From 1915 to 1955, the growth of Freemasonry kept pace with the population growth. Why was Freemasonry successful during that period? It was not the ritual or the ceremonies, since they have remained essentially unchanged for centuries. It is unlikely that it was a result of the actions of Grand Lodge since the governance structure changed very little, although developed programs like B2B, F2F, LRP remain very important.

It could have been due to a surge in membership after the Great Wars when returning soldiers fostered a spirit of brotherhood which they could, and would, perpetuate in a Masonic lodge. It could have been the Festive Boards following meetings but very few non-Masons get exposed to this and its effect on membership would have been limited.

Consider that the early success of Freemasonry could have been rooted in the actions of the members of individual lodges. During the mid-1900s, those brethren provided the energy and talents that led to a variety of important community activities and projects that enhanced the lives of many people in their communities. Members of Masonic lodges were behind the construction of community halls, hockey and curling rinks, parks, play areas and band shells. Masons with strong leadership skills led community committees, became councillors, reeves and mayors who helped secure funding for hospital

buildings and medical equipment, for example. Lodges also sponsored numerous social events that many citizens considered “*premier*” occasions such as a centennial dinner dance or high school homecoming.

Freemasonry was successful, not because of what happened in the lodge, but because of the good works Masons did outside the lodge. Work inside the lodge does indeed reinforce our basic teachings of high morals and exemplary behaviour thereby improving the character of its brethren and retaining its members. However, the ritual and the mechanics of *The Work* do not grow the fraternity because it is invisible to the community at large, particularly to the good men in the community whom we wish to attract. Freemasonry grew in numbers as a direct result of the good works in which Masons were engaged in their communities. It was important and necessary activities that retained members and attracted other good men who had a desire to become involved in similar endeavours.

Helping your communities can also mean the entire lodge raising money for a community cause, such as ALS (Amyotrophic Lateral Sclerosis), or shovelling snow from a widow’s sidewalk or placing teddy bears and blankets in a police cruiser to comfort small children involved in an accident.²

Members were proud to belong to an organization committed to making a difference. That in turn retained members and attracted others. It is time for Masons to look outside their lodges and find important community projects and social activities with which to get involved. The popular mission of Freemasonry is ‘*to make good men better.*’ While the work in the lodge does help, it is the involvement outside the lodge that can have a significant influence on retaining and increasing membership.

When questioning declining membership and stagnant attendance, ask two questions: “What is working well?” and “What is not working well and why?” Analyzing your failures only teaches you what to avoid but examining your successes offers guidelines about what to do to become successful again.

Each lodge in the district, indeed the district itself, has enjoyed periods of sustained growth. Look at what Masons were doing during those periods and determine what you can begin doing again. Rediscover how to achieve success by informing, involving and inspiring your membership by reconnecting with community and social activities. Let’s make a positive difference in our communities and let us start today.

The 21st century will undoubtedly bring changes, just as did the 20th century, and Freemasonry has always adapted. The lure of the Craft remains: the mystery of the closed door, centuries of tradition, a worldwide fraternity, a network of friendship, mutual aid, spiritual awareness and helping your community. Young men will always be drawn to the core principles of Freemasonry which remain true and timeless but it is up to us to become more visible and show people, and prospective petitioners, who we are and what we do for the communities in which we live.

If it is to be,
it is up to me. ³

¹ Text has been paraphrased from *The Alberta Mason*, October 2006, M.W. Bro. Robert E. Juthner, editor

² Examples drawn from the *ABC Desk Reference*, 2003, R.W. Bro. Frank M. Wilson

³ M.W. Bro. Richard Brown, *Proceedings 1999*, p. 223

A BRIEF HISTORY OF TORONTO WEST DISTRICT

By R.W. Bro. Burns Anderson, reprinted from The Blue Print, the Newsletter of Toronto West District, Vol. 12, No. 1

Ave Atque Vale
"The old order changeth, yielding place to new"

Possibly one of the reasons there has been so much discussion, worry, sadness, resistance to change and misgivings (not to mention gnashing of teeth) over the recent re-alignment of the Seven Toronto Districts, may be that for most of us, Toronto District No. 1 is the only District we have known. We were initiated in Toronto District No. 1. Some went through the chairs to become Worshipful Master in the District. Others have had the privilege of serving as District Deputy Grand Master and have proudly carried the banner of our District as the Grand Master's Representative. We have come to identify with Toronto District No. 1. In psychological terms; we have developed a sense of "ownership" and the idea of giving that up does not sit well. Many of us have never had to deal with this kind of change during all of our Masonic life. This is something new to us. To us, yes. But wait! It's happened before and our predecessors have lived to tell about it! If we look back to the beginning to those Lodges that eventually formed the District, we will see that several changes have occurred in the District over time.

To trace the history of the District, we must go back 136 years, to 1870, when Ionic Lodge No. 229, the oldest lodge in the District, was formed. Next was River Park No. 356 in 1877 and then came Stanley No. 426 in 1890. In those days there was only one District in the Toronto area - Toronto District No. 11 and it was in this District that these three lodges were placed.

By 1898, Toronto District No. 11 had grown to include 40 lodges, spread over a wide area, so Grand Lodge divided it into two districts -Toronto East No. 11a and Toronto West No. 11b. East and West were divided at Yonge Street. Sometime during the next 25 years, between 1898 and 1922, the “b” was dropped and it became known as simply Toronto West District (Sound familiar?)

By 1922, the number of lodges in the Toronto area had grown so large that it was then divided into four districts, known as Toronto A, B, C, and D. The new District A consisted of 24 lodges in 1923.

Thirty years later, by 1953, District A had grown to 33 lodges, so in 1954 Grand Lodge decided to split it into two districts -A1 and A2. The other Toronto Districts (B, C and D) remained the same for the time being, but in due time, Districts B and C were split as well. Toronto District D remained intact, resulting in the familiar seven Toronto Districts.

Around 1955, the “A” was dropped and the District became known as Toronto District No. 1 (and A2 became known as Toronto District No. 2). This arrangement lasted until 2006, when the seven districts were collapsed into five and many lodges changed districts according to the geographic location of their Temples. On April 26, 2006, the D.D.G.M., R.W. Bro. Geoff Bailey, called a District Meeting at which the brethren of Toronto District No. 1 voted to re-name the District Toronto West District.

Therefore, since 1870, we have been known as:

Toronto District No. 11

Toronto West District No. 11b

Toronto West District (the first time)

Toronto District A

Toronto District A1

Toronto District No. 1

Toronto West District (again!)

*In Romeo and Juliet, Shakespeare has Juliet say,
“What’s in a name? A rose by any other name would smell as sweet”*

TRANSITION - DDGM TO PDDGM

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

Some time ago I received an e-mail asking District Deputy Grand Masters to submit articles about the highlights of the year. I would however, like to approach this topic from a little different perspective. While I am a student of history I have the tendency to look at the past and ask myself what are the lessons that I have learned from this year that will help me to continue to make a contribution to Freemasonry.

Many years ago I had a Professor who advocated that each of his students become life long learners. His point was that real learning usually starts when one graduates and enters the work world to search for opportunities to apply the new knowledge. He encouraged and inspired his students to pursue life long learning as an option no matter what occupation, profession or trade they wished to follow. I made a conscious decision to become a life long learner because of his teaching methods, his teaching style and his example as a learner. That choice has proved to be exciting and rewarding. He also subscribed to the idea that if the student hadn't learned, the teacher hadn't taught. That bit of philosophy did not mean too much to me until I started my career as a teacher, trainer and lecturer. His point was really that one has to get to know the learners, their hopes, and their aspirations and then get them involved and committed to the learning task at hand as well as unblocking old learning styles and habits. There is the ongoing need to stir the mind, the soul and the spirit of the learner.

