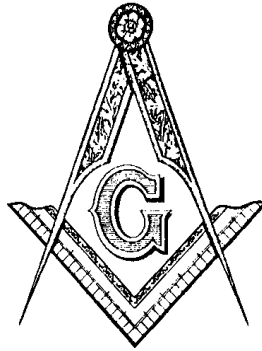


THE  
NEWSLETTER  
OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION



THE  
GRAND LODGE OF CANADA  
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Allan J. Petrisor

**THE GRAND MASTER**  
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In the Province of Ontario

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## **TO ALL CONTRIBUTORS**

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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**

For those of you who are new subscribers, or if you just picked this up in the anteroom of your lodge, or in the library, let me tell you about our little publication. We are published by the Committee on Masonic Education. We publish short educational articles which are of interest to the Masons of Ontario. We try to get as many articles actually written by Ontario Masons as we can. These can be speeches given by DDGMs, Masonic education that has been given in lodge, website text, excerpts from lodge histories, or even purpose-written articles. The main thing is that they be interesting.

If you have something you think would be good for The Newsletter, please send it in to the editor. If your DDGM gives a particularly good speech, ask him to send it in. If your lodge is having a significant milestone and you have a short history for the programme, that could be good too.

Do not worry if your piece seems too short. We especially need more short articles suitable to be read in busy lodges with many degrees. There should be Masonic Education at every meeting, and “not having time” is no excuse. Two minute educational pieces can be among the best. So please do them, and then share them.

**The Editor**

## **BROTHERS OF LIGHT**

*By Bro. John Alderson, Onandaga Lodge No. 519, Brant District. Paul Barton was the third son to be initiated to the lodge of father Jim Barton and completes four generations of the Barton family that have been members in this lodge.*

Creator watches over thine humble servants  
Grandfather watch over my sons  
Father take pride in your siblings  
Brother arm in hand guide you safely  
Wisdom has aided your older brother  
While integrity has blessed you honorably  
Flashes of younger years have left their mark  
Two brothers supporting their ways in life  
You have now made progress in life's journey  
To walk where your forefathers have seen  
A fraternity of all men  
With commonality within  
Faith has sharpened your senses  
Giving with your heart to others  
Creator has blessed us all  
With a memorable and historic lodge  
A family that has roots  
Four generations of truth

# **MASONIC EDUCATION - WHERE, WHAT, WHEN, HOW, WHO & WHY**

*By R. W. Bro. Garnet Schenk, DDGM Muskoka-Parry Sound District 2006-7*

What is Masonic education?

- Masonic education in this jurisdiction includes the study of history, philosophy and symbolism used in the Order.
- It is learning the Craft and the meaning of Masonry.

What are the purposes or the outcomes of Masonic Education?

- To create a learning environment in every lodge by renewing interest and developing fresh insights into the study of Masonic history, philosophy and symbolism.
- To motivate, stimulate and encourage Masons to read, to study and discuss the meaning of Masonry.
- To establish ownership of a Masonic identity that distinguishes Masonry from other organizations.

Does the Ritual imply learning and growth in Masonic knowledge?

The opening and closing ritual of our lodge clearly implies that there should be a learning environment when the lodge is at work. We hear at the opening, “What is the duty of the Worshipful Master?” It is to employ and instruct the brethren. Prior to the final closing of the lodge the Worshipful Master puts the question, “Has any Brother anything to propose for the good of Masonry in general and of this lodge in particular?” Those two questions are asked by the same person, the Worshipful Master. They are in a sense like a set of bookends. Between those bookends there must be something of substance that inspires Masons to learn, to grow and to find something that sets the organization apart. Ownership of a Masonic identity is also suggested by the charge in N.E. Angle, e.g., benevolence and charity. The Brother is urged, in the charge to the newly initiated member, to devote time to the study of the liberal arts and sciences and to make a daily advancement in Masonic knowledge. That is clearly an admonition to learn the Craft and strengthen Masonic identity.