The advice and the philosophy of that professor fitted neatly into the year as DDGM. A commitment to life long learning by the DDGM, enhances the Masonic experience and allows you to extend a helping hand and put your District on the leading edge. The important lesson from the above approach is that it also fits nicely with what a DDGM should be doing after his year is over. One cannot serve as DDGM and not come away from the task without recognizing that the year has prepared him for an entirely new role in the Order. There are many opportunities to lead and to serve the Order as a Past DDGM. They will appear in your home lodge; they will appear at the District level or perhaps even at the

Grand Lodge Level. The first and foremost responsibility however, is to support the new DDGM and offer advice only when requested.

Adopting the practice of life long learning keeps you on the leading edge. The lessons learned as a DDGM can easily be applied in your Lodge, your District or even at the Grand Lodge Level. In your Lodge or District there will be the opportunity to mentor, to teach and to help with District Lodges of Instruction. The most important point is to use and apply the skills you have developed and perfected as DDGM. Remember your leadership role changes but the challenge for good strong leadership always remains. Channel your energies and knowledge in new directions, get involved with your new role, and discover the teaching and learning opportunities that exist in Masonry. Many of these opportunities remain unfilled in your Lodge and your District. Talented Craftsmen are also recruited for the Grand Lodge level.

PRESENTATION OF A LEWIS JEWEL

By R. W. Bro. Thomas J. Keith, PDDGM Sarnia District

It is a heart-warming day when a young man first shows an interest in Freemasonry and asks his father how he might become a Mason.

Bro. _____, on _____ your father was initiated into Freemasonry, thus following his father, or perhaps, starting on a new journey of his own. His attachment to our Grand and Noble Order must have prompted an idle curiosity in you, for on _____, you too became a member of our Mystic Fraternity.

In the days of Operative Masonry, the son of a stonemason was called a 'Lewis'. It was a great source of pride when a son followed his father's footsteps, was entered as an apprentice, his name being 'Entered' on the roll, and thereby admitted to the 'lodge'. To study his father's tools were manifest expressions of the greatest honour and esteem a son could pay.

In Speculative Masonry, much is the same. Being the son of a Freemason on your Initiation, you are also considered to be a 'Lewis'. The word 'Lewis' denotes strength. It is your incumbent duty to bear the heat and burden of the day, from which your parents, by reason of age, ought to be exempt; to help them in time of need, and thereby render the close of their days happy and comfortable.

(Present Lewis Jewel)

You will observe that on your Lewis Jewel, your father's name is inscribed on the upper bar as well as the date on which he was Initiated into Freemasonry, while your name and Initiation date are inscribed on the lower bar.

It is indeed a proud day when a son, in the fullness of time, is admitted a member by Initiation. Bro. _, proudly wear your 'Lewis Jewel' until your years are complete, continue your attachment to your Lodge and to the Grand Lodge of Canada in the Province of Ontario, so that over time, you too will make an impression for future generations to copy by your example. (*Personal salutations may be mentioned at this time*)

THE GLCPOO LEWIS JEWEL RULES AND REGULATIONS

From the Grand Lodge website,

<http://www.grandlodge.on.ca/Communications/lewis.htm>

- In our jurisdiction the Lewis is the son of a Mason.
- His initiation age is 21
- No difference whether his father was a Mason before he was born or not.
- Applies to any son, not just the first born son.
- A Lewis may wear the Jewel received from another Jurisdiction, in our Jurisdiction.

The following comments are for clarification:

The Lewis Jewel may be worn by a Mason, if at the time of his Initiation, his father was a Mason in good standing (the initiate of a deceased father—in good standing at the time of his demise—would also qualify).

The Lewis Jewel consists of two bars connected by chains – The upper bar contains the name of the father and date of his Initiation. The lower bar, the name of the son and date of his Initiation.

An Initiate must still be 21 years old at the time of his application.

A GIFT FOR THE NEWLY RAISED MM

As used in Dalhousie Lodge No. 52, Ottawa District 2 where they give each newly raised MM a copy of The Meaning of Masonry by W.L. Wilmshurst

This gift is for you, my newly raised brother of this day, of this lodge. Welcome. Why are you here?

You have wished for and knocked on the door and now it is open to you. Your journey began and will continue with a curious mind and a thirst for knowledge. Perseverance in your search for truth will provide rewards.

The rituals of Freemasonry may appear to you as odd and the lectures offering only fragmented historical stories, but I assure you that there is a more profound meaning that lies beneath the surface. It offers guidance for conduct that, when acted upon, help us attain that innocence and purity we were initially endowed.

This world has trained you to be critical and judgmental. The ego has painted a picture of your fellow brother and of yourself that reflects differences rather than similarities, separation rather than unity. It is an illusion derived from our perception. With an open mind and willing heart, the studying Mason discovers the import of the words and symbols that better enable him to be receptive to Divine guidance. Truth will be discovered through awareness not through perception. The illusion of the ego may then perish and we can dwell in harmony with our brother.

Now that you are here!

To help you in your endeavors we give you, *The Meaning of Masonry* by W.L. Wilmshurst, with hopes it will inspire you. The acquisition of great knowledge encompasses great responsibility. Your knowledgeable brethren are eager to support you in your researches, as you will be expected to help those of a lesser degree. Advance with sure-footed steps and avoid rashly attempting to rush forward. The deeper meanings in Masonry and in life are accepted and unveiled to the prepared and understanding mind.

Quoting WLW:

“The pursuit of ‘secrets’ is certain to prove illusory, for the only secrets worth the name or the finding are those incommunicable ones which discover themselves within the personal consciousness of the seeker”

Brother _____, we are delighted to have you join and assist us in the construction and completion of the Temple.

STRANGE AND INFAMOUS MASONS

© W. Bro. Nelson King, PM of Birch Cliff Lodge No. 612, Scarborough. Reprinted from *The Philalethes with permission*

This time, we have something just a little bit different in the way of Masonic Education. I know, some of you loathe those two words. As soon as you hear them, I can see the hair on the backs of your necks stand up, and I can hear you saying, "Oh, no! Not this again! I hope he keeps it short. My goodness, who wants to hear the same old stuff, time after time." Well, good news, Brethren! It's not the same old stuff. It's new old stuff. For I have always believed that Masonic Education does not have to be dull, or boring. Why even some of it can be amusing or even down right funny, and to prove it, tonight we're going to talk about Strange or Infamous men who were, or may have been, Masons. We begin with a Frenchman.

The Chevalier Charles D'Eon of France was born on October 5 1728, and was given the name Charles Genevieve Louise Auguste Andre Timothee D'Eon de Beaumont. He was obviously born of a noble family. He became a Freemason in 1766 in the Lodge of Immortality, No. 376, which met at the Crown and Anchor Tavern, in the Strand, London, England. He served as Junior Warden in 1769 and 1770. He had many talents; he was an expert fencer and soldier, and an able diplomat who successfully negotiated the Treaty of 1763, ending the Seven Years War in which Austria, France, Sweden and Saxony were united against Frederick the Great of Prussia [who was joined by England]. So what, you say? Nothing strange about him so far. Well, let's look a bit further. He unfortunately had an effeminate appearance, and occasionally masqueraded as a woman. His enemies in France accused him of being a woman masquerading as a man. Masons wondered whether a woman had been initiated into the Craft. The controversy about his sex caused considerable gambling, and speculation got out of hand. Finally an insurance company filed a petition to have the matter adjudicated. Witnesses testified that he was a woman. About this time he accepted an offer of Louis XVI

to receive a generous pension, on condition that he return to France, and resume the garb of a woman. From this time on, with rare exceptions, he wore women's clothes. When he died on May 21 1810, a competent physician performed an autopsy and clearly proved that D'Eon was a man after all.

Let's now return to England and an English Reverend sir. The Reverend William Dodd was an English Freemason, who was born in 1729, and died in 1777. He was the first Grand Chaplain of the Grand Lodge of England, in the year 1775. He delivered the oration at the dedication of Freemasons' Hall in London in 1776. He was also the author of many books and literary papers including "Beauties of Shakespeare." Weakness of character in money matters caused him to be tried for the crime of forgery. He had the effrontery to sign the name of the Earl of Chesterfield, in the matter of 4200 pounds sterling. He was convicted of forgery and executed. The affair created great public commotion and attempts were made both by the City of London, and by 30,000 people who signed petitions to the King to commute the sentence. But [to show how severe English Criminal law was at the time] the sentence was carried out. It was one of the last public hangings in England. Not a good ending for a man of God and a Mason.

Now from an Englishman to a Scottish American.

Matthew McBlain Thompson was born in Scotland, and was a member of two Scottish Lodges and a Past Master of one of them. He also affiliated with King Solomon Lodge, No. 22, in Montpelier, Idaho when he settled there in 1881. He later demitted from this lodge. He returned to Scotland, but in 1898 he came back to the United States, where he created the "American Masonic Federation." He promoted the sale of all sorts of "Masonic" degrees by mail, and through paid solicitors or salesmen; they were sent out to organize lodges and grant degrees throughout the United States. [By the way, reduced rates were given for large groups and many joined his special Craft.] In 1915 one of his salesmen was arrested in St. Louis, Missouri, and the postal inspector there decided that it was time to break up the gang. He assigned inspector M. G. Price to the case; he spent two years gathering evidence in the United States and also far off in foreign lands. Judge Wade of the United States District Court for Iowa, a non-Mason, presided, and none of the jurors was a Mason. Matthew McBlain Thompson and two others were found guilty of using the U.S. Mails to defraud the public, and were sentenced to serve penitentiary terms of two years and to pay a fine of five thousand dollars each. In those days this was a lot of money.

Now, let us look at another American.

In 1847 An American visiting England introduced himself as a Major General

George Cooke, LL.D., Chancellor of the University of Ripley. He joined Prince of Wales Lodge, No. 259. He became a devoted supporter of the Masonic Charities, and actually became vice-president of the Girls' School, and a life Governor of the Boys' School and a member of the Benevolent Institution. The Grand Master conferred on him the rank of Past Grand Warden, and appointed Cooke his personal representative to the Grand Lodge of New York. A fund was started to place his bust in Freemasons' Hall.

Yes, he certainly seems to be the type of man who would become the ultimate Mason, generous, devoted, benevolent, humane and philanthropic, an indisputable humanitarian. Undeniably the type of man the Craft needs.

But after he had returned to the United States it was discovered that Cooke was a medical quack. He was immediately stripped of all his Masonic honours, and all the money that he had contributed to Masonic Charities was returned to him.

Now let me tell you about a mad Englishman.

Joshua Norton was born in England on February 4 1819. He engaged in a number of business enterprises in Africa, and emigrated to San Francisco in 1849. He immediately entered the real estate business and accumulated considerable wealth. When he tried to corner the rice market, he lost everything. In order to cheer him up, his friends started to call him "Emperor." On September 15 1859 he proclaimed himself Emperor of the United States. He donned a blue uniform with brass buttons, epaulets, and a military cap. Instead of sending him off to have his head examined, everyone humoured him because of his pleasant and cheerful disposition. He rode the streetcars free, attended theatres without charge, and was supplied with the necessities of life by those around him. When he ran short of cash, he simply drew drafts on his Imperial Treasury. He issued Royal Proclamations that were designed to better the human race. On Sunday he always attended a church. He played no favourites, but visited them all. Merchants and financiers consulted him on business matters and apparently he gave them sound advice on these matters.

So what does this have to do with Masonry? Well he was a member of Occidental Lodge of San Francisco, and for a time he lived in the Masonic Temple; some of his proclamations emanated from it. When he passed away on January 8 1880, he was given a Masonic Funeral. Fifty-four years later his grave was moved and a monument was erected over his new grave.

Now to a Scottish Canadian. This is one of my very favourite short but true stories. The story of a man who loved his Lodge, and who [I think] also loved his pocketbook.

Miles McGuigan was a member of the 81st Regiment of Loyal Lincoln Volunteers

and a member of Merrickville Lodge, No. 55, in St. Lawrence District in Ontario. When he died, it was his last wish that his body be dissected, and then placed in the Merrickville Lodge for future work in the Third Degree. His wishes were carried out, and his bones remained in the Merrickville Lodge until the Lodge Room and building were gutted by fire in 1959.

So Brethren, now let's hope that you have been amused and entertained with these short episodes in the lives of some of our Masonic brethren. Not your ordinary run-of-the-mill Masons, that's for sure. Not all ideal role models! But interesting! Believe it or not, this is Masonic Education.

FREEMASONS AND POLITICAL MOVEMENTS

Given by R W Bro. Allan M. Stewart, DDGM of South Huron District, 2006-7 at Clinton Lodge No. 84

Our Constitution and indeed the Book of The Work both forbid the discussion of politics in a lodge. For centuries this rule has been strictly adhered to. In fact, there has been only one incident where this rule was probably broken - but it can never be proven to have been broken because the minute book for that meeting is almost blank, with only a one letter entry - the Letter "T". But I will come back to that later. The point is that politics is a forbidden topic - primarily to maintain harmony in the lodge.

However, the history of political revolution and political movement towards democracy consistently involves Freemasons. Here are some examples.

It all began with Charles II, King of England in the latter part of the 17th Century. He had just been restored to the throne of England after the British Civil War. As a way of uniting the opposing sides, he encouraged the start of the Royal Society of London. It was an organization dedicated to enlightened scientific discussion, research and discovery, that exists today. Most of the original members were Freemasons from both sides of the conflict. One of its Fellows was John Desaguliers, one of the first Grand Masters of Freemasonry and writer of the Ritual.

The intellectual and spiritual foundations of modern democracy are found in the great first Encyclopedia. It is a fact that most of the authors of that Encyclopedia were Freemasons.

Most Masons are familiar with the American Revolution and the role that Masons played. George Washington, Benjamin Franklin, over 50 US generals and most of the signers of the Declaration of Independence were Masons, as was its author. One of the early acts of the Revolution was the Boston Tea Party. It was an act where three shiploads of British Tea were thrown overboard by a group of Indians. Those Indians, however all came from the "Green Dragon" Tavern, which was the meeting hall of St. Andrews Lodge. After the deed was done, the Indians retired to the Green Dragon. No Indians ever emerged - just the Brethren of St. Andrews Lodge. The minute page for the lodge on that day was left practically blank. Only the letter "T" appears. All of the folklore of the day talks about the huge role the American Masons played in the Revolution. However, I believe that their good friends and brothers, the English Freemasons (described as the most enlightened society in the world) also had a hand in the outcome. The Americans, a ragtag group of frontiersmen defeated the largest, best equipped army in the world with little bloodshed.

Around the same time, both the British and American Masons were helping the growth of Freemasonry in France. At the time, the French still had a feudal system with an absolute monarch. Soon after, the French Revolution began with the battle cry of *Liberté, Égalité et Fraternité*, which we all recognize as one of our doctrines of liberty, equality, and fraternity. Many of the people behind the revolution were Freemasons. Mozart wrote music and operas that are full of allusions and symbolism related to Freemasonry and were, in fact, an attack on the prevalent feudal social system in France. Of course, Mozart was a Freemason.