Let us shift the focus to the closing words by the Senior Warden when he recites the phrase -“after seeing that every brother has had his just due”. That of course



brings up the question “what does every Brother expect to receive as ‘his just due’?” A good Masonic education program and carefully planned, interesting meetings answer that question. The two questions that I cited from the ritual used at the opening and closing of lodge imply that every meeting should be a learning experience that provides growth in Masonic knowledge. If it isn’t we have work to do.

The Grand Lodge Committee on Masonic Education puts the same idea in a different context. Properly considered, the lodge is a school, the Worshipful Master is the instructor and the members are the students. One of my favourite Masonic authors, Albert Pike, said long ago that Masonic education is a journey, not a destination. It is an ongoing journey from the rough ashlar toward the perfect ashlar; a journey toward enlightenment.

At the outset of this discussion I stated that the outcomes of Masonic Education are intended to establish a learning environment in the lodge, to motivate and stimulate the thinking and learning by the individual Mason. The Grand Lodge of Canada in the Province of Ontario has spent time and energy in developing educational resources that can be used at the lodge and at the district level to help reach the desired outcomes. The Masonic Manual pages 67 through 88 sets out some basic ideas that help achieve good educational programs at the lodge level. It also gives a detailed list of lodge programs that are available as resources for the Lodge and for the individual Mason. The document suggests that each lodge should have an Education Committee and a Lodge Education Officer.

I urge the formation of Masonic Study Groups at the lodge and district level. Study groups can operate within the parameters of Grand Lodge. M.W. Bro. Ed Drew, past Custodian of the Work confirms that of the six trusty fellows, when, where, what, how, why and who, the first four are the prerogative of the Grand Lodge of Instruction. The Custodian and his Team are concerned with the delivery of the words of our Ritual and the performance of the mechanics of our Ceremonies - **What** we say and do, **Where**, **When** and **How** we do it.

The question ‘**Why...?**’ is more properly answered through Masonic Education. It appears that the chief object of Masonic Education is to provide answers that explore our history, philosophy and symbolism. Learning the Craft is the challenge that can make every lodge meeting an adventure and an experience in the advancement of Masonic knowledge and at the same time holding an abiding respect of our ancient landmarks.

Masonic Education affirms the membership requirements, the standards required of our Officers in the performance of the Work as well as the building of character and practicing brotherhood. The task of good Masonic Education is to strengthen the membership, create a learning environment, establish a Masonic identity and preserve our values against erosion and worldly corruption.

### Concluding Thoughts

- Education is not received – it is achieved. **If you don't work at it, it won't work for you.**
- **Ask** – and you will receive. **Seek** – and you will find. **Knock** – and the door will be opened.
- It doesn't much matter how much talent we have, without the rules of the game the result is chaos.
- The task of education is not simply to impart knowledge, but to influence and enlighten the mind.

References: The Book of the Work, Masonic Nights at the Round Table, B2B Program, Masonic Manual, The Grand Master's Message, Opinions of the Custodian of the Work and Masonic Education Committee.

## **ROYAL CITY DAYLIGHT LODGE NO. 742 - "THE FIRST FIVE YEARS"**

*By R. W. Bro. Don Hamilton, DDGM Wellington District 2006-7*

What was laid before us by M. W. Bro. Rick Richards was his vision of Masonry in Wellington District forming a new lodge, embracing a new mandate, operating in concert with the other lodges, not in competition, with a unique and individual raison d'être. V. W. Bro. Morley Hunter, R. W. Bro. C. Ross Thomson and myself were challenged to investigate the possibility of forming a Daylight lodge primarily to provide Masons of this area with enhanced fraternal opportunities that would continue the work of the craft at the family level.

Or in other words, and from my notes; “- the opportunity to renew Masonic interest by offering a Masonic program not based on the conferring of degrees, but rather speakers, education and daytime fellowship.”

Looking backward, we find our lodge working pretty much according to the original plan. We have been blessed with excellent officers, and not all have served in other lodges before, but have embraced the opportunity to lead a different sort of lodge. We meet on the fourth Thursday of the month, from April to November to avoid the winter months when many of our members may be away, with the exception of July, when we are usually busy at Grand Lodge.