During the 19th Century, most of the world was caught up in shedding the shackles of oppression. Many of the leaders in the great year 1848, which saw so many uprisings against feudal rule in Europe, were members of the Order. Among them were, Louis Kossuth, the Hungarian hero of democracy; Guiseppe Garibaldi an Italian Grand Master and celebrated champion of democracy; most of the leaders of the Young Turkish Committee who forced the Turkish Sultan to give his country a parliament; Simon Bolivar and several colleagues who are known as the Fathers of Democracy in at least six Latin American countries; and finally, the greatest of them all, because his revolution was peaceful and fought by debate, John A. MacDonald of Canada, who won nationhood for Canada.

If you do not believe in the huge influence Freemasons had on these many movements towards democracy, look to the policies of many of the dictators of the previous century. Adolph Hitler and the Nazis hated Masons almost as much as

Jews. In each country they overthrew, one of their first acts was to dissolve the Grand Lodges, seize Masonic property and outlaw Freemasonry. Mussolini did the same and included looting Masons' homes and imprisoning Grand Masters. A Russian Czar in the mid-nineteenth century outlawed Freemasonry and tortured individual Masons because they were a threat to his totalitarian regime. His son was overthrown by Lenin and the Communists. Ironically, they too, outlawed Freemasonry.

All of these despots realized that the ideals of Freemasonry of equality, freedom, benevolence, religious tolerance, brotherly love, relieve, charity and truth would undermine their dictatorial regimes.

So how did a fraternity that does not allow political discussions within its walls become so synonymous with political revolution and movements towards democracy; and at the same time, an enemy of totalitarianism? The answer lies in distinguishing between Freemasonry and Freemasons. Freemasonry does not allow political discussion. Instead, it teaches its members the basics of enlightened democracy - equality, freedom, brotherly love, and benevolence. Freemasons, on the other hand, are free to do what they want to serve these ideals they believe in.

For most Masons, this means doing a number of small acts - helping out a brother in need, treating a subordinate with dignity and respect, standing up for what is right, encouraging politicians to protect individual rights and freedoms, and practicing religious and racial tolerance. But for some Masons at some points in history, it means doing the big act - taking a major stand against those who ignore those concepts which Masonry holds so dearly.

So my brothers, be proud of parts that many of our fellow Masons have played over the course of history to share those grand Masonic concepts with the rest of the world. And continue to your part to ensure that we continue to share them.

Sources -

- An Oration delivered before the Grand Lodge of Washington*, by W. Bro. George E. Maine, June 1939.
- The Annihilation of Freemasonry*, by Sven Lunden, 1941.
- Freemasonry and the Royal Society*

REMEMBRANCE DAY ADDRESS

Given by W. Bro Ian Troyer, F.C.F. at Prince of Wales Lodge No. 146, Napanee, Nov 1, 2006

Brethren, as Remembrance Day approaches, our WM asked me to prepare some special remarks tonight for Masonic education to commemorate the day. I took this as a matter of honour and a privilege, especially with our Canadian forces today engaged on distant battlefields. As most of you probably know, November 11th has special significance to the Great War, now called World War 1, as November 11th is the day that saw the armistice signed in Versailles ending that war.

Its interesting to me to learn what ordinary people are capable of, and how veterans tend to mostly comment today about them being no different than the rest of us, when they saw action, and that anyone would have done what they did in the same situation.

I want to tell you a story I found of an ordinary soldier from the Great War, an ordinary man, who did some extraordinary things. Robert Hanna was born in 1887 in Kilkeel, County Down, Ireland. He was educated locally in Ireland, and became a farm hand. He came to Canada in 1905, and took a job as a logger in B.C.. He married his wife May in 1914 and they had one son, named Frederick. He enlisted at the outbreak of war, Nov 1st 1914, with the 29th Battalion, British Columbia Regiment, in Vancouver, and was promoted several times to become a Company Sergeant Major of the Regiment.

I'm sure we have all heard of the famous battle of Vimy Ridge, which occurred in April of 1917. Somewhat less well known is a battle that has come to be known as Hill 70. This battle took place in August 1917. Hill 70 was never given a name, but it was surely called many unkind things by the men who fought for it. It was a 15-foot high hump of limestone surrounded by cottages, which were built for miners, each one of which turned out to be a German machine gun nest. The Hill stood at the approaches to the town of Lens, a mining centre on the east side of Vimy, France. Following the capture of Vimy Ridge, the Canadian Corps had been clawing its way toward Lens, but to take the town, the outpost that allowed the Germans observation and artillery to bear on the approaches to Lens had to be overrun. The fight for Hill 70 lasted ten long days, and at the end was hand to hand, in which the Canadians took 9198 casualties. Here is a story of that battle.

The Canadian 1st and 2nd Divisions had gone over the top against Hill 70 behind an artillery barrage on August 15, 1917.

Sergeant Major Hanna went over too, with B Company of the 29th in the vanguard of the attack. The unit's objective was a side trench to Hill 70 called the Cinnebar, and the attack lost its momentum on the barbed wire surrounding the machine gun nest that defended the trench. By the time they had reached the nest, all the officers had been killed, leaving Hanna in command of what was left of B Company. From here on, I'm going to quote from an account of the battle, "Hanna coolly collected a party of men and led them against the position amid a hail of rifle and machine gun fire. Forcing his way through the barbed wire, he killed three of the gun crew with his bayonet and brained a fourth with the butt of his rifle. The group then consolidated their position by hastily building a fortification block. Just in time, as the Germans attacked in force. Though low on ammunition and out of grenades, Hanna and his men bravely held on time after time until they were finally relieved hours later in the day."

I'm sure many of us here also know of the highest decoration that can be awarded to the Commonwealth soldier, the Victoria Cross. It was commissioned by Queen Victoria, and has been the most coveted and highly prized decoration for military service in Britain and the Commonwealth since she created it in 1857. It can be awarded to all ranks, and in keeping with the Queen's express desire, it is awarded simply "For Valour."

For his action at Hill 70, Sergeant Major Hanna received the Victoria Cross from the hand of King George V at Buckingham Palace on Dec 5, 1917. The action to take Hill 70 saw six VCs awarded to the Canadian Corps, in a ten day battle, three of them posthumously. By the armistice, CSM Hanna had been awarded a commission as a Lieutenant.

And as I'm sure you've all guessed brethren, Lt. Hanna was also Bro. Hanna. He was initiated into Canada Lodge No. 3527, London England, and later affiliated with Lions Gate Lodge No. 115, Vancouver, B.C., on October 6th, 1938. That lodge consolidated with Keystone Lodge No. 121 in 1996. It may interest you to know that some 130 brethren around the world have received the VC, out of 1351 recipients since the awards inception, and of the 94 Canadian VC holders, six were Freemasons.

After the war, Bro. Hanna returned to logging in the B.C. interior, running a logging camp at Aldergrove, B.C., and then moving to Mount Lehman, B.C. in

1938 to return to his love of farming. He passed to the GLA June 15 1967 and was buried in the Masonic cemetery in Burnaby B.C..

Brethren as I wrote this I couldn't help but think of a part of the general charge, really the core of it, which I'm sure some of you can recite.

“The man who, without courting applause, is loved by all noble minded men, respected by his superiors, and revered by his subordinates, the man who never proclaims what he has done, will do, can do, but where need is, will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, and who will not cease until he has accomplished his work, but who then, without pretention, will retire into the multitude, because he did the good act, not for himself but for the cause of good. If you my brethren, meet such a man you will have found the personification of BL, R and T and you will have found the ideal of a Freemason.”

I would like to close brethren, by commenting again about what the so-called ordinary person can achieve in the face of great adversity and odds. I would suggest that this is a great lesson for all of us to reflect on this Remembrance Day as we think about our brethren who served, our relatives, and our soldiers in the field today.

A SPECIAL ROOM

By R.W. Bro. Richard Kallio, DDGM of Temiskaming District 2006-7 on his official visit to Golden Beaver Lodge No. 528, Timmins, Nov. 8, 2006

There is a room in my mother lodge, Doric Lodge No. 623 in Kirkland Lake, which has been a special place for me ever since I first joined the Craft. I am not talking about the Lodge room itself, although that was where I was made a Mason, passed, and raised, and later installed as Worshipful Master. Nor am I talking about the Banquet room, even though it has been the scene of many a fine meal and even finer fellowship – and I am never one to turn down either of the above. I'm not even talking about the washroom, to which I frequently retire while the Lodge is at refreshment to comb my hair and straighten my tie before returning to perform some important piece of ritual.

No, I am talking about the Business room. What, you might well ask, is so special about the Business room? For those of you who have visited our Lodge, you will

know immediately that this is where the photographs of our Past Masters hang on permanent display. Stepping into this room is like entering a museum of the history of Doric Lodge and its sister lodge, Corinthian Lodge No. 657.

The pictures in this room date back to the early 1920s, when the first Masonic meetings were held in Kirkland Lake. They are a chronology of the Past Masters of the Kirkland Lake lodges, and I found them fascinating from the day I was initiated. Subtle changes in the photographs indicate the evolution of the art of photography. Changes in hairstyles, from the center parts of the twenties to the somewhat more exuberant manes of the seventies, to the more moderate look of the present day, are also apparent, as are changes in the style of dress, from the boiled-front tuxedo shirts of the twenties to the ruffled shirt fronts and almost comically huge butterfly bow ties of the seventies, to today's more moderate styles.

For as long as I have been a Mason, whenever I have wanted to contemplate my place in the state of Masonry, I have retired to this room and looked at the pictures on the walls. As I advanced in the Craft and got to know my brethren better during the hours of refreshment, certain stories began to emerge which I could begin to relate to the often stern-looking faces on the walls. There was W. Bro. X, who (it was rumoured, in reverent tones) knew the entire Book of the Work by heart and who could (and often did) perform entire degrees single-handedly. There was W. Bro. Y, who once roared at a junior Brother who brought a Book of the Work to a practice, "Are you here to learn what you should be practising, or to practise what you should have learned?" There was R.W. Bro. Z., who presided over an unimaginable seventy degrees during his year in the Chair, necessitating an emergent meeting every month just to get through them all.

More than anything, I began to realize, the pictures in this room made one think of the tremendous legacy of which one was now a part, and now had a duty to uphold and continue. Much of this sentiment I acquired through conversations with my brethren, who had similar feelings every time they entered this room. One day, however, shortly before I was to be invested as Junior Warden – the start of a progression, I was told, from which it was impossible to escape without becoming Worshipful Master – I sat alone in this room and shortly got the feeling that all eyes were bearing down on me, fixing me in their gaze and admonishing, "You'd better not mess up!" The experience left me somewhat shaken, and while I do not wish to imply that anything more mystical than the power of my own overwrought imagination was at work in that room on that day, I became convinced at that point

that I now owed a real and tangible responsibility to those who had come before me, for the continued success of my Lodge.

When groups of brother Masons come together, the conversation, if left to carry on for long enough, eventually gets around to the “good old days.” More experienced brethren will wistfully recall the days of active and vibrant lodges with degrees aplenty, the visitations to other lodges both within the District and without that filled entire busloads, the installations at which there was standing room only, and other such hallmarks of a bygone era in the Craft. There is little doubt that in Northern Ontario at least, the population is declining and the demographics are changing to the extent that we will likely never again experience this same degree of interest in Masonry. Faced with this apparent reality, however, we do have a choice as to how we will react. We can choose to lament the days gone by, or we can accept the fact that Masonry is moving into a new era, an era in which the proverbial glass is still half-full, however, and an era which can still hold more promise than disappointment for our more dynamic and creative members.

There is a profound difference between remembering and honouring the past yet realizing that things will never again be quite the same, and longing so incessantly for a past that has escaped our reach forever, to the point that this longing paralyzes us and keeps us from future action. With Remembrance Day quickly approaching, the theme of remembrance should be firmly in our minds. Indulge me for a brief while as I compare and contrast the negative form of remembrance with its more positive form, and attempt to draw some conclusions as to which form of remembrance those mostly stern faces on the walls in the business room would rather we practise.

The negative form of remembrance, as stated, paralyzes us against future action. It is easy to develop the mindset that things will never again be the way they were; therefore, why bother to try to improve them. We often encounter this mindset in our lodges, to the point that we might well ask why it seems so particularly prevalent among Masons.

Masonic culture is steeped in traditionalism. From the day he is initiated, each new Brother receives the message, unspoken yet strong, that he is entering into a tradition that dates back hundreds of years, virtually unchanged. Whatever the validity of that message is, it makes a strong impression on most of its recipients. In such a culture, where anything old and traditional is honoured, the new and the unexpected naturally come to be treated with some suspicion, if not with outright

hostility. Add to this the fact that our Constitution discourages innovation, and the feeling that anything new is suspect can only intensify.

Within this framework, a number of objections can and will arise in response to the mere thought of doing things differently. Change our meeting night so that more brethren can attend? Out of the question – it's been the third Thursday of the month for the last 50 years, so why change now? In this context, a simple by-law revision can be seen as tantamount to sacrilege.

Business leaders have known for some time now that the statement, "But, we've always done it that way" is the single most lethal inhibitor to productivity that an organization can be faced with. In the dot com era, where change is everything and where resistance to change can get one labeled as suspect fairly quickly, many youth would probably be uninterested in an organization that is as resistant to change as ours.

What, then, can we do as members of a fraternity whose policies and directives seem so clearly suspicious of change, in order to revitalize our organization and make Masonry more attractive to new members? Let's step into the Business room and see what our Past Masters have to say.

One thing which seems abundantly clear to me, since I heard it so clearly on that fateful day before I was invested as Junior Warden, is the following. Our Past Masters, if consulted, would tell us that we have one priority, and one priority only, and that is this: to keep the Lodge going. They probably would not particularly care how we did it, just so long as we got it done. This is not to say that they would advise flouting the Constitution – on the contrary, they would be the first to advise that the Constitution is our unifying framework, as indeed it is and ever should be. However, it is to say that they would have been among the first to be innovative and find solutions for saving the Lodge. There can be a world of difference between being innovative, and wantonly inserting innovations.

How does the duty which we owe to our Past Masters relate to the duty which ordinary men and women owe to those who fought and died for our country? At face value, there may seem to be no connection at all. However, if we look deeper a somewhat amazing commonality emerges.

In Lieutenant Colonel John McCrae's famous poem, "In Flanders Fields", the dead soldiers speak to us. They plead with us to keep fighting for the freedom which they died to protect, for if we break faith with them, who die, they shall not sleep.

This is a powerful message to all of humanity. Wars may be fought, and won, and enemies of freedom may be vanquished. However, new enemies of freedom, new despots, will surely come, and new wars will surely have to be fought if we are to preserve the freedom which our forefathers gave their lives for. If we do not similarly offer our own services to protect future generations as the need arises, then we have betrayed those who died.

As Brethren in Masonry, if we fail to keep our Lodges going, our Past Masters' efforts will have been in vain and we will have broken a trust. This is directly analogous to the soldiers' message in the last stanza of John McCrae's poem. We have a clear responsibility to safeguard the efforts of those who have gone before us; otherwise, those efforts will have been in vain.