We meet at the lodge building in Guelph, open Lodge at 10:30 a.m. and have a short meeting. Following the meeting, ladies and guests are admitted into the lodge room for a guest speaker, and then we adjourn to lunch, usually at the Guelph Country Club. Few if any, of our meetings have not given us the opportunity to welcome Masonic visitors.

Our speakers have already spanned quite a range - from family law to the butterfly conservatory, health and fitness for seniors and other adults, the challenges of community policing, several travel presentations to modern and ancient lands and recently even to Antarctica. We have been called to action and moved to tears. We do remember our Veterans, and we will again this November.

I cannot close this short account of our first five years without re-stating our standing invitation to all Masons, their wives and friends, to join us on every convenient occasion. You will be made welcome, be assured of that.

## **SEEING WITH NEW EYES**

*By R. W. Bro. Jack L. Herron DDGM Brant District; presented at St. John's Lodge No. 82, Paris, October 9, 2007*

“The real voyage of discovery consists not in seeking new lands, but in seeing with new eyes.” Marcel Proust (French novelist) 1871-1922

The summarization of what is understood to encompass all of life is no small task. It does not appear to have deterred our brethren of old from creating a symbolic representation of our universe and our part in it.

Metaphysics of ancient times found its speaker in the person of Aristotle. It is seen as an attempt to address the nature of reality. It sought to explain the nature of the universe, the gods, and man. The results of their pursuits had tremendous effect on the development of philosophical thinking, scientific endeavour, religion and theology and its influence is still much with us. It may be argued that the sciences of today, while certainly supplying many of the specifics, fall short of sufficiently providing all the answers. In the final analysis, the great minds of our time, such as Stephen Hawking, are left to reflect on the likelihood of the existence of a creator by finding a unified theory which explains everything, including our psychologies, with totally predictable accuracy.

The period in history called the Renaissance was a time of resurgence in the pursuit of truth, and learning was its active endeavour. Their studies expressed themselves in all areas of practical and theoretical science, art, and in social and theological expression.

Freemasonry is heir to many of the notions and beliefs which devolved, and today, we find their influence in the symbolic representations of our rituals.

Principles such as the Law of Unity, of Duality and Complementarity, and the “Rule of Three” are reflected on our Tracing Board in the Entered Apprentice degree.

Inherent in the Law of Unity is the idea that for each tendency there is a complement. There is, also, a third force which balances and harmonizes the two. While I have over-simplified, the idea is satisfactory for our purposes.

Let us turn to the Tracing Board and explore it for them. Before we do, however, I will preface my remarks by noting that they are my own and others will see with different eyes.

The floor is a mosaic pavement of opposing squares contained within a complementary tessellated border and housing a blazing star at the centre. The mosaic represents reality as we see it and experience it, and the star represents reality as it really is.

We find three columns each representing an order of architecture: the exuberant and creative Corinthian, assigned to the Junior Warden; the restrained and passive Doric, assigned to the Senior Warden; and the balanced equilibrium between the two, the Ionic, assigned to the Worshipful Master. They, appropriately, represent beauty, strength and wisdom which is the balance between strength and beauty.

The harmony of the heavens is depicted by the sun, hot, life-sustaining and ablaze, balanced by the pale, cool reflective moon.

There is a glory, a blazing star, representing the Creator, a ladder and an Altar upon which rests the Volume of the Sacred Law which supports the ladder. The Volume of the Sacred Law points the way, the ladder presents the struggle and leads to the star which is our transcendent goal.

We cannot pass on without noting the square and united compasses which lay on the Volume. The compasses which keep us within due bounds and the square which regulates our actions, are themselves regulated by the combination which provides our guidance and forms our identifying symbol.

The Tracing Board represents the whole of man's experience whether material, psychological or spiritual and deserves much thought in the Entered Apprentice Degree. It is equally true of the Tracing Boards of the other degrees but a discussion of them is not the purpose of this address.

My purpose has been to point out our connection to the mysteries, man's attempt to make meaning of them and the truths that came from their thought.

Look harder for there is more. What are the cardinal points of the compass portraying? Why does Jacob's ladder lean to the East? Should we investigate the Tracing Board from the floor to the symbol of creation, from the Creator to the material or both? Why do we need the working tools on the Tracing Board? Why

is the Master's Tracing Board so different from the others?