My Brethren, this is a sobering message for a sobering time. As new enemies of freedom threaten our global peace, young Canadian men and women are volunteering to serve abroad once again. Their resolve is particularly commendable given the way instant global communication has now removed the veil of secrecy surrounding the war effort, rendering impossible the sort of romantic illusion about being a soldier, sailor, or pilot that fighting men as recently as World War II might have been lured by. War is a hellish experience, and the mass media are proving that fact daily in real time and Technicolor. Our fearless Canadian volunteers are to be commended for acting so bravely in the face of the knowledge they surely must possess as children of the late twentieth century. Perhaps a minority of them are thrill-seekers. More likely, however, most of them have heard John McCrae's soldiers speak to them.

Let us, as Masons, hear our Past Masters speak to us. Let us endeavour to preserve Masonry by not only continuing to act as true and faithful brethren of our respective degrees and offices, but also doing what is necessary to make our Lodges more attractive and accessible to new generations. Thus, and only thus, will we preserve the legacy.

THE INNER MAN

by W. Bro. Paul Pinel, F.C.F., Liberty Lodge No. 419, Sarnia District

The human being has a simple set of requirements if he is to survive. They include access to the basics of food and clean water as well as a balanced environment of air and temperature.

Mankind has spent centuries doing his best to ensure that his environment is the best that he can manage for himself. His creature comforts for him and his family are of the first order of importance. This is regarded as a good thing because it shows that man has his priorities in order. But, what about the comfort of the inner man? What about our internal environment?

What has man done over the course of his lifetime in order to assure that his inner self is at peace? The recent groundswell of interest shown to the novel *The Da Vinci Code* by author Dan Brown, is an interesting manifestation of the fact that the “Inner Man” is perhaps in a state of turmoil and is not as quiescent as one might be led to believe.

The tremendous interest in *The Da Vinci Code* is a clear indication that man is not so sure about his inner self and what he has been told throughout his life. He is realising that there is work to be done and he will not find the answers he seeks at his local building supply store. You see, the commercial world in which we live would rather sell you a car or truck and have you believe that these are the things that make you feel good when, in actual fact, they are nothing more than a temporary stroke to your ego, a temporary band aid on our sense of inadequacy and not really what is called for to complete your personal set of needs.

In Masonry, we often refer to the three pillars of Wisdom, Strength and Beauty. Wisdom to conduct us in all our undertakings, Strength to support us in all of our difficulties and Beauty to adorn . . . the inner man. Caring for the inner man is every bit as important as the external environment that surrounds us. Perhaps it is even more important. People are beginning to realise, in a very tangible way, that there is something missing in their lives. There is a gaping hole that they can't really define in so many words. Something is missing. How does one go about adorning the inner man? What tools are used? The answer is, the tools that address the spirit of man, his compassion, his sense of decency, his sense of right and wrong, his need to do the right thing, his need to contribute and belong as well as his need to self-actualise.

You cannot buy characteristics anywhere at any price. They are lived by all of us and your bonus is the experience that comes from their practice in life and that experience brings inner peace to the inner man. The inner man is then adorned. Many believe that these needs are spiritual because you cannot see or touch them in the tactile sense. They may very well be spiritual in nature, but they first come from within you. You manifest them in the way you act when you render yourself

a more serviceable creature toward your fellow man. The more we do, the more our inner man is adorned.

The Da Vinci Code is a story about a search for truth within the parameters of a historical, religious framework. Some have said that this book is filled with obvious errors. But remember, this book has made Dan Brown one of the most successful authors of all time because people are reading it by the millions! The question is, why? Why are they reading it? What is so special about this story? Why this subject matter at this time in particular? Is it simply people's morbid curiosity and desire to see established institutions of accepted belief destroyed?

I prefer to believe that it is a deep-seated desire to fill that empty space that exists within them with something more substantial than material acquisitions, something more honourable and just plain, good. People, by their very nature, have an innate need to feel good about themselves and the world in which they live.

Like the search that has taken place in the story, we, as Freemasons, are also on a search or quest, if you will. We are searching for ways to transform ourselves from the imperfect ashlar to the perfect ashlar, from emptiness to fulfillment and from darkness to light. We all are searching for many things, some of them intensely personal, and no two men are searching for exactly the same thing, although many of these needs overlap. These things for which we search, fall into various definitions. Like the character in the book, we are all looking for truth, but we are trying to fulfill a personal, intrinsic need that, to some, may appear to be indefinable.

I believe that many of the brethren continue to attend lodge again and again over the years in the hope that they will find that something which they seek. But, like the character in the book, to find anything, you must invest of yourself in the search by working at it and someone should show the direction in which to take that first regular step.

Searching is not a passive activity. It demands an effort of the person who seeks. And what are you likely to find in your search? Well, it really depends on what you are looking for in the first place. But then, you may discover things about yourself of which you were not aware, and that is what this is all about, isn't it? The wonderful voyage of self-discoveries.

Firstly, you will find other men like you who are on a similar voyage. Remember,

the inner man may not have been tended to quite as well as he should have over the years. He is an imperfect ashlar. If the inner self were furniture, it would have a thick layer of dust on it! Society has been telling him all of his life through television and the media how important it is to drive that big four by four truck or that big car and live in that big house, cut his hair like this and wear his clothes like that. And he has been doing all of that! However, once you have worn the clothes and driven the car for a while, they are really nothing. These 'things' pale into the gray sameness of everything else and the things that you sought to use to fulfill your need has become transitory. A fleeting euphoria.

Your need to replace them is then reignited, because they have paled into insignificance and you go back to trying to satisfy that inner need again by the acquisition of more 'things' or some other diversionary activities that also fall short of the mark. It is a vicious cycle that fails every time and does nothing to address the needs of the inner man.

Freemasonry is so very well placed to direct that first regular step in the right direction to fulfill this intrinsic need that exists in all men. Freemasonry is a constant in an ever-changing universe where the needs of the inner man are addressed in a meaningful way, all of the time, and is not changed with the latest fashion trends. Freemasonry is the type of organisation that you should share. It should not remain dormant. Freemasonry. Use it. Develop it. Cherish it. But mostly, live it and pass it onto others. Do it now. Do it often.

PHRASING OF THE RITUAL

*By W. Bro. C. B. Lawless, P.S.G.D. – U.G.L.E., PM Albion 196 and Union 7551
English Constitution. Member Brant 663 GRC & Lodge Pelican 1750 SC*

When a WM or Deacon is learning his work, being able to memorise the passages as they are written, is only the first part of preparing himself to perform the ceremony. Having learned to recite the work as if delivering a monologue, he then has to decide on the size of the segments, which he will present to the candidate to repeat. It is very rare for a candidate not to be able to repeat a sentence if it is delivered to him in a deliberate and unhurried way. For instance, when questioned by a Warden, it is not too much to ask of a candidate to repeat after the Deacon: "The grip or token of an EAM" in one sentence? This is a straightforward answer to the question and is better than saying "The grip or token (pause).... of an EAM". When this short sentence is split, the candidate is repeating words - he repeats the

first few words, then listens to hear what next he has to say, but the real import of the answer to the question was not immediately impacted on him. Similarly “The first regular step in Masonry” as compared with; “The first regular step (pause)... in Masonry”.

When a candidate is asked to repeat - “at my Initiation” as a phrase, it means nothing. But if he is told to repeat - “at my Initiation I was taught to be cautious”, he has said something which has meaning and directly relates to what follows.

While Grand Lodge has given us the ritual that we must use, they have left it flexible as to where we should pause in delivering it. It is therefore imperative that, before we deliver any part of the ritual in an actual ceremony, we learn exactly what the words are intended to convey. The import of the ceremonial is paramount. Sometimes the sound of words can trip off the tongue in a familiar and smooth sounding fashion which can fail to convey, or even distort, what the words are intended to mean.

I will give one example: in the MM obligation we usually hear — “answer and obey all lawful signs and summonses sent to me by a M.M’s. []”. This sounds fine but how do you send a sign? The correct delivery is “answer and obey all lawful signs and summonses sent to me by a M.M’s. []”.

The inclusion or omission of a comma can materially alter the import of what is said. The nuances of expression and pausing will do the same thing. There is a part of the Exhortation in the Third Degree which comes to mind. The difference is more noticeable in the English ritual, but is also applicable to our ritual. It involves treating a series of words either as a qualifying clause, or as a sentence in itself. In the Third Degree which I received, I was told that in order to exercise the active principles of universal beneficence and charity, I would be best able to do this when I was experiencing distress, by extending solace to others in their distress. The wording in that Ritual was as follows: “It instructed you, in the active principles of universal beneficence and charity, to seek the solace of your own distress by extending relief and consolation to your fellow creatures in the hour of their affliction.” This was before the Emulation Lodge of Improvement had issued any printed ritual for Emulation workers. When they did issue a printed ritual, they omitted the comma which now changes the import of what I received in my degree without changing a single word. They now split that part of the Exhortation into two separate and distinct parts. The candidate is now instructed in the active principles of universal beneficence and charity as a separate item, and to seek the solace of his own distress by extending relief and consolation to his fellow

creatures as another item. [“It instructed you in the active principles of universal beneficence and charity, to seek the solace of your own distress by extending relief and consolation to your fellow creatures in the hour of their affliction.”] So in delivering the corresponding part in our Canadian ritual, if the brother delivering it pauses after “you”, and treats the words “in the proper exercise of universal beneficence and charity”, as a clause, he will convey a different meaning as to if he did not pause after “you”. This is a fine point in the delivery of ritual and illustrates the importance for the brother delivering the ritual to understand the meaning of what he is telling the candidate. This is the only way he will be able to impart that meaning to the candidate.

Ideally a candidate should not get the impression that what was being said to him was from a book, and that you would have been fortunate if that was how it was for you when you got your First Degree. I was one of those fortunate ones who had an excellent First Degree. When I subsequently learned that what the PM had said to me was written down, and he had not just been speaking to me from his own knowledge and experience, it started me on a continuing study and appreciation of Masonic ritual, and a personal conception as to how it should be delivered. My love affair with ritual embraces rituals from three different Masonic jurisdictions at the Craft level, with differing rituals being used by different lodges under the same jurisdiction. The differences in wording between all these rituals only serve to point out that there are no basic differences in Masonry, but these differences in fact facilitate a better understanding of our ceremonies by explaining them differently.

THE NUMBER “SEVEN” IN OUR LIVES

Given by 92 year old W. Bro. Evans Knowles when asked to say a few words at the celebration honouring his 62 years as a Past Master and 68 years as a Mason at Walsingham Lodge No. 174, Port Rowan, Wilson South District, May17, 2007

When I was a boy nine or ten years old and attended a fall fair, the first thing that caught my attention was a gypsy lady in a tent, who was a fortuneteller. Her claim to fame was that she was the seventh daughter of a seventh daughter. It cost 25¢ to have your fortune told, and since I had two quarters in my pocket, I decided to spend one. According to the gypsy, I had a great future, but then she stopped and said she needed another 25¢, which I forked over. My fortune soon ended. I have been trying to justify my stupidity ever since.

When I entered the Masonic Lodge almost 70 years ago, I was surprised how many times the number “7” came up. Seven noble orders of architecture, seven liberal arts, and seven members are required to make a lodge perfect.

King Solomon was seven years in building the temple. There are seven steps in Masonry. In nature, life operates in a cycle of sevens. Changes take place in the body every seven years. Many animals have a period from conception to birth of a multiple of 7. Two examples are the chicken, which is 21 days, and the pigeon, which is 14 days. Even the small snowflake has seven points.

There are seven notes in the musical scale. When a musician uses the eighth note, he goes back to Do. The movie, entitled “The Sound of Music” is an excellent illustration of this when Julie Andrews teaches the Von Trapp children to sing. A music teacher does the same things with a class of seven year olds. Man named the notes, but God created the sounds.

The following information is from an article written by evangelist, Ed F. Vallowe. “The number ‘seven’ is found 735 times in the Bible but I will only use one example. In Genesis, we are told that God worked six days and rested on the seventh. It is from this Scripture that Pope Gregory established the 7-day week calendar.”

In 1792, the French decided to use a 10-day week for their calendar. It turned out to be a disaster, so Napoleon went back to the 7-day week in the year 1806.

Maybe the gypsy did have special powers!

QUESTIONS OF THE FRATERNITY

*Answers to the questions posed last edition which were sent in by W. Bro. Dale Graham, F.C.F.,
North Star Lodge No. 322, Grey District*

Explain the significance of the seven stars. Why are they placed over the SW’s chair?

Wisdom hath builded her house,
she hath hewn her Seven Pillars. ¹

In the Tracing-Board of the Seventeenth Degree, or Knight of the East & West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended and surrounded with seven stars. The Seventeenth is an apocalyptic degree and this symbol is taken for the passage in Revelation (1:16) “and he had in his right hand seven stars.” It is a symbol of the seven churches of Asia.²

Seven Stars in the west: like the seven stars of the Pleiades reminds us of the Vernal Equinox. Summer Solstice, Midsummer’s Night is one of the four celebrated ancient and sacred days, when day is longest, light of the sun at it’s most powerful; Winter Solstice, the shortest day when the sun is “reborn” of darkness, celebrates new beginning; Autumnal Equinox, the dark night of the soul, is a celebration of the harvest. And the Vernal Equinox, when day and night are in perfect balance, celebrates new life³ and that reminds us of the symbol with which the Senior Warden is invested, the level. Seven is the sacred number representing to the Hebrews, completion and perfection. For stars to be seen we wait until the sun sets. Rising in the east, our star sets in the west and brings the necessary darkness. “Any old sailor knows, you need night to see the stars”.⁴

Why does “Charity” comprehend the whole?

The Socratic Method; isn’t it amazing what it does to the mind. This is an excellent question and we need to prepare to answer it but understanding more about the term charity, especially why freemasonry reveals comprehension of the whole depends on it.

The canon of Freemasonry includes a path for those who wish to achieve the heights. In the JW lecture we are taught that the highest rung on the connection between heaven and earth is charity. It is an element of the character which fulfills a man and part of what enables him to live a content, wholesome and meaningful life.

I think we should not be too critical of those who have not thought in depth about charity. Throughout history, there are examples of the misery and suffering of poverty. Many pious people have been taught that charity is demeaning, somehow wrong and how often have we listened to a clever boy tell us, the hungry single mother and her children want or deserve their lot in life. He has not seen the world through the eyes of someone in need or has become cold to suffering. Therein is a demonstration of a form of charity; compassion and empathy.

Philanthropy or a foundation fund is a wonderful act for those who realize how deeply satisfying to care for someone who may never know the source. Some Masons say it is they who benefit. Others would say it is a selfless act and become suspicious of the motive behind silence when meagre self promotion is so rampant. Charity involves currency of a different sort. In this bank, we hold the riches of insight. When faced with starvation a person can and should do anything to survive. We have all heard that statement. But there are limits and who judges those limits; those who have starved or the affluent? Another form of charity is to accept the starving man's justification for acting in uncommon ways and not criminalize him. Leniency is another word for charity.