In the effort of this task, the giving of yourself may result in finding yourself. Give of yourself.

## **HIDDEN MEANINGS OF SYMBOLS**

*By W. Bro. Dale Graham, F.C.F., North Star Lodge No. 322 Owen Sound, Grey District*

If you wanted to get a message out and not worry about translating or growing too old to pass it to people not yet born, how would you do it? This is the question faced by our ancient brethren. Their answer is still revealed to us in lessons that pour out of Masonic Lodges to those who hold the Rosetta Stone; unlocking the *hidden* meanings of symbols and landmarks. One of the most basic examples is the Hiram Legend. Even from the grave, Hiram communicates with us in a language known to serious minded men of all stripes. But we're fortunate his story is revealed through symbols and ritual that are still being passed on.

A man must be of mature age to be received into Masonry. I like to think it is because there is a presumption that all men over the age 21 years are mature. In an ideal world, of course all mature men would want to reflect on an understanding of the world around us. Symbols became a form of short-hand writing that needed translation of only a few key words. Being mature minded, Freemasons would naturally gather symbols and perhaps arrange them in ways that would tell stories. After all, it is much easier to remember a story than a list of unrelated symbols. In that way, Freemasons could pass on stories that had hidden messages. Messages inside messages could be taught from generation to generation.

When we get together we talk, we teach, we listen. Because it is such a personal ritual, Freemasonry has ensured we show respect for the Craft. The way we dress, being punctual, avoiding slang, rough language and profanity; agreeing as a group to never discuss politics or religion; being embarrassed over personal piques, we show our respect for the history of Freemasonry that we are living today. I suggest this has always been the case; that like minded men have always enjoyed a fraternal night. How could you not?

As if the story teller's chronicle of Hiram was not compelling enough, his disciples cleverly embedded symbolic information about an epic drama into our

lodges, our hearts and minds. When they did this, they revealed the secret paths to enlightenment. These are fused with designs that reveal philosophies of science, theology, ethics and law. Just when you think you have a firm grasp on it, along comes a new revelation. “Why the acacia?” “Why three felons?” “What were the secrets he protected to his grave?” Freemasonry has always woven words together with symbols.

Some are made obvious like the square and compasses. Other more subtle references to numerology are peppered through out our Craft; knocks, grips, steps, levels, degrees, astronomy, geometry, philosophy, the virtual codex of a Freemason.

This is information of such value, so important, that it requires unending work. Work enough is not enough. It also requires an open, mature mind, humility and courage to embrace a principled lifestyle. Lessons beneath the surface, symbols ripe with “secrets”.

*Nothing endures but change*  
Heraclitus 500 B.C.

The Greek philosopher Heraclitus believed that as change endures, opposites are necessary for life. If that is true, then greed, deception and violence are somehow necessarily linked to a deep appreciation of charity, truth and peace; opposites unified in a system of balanced exchange; the change of darkness into light is possible. I think Hiram would be pleased.

## **TO THE IMMORTAL MEMORY OF ROBERT BURNS**

*By Bro. David Bowie, Alma Lodge No. 72; given at the annual Burns luncheon of New Light Lodge No. 744, Waterloo District, Jan. 23, 2007*

“Robert Burns is the greatest poet of Freemasonry; the singer of its faith and its friendship, its philosophy and its fun, its passion and its prophesy. Even more; he was the Laureate of the hopes and dreams of the lowly of every land.” (author unknown)

Higher tribute there is none for any man than to say, justly, that the world is gentler and more joyous for his having lived.

His very name is an emblem of pity, joy, and the magnetism of Brotherly Love. It is therefore that men love Burns as much for his weakness as for his strength and all the more because he was such an un-veneered human being. His memory is a living force uniting men of many lands into a fellowship of Liberty, Justice, and Charity.

Robert Burns, or Robbie Burns as he is also affectionately referred to, was born on January 25th, 1759 in a tiny two-roomed, clay-built, thatched-roof cottage two miles south of the town of Ayr in Scotland.

It was a peasant home such as was described in the poem “the Cotter’s Saturday Night” in which poverty was consecrated by piety. Where the father was a priest of faith and the mother was a guardian angel of the holy things of life.

Burns’s education was limited to grammar, writing and arithmetic. Later he learned Latin, some French, and acquired a knowledge of English poets and the classics. But he knew the Book on Nature, and the feelings of the Human Heart as only a genius could.

### **ROBBIE BURNS: A PERSONAL PERSPECTIVE**

Burns is described as about 5’10” in height, and of a form both agile and strong; his forehead shaded with black, curling, hair; his eyes large, dark, and full of bright intelligence, and his face vividly expressive. His careless dress and untaught manners gave an impression of coarseness at first, but this was forgotten in the charm of his personality; His expression had a calm thoughtfulness akin to



melancholy. Full of fun and fire, affable and the best of good company, his superior mind did not make him supercilious, and he loved more than all else a festival that was half frolic and feast where joy and goodwill were present.

Alas, drinking was the habit in Scotland in those days to a degree that we can hardly imagine (in the Kirk and the Lodge); and it was the cause of the bitter tragedy of Robert Burns.

Truth obliges us to admit that his moral failure was early and pitiful, due likewise to his environment and to a fatal frailty which made him fitful, unstable, and a prey to every whim of fancy and passion. It is an awful risk to be endowed with the genius of a Burns; it digs deep pitfalls for the man to whom it is given.

If Burns were a sinner, he was akin to ourselves, as God knows, a little good, a little bad, a little weak, and a little strong. Foolish when he thought he was wise, and wise, often, when he feared he was foolish.

So we may give Burns the Charity which he prayed for others:

*“Then at the balance let us be mute,  
We can never adjust it;  
What’s done, we partly may compute,  
But know not what’s resisted.”*

## **ROBBIE BURNS: MASONIC BIOGRAPHY**

On July 4th, 1781, Robbie Burns was initiated into the Mysteries of Freemasonry at St. David’s Lodge at Tarbolton at the age of 22. He was raised to the 3rd Degree as a Master Mason in October of the same year.

In 1784, he was elected Depute Master of St. James Lodge, Torbolton, a position he held until St. John’s Day, 1788.

He was made an honorary member of St. John Lodge No. 22, Kilmarnock in 1786.

Major William Parker, the Master of St. John Lodge, became a great friend of Burns, and subscribed for 35 copies of the first edition of his poems. William Parker is referred to as “Willie” in the song “Ye Sons of Auld Killie” (which is a contraction of Kilmarnock). The song was composed and sung by Burns on the occasion of his becoming an honorary member of St. John Lodge.

*“Ye Sons of Auld Killie, assembled by Willie,  
To follow the noble vocation;  
Your thrifty old mother has scarce such another,  
To sit in that honoured station.  
I’ve little to say, but only to pray,  
As praying’s the tone of your fashion;  
A prayer from the muse, you well may excuse,  
T’is seldom his favorite passion.*

*Ye powers who preside, o’er the wind and the tide, Who mark each element’s  
border  
Who formed this frame, with benificent aim,  
Whose sovereign statute is order;*

*Within this dear mansion may wayward contention  
Or withered envy ne’er enter;  
May secrecy round be the mystical bound,  
And Brotherly Love be the greater.”*

In 1787 he became a Knight Templar as well as a Royal Arch Mason. In the old Regime the two degrees were always bestowed together.

Besides being a faithful and enthusiastic attendant at the meetings of his own lodge, Burns was a frequent visitor at other Lodges when away from home. It is said that, with very few exceptions, all his patrons and acquaintances were members of the Masonic fraternity.

He identified intimately with Freemasonry and its ideals. Its teachings moved his thought; its spirit inspired his songs.

Such was the spirit of Robert Burns; a man passionate and pious, compact of light and loveliness; capable of withering the scorn of wrong, quickly shifting from the ludicrous to the horrible in his fancy; poised between laughter and tears - and if by some art he could send his soul into all the dark places of the world, pity and joy would return to the common ways of man. His feet may have been in the furrow, but the nobility of manhood was in his heart. On his lips, the voice of eternal melody, and in his face the light of the morning star.

That which lives