One definition of charity is benevolence toward those in need of favour. When we experience forgiveness we are seeing an expression of charity. When we express non- sexual and unselfish love such as brotherly love between Masons, it is a charity or giving of deep feeling to another. In English the word *agape* more often replaces charity.

Such strong reactions are prompted by the politics of charity. Fortunately carrying out the acts can be done without talking about it. Darn that Jacob, for dreaming about a ladder connecting the sublunary abode with the eternal mansions. Darn those dreamers who understand charity is not about giving, that it is about receiving much more in return that we can give to others.

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.⁵

a esse ad posse

¹ Proverbs 9.1

² Mackeys Revised Encyclopedia of Freemasonry. Robert Ingram Clegg.

³ web reference: lampholderpub.com

⁴ Bro. Cecil John Rawn, SW North Star Lodge, 2006.

⁵ First Corinthians xiii, 1-2

We hope that readers continue to enjoy the challenge. Here are three more questions:

1. Are we careful enough in our selection of candidates?
2. Do we put MMs into the progressive chairs too early in their Masonic journey?
3. Are we doing enough to help our newer Masons understand and benefit from the Craft?

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

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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.

FELLOWCRAFT DEGREE

26. Q. When the candidate approaches the J.W., after receiving the secret work, how many steps does he take?

A. He is directed to advance as a F.C. with the S.R.S.(See page 129 of the Book of the Work).

27. Q. When two candidates are being passed to the F.C. degree on the same evening, may the first brother remain in lodge after being obligated, and if so, should the signs be changed?

A. After being obligated the first candidate may be seated in the North, there to witness the second candidate being conducted through to the obligation, and thereafter to be conducted through the balance of the degree together. No signs are changed, the work is done in the usual manner. The first brother has already been obligated, and they receive the explanation and communication together. The same practice would apply in both the E.A. and M.M. degrees, after complying with the appropriate parts of Sec.374 of the Book of Constitution.

28. Q. On the day that K.S. laid the F.S.... could you clarify F.S.?

A. The Foundation Stone.

29. Q. On the reception, what is the S. of virtue ?

A. To Square your actions by the Square of virtue. See the Book of the Work on page 109.

30. Q. Should the W.M. congratulate the candidate after he has proved himself?

A. A little encouragement will be long remembered by the new member.

31. Q. What is the meaning of palliate?

A. "To relieve the symptoms without curing."

BOOK NOOK

HIRAMIC MONOLOGUE

Original version composed by F. J. Cooper, Quatuor Coronati Lodge; translated into Canadian by Wallace F. McLeod, with the assistance of R. A. K. Richards. Published in R. W. Bro. McLeod's book The Quest for Light.

*The original edition of The Quest for Light was published in 1997 by the Australia and New Zealand Masonic Research Council (ANZMRC). It is out of print. An enlarged edition, with several new essays added, was published in 2004 by Anchor Communications. It is still available and can be ordered from their website <http://www.goanchor.com/> or by post from Anchor Communications
5266 Mary Ball Rd
Lancaster, VA 22502 USA*

A man is sitting at a large table covered with plans and drawings. He has a pair of compasses in his hand and he is describing an arc on a design. The telephone rings -- he takes no notice except to frown. It rings again. Exasperated, he lifts the receiver:

“Hello! - Hiram here!” *[pause]*

“Hello, hello! -- Hiram of Tyre speaking!”

“No, no, not His Majesty -- his Nibs is up in the hills where it's cool. This is Hiram Abiff -- who is calling?”

“Adoniram! Great to hear from you. Where are you? What are you up to?”

“Lebanon! You lucky son of a camel! And in charge of the saw-mill operation too! That's great! No wonder we're getting all the wood-products on time, and up to specifications! I wish I could say the same about the quarry stuff. No labour problems, I hope?”

“How many thousand? I know there's a policy of full employment in Lebanon, but that's ridiculous. What are you doing with them all?”

“One working and ten looking on? Well, that system isn't unique, you know Adda.”

“We’re moving along alright, I suppose, but I’m getting a lot of trouble over the rationing. I said at the start that this system of giving these young boys a weekly allowance of corn, wine and oil would never work. We supplied them with little hand-mills for the corn, and field-ovens for the baking -- but they just wouldn’t use them. As soon as they got their ration each week, they flogged the corn for the wine -- with the predictable result. We got some pretty funny-shaped Ashlars. However, things are looking better now. We do our own baking, and issue the rations already cooked -- but there’s still a lot of fiddling going on.”

“I’m worried to death, frankly. We have this deadline for the opening, but it will be a miracle if everything is ready in time for the Dedication. The trouble is that you-know-who can never make up his mind on detail. He’s continually changing the plans. Now, after we thought we had everything under control, he has the brilliant idea about the Memorial Pillars.”

“That’s right! Memorial Pillars! *[pause]* You know - the fire and cloud and all that jazz!”

“Well, it was too late to incorporate them into the actual building, and so they’ll have to be placed outside the Porchway or Entrance. His idea is to make them out of metal, as if stone wasn’t good enough. There’s only one place I know of to cast something that big, and that’s down there between Succoth and Zeredatha; you know, in the clay-grounds on the bottom land of the Jordan. Transportation is going to be a nightmare, uphill all the way; and just one jolt, and the wretched things’ll crack!”

“No, I haven’t a clue who he thinks he’s going to get to supervise the casting. Oh, and I forgot to tell you, he wants them formed hollow -- with only a hand’s breadth of material. And he wants to put Archives in them.” *[pause]* “Yes, Archives; scrolls of vellum and parchment, and so on. Can you imagine keeping the files in there? Once these young clerks and secretaries get in there and start messing about, they’ll be in there all day!”

“We tried to get the names of the Pillars out of him, so that we could include them in the casting, but he’ll only give us the name of one. That’s to be named after his great-grandfather. But he’s being very coy about the other one. I think he’s going to announce it on the day. Probably going to honour one of the officials who take part in the Ceremony. You know how it is, Adda. It’s always the fellow who can do a good piece of ritual that gets the honour -- not the one who’s been doing all the background work. I hate these Masonic politics!”

“But -- my main trouble here is the unreliability of the overseers. Some of them can’t even read a blueprint! Do you know, every morning when I get into the office -- and that’s about the sixth hour -- there’s a line-up of Fellowcrafts, supposedly overseers, asking me to explain detail that should be obvious to anyone competent. I spend half my time doing work that should be done by overseers. I tell you Adda, I’m convinced that if I ever took a day off, the whole project would be plunged into utter confusion!”

“Apart from that, the overseers are quite incapable of carrying out the trade-testing. This means that a lot of fair workmen who should be getting trade pay are not receiving any differential -- and it’s causing a bit of bad feeling. And when the work ends here, and they move on to other jobs, they won’t have any evidence of their grade.”

“As a matter of fact, I had three of them in my office the other day who were very rude to me about the delay in their trade-testing. I promised them faithfully that I would carry out their test today, after the midday break. So we’ll have to see about that!”

“Now is there anything else on your mind?” *[pause]* “I don’t want to appear rude, but it’s almost time for the noon whistle. I like a bit of an inspection during the lunch break -- also Phase One is completed, you know, and it’s cool and peaceful and quiet in there -- great view over the valley from the gateways. Not a soul in sight and it gives me a chance to collect my thoughts. Only moment of quiet I have all day! Then, after a few minutes there, I’ll come back here and have a bit of bread and cheese and maybe a pomegranate, and then I’ll be all set for the afternoon.”

“Oh yeah, sure! I’m okay. It’s just the pressure, Adda, the constant pressure. It gets to me! I sometimes feel I don’t have much time. I don’t have much time. But it’ll soon be over with!”

“Well, it’s been nice talking to you! We must get together when you’re in town again. Take care now! Goodbye!”

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Send Articles to:

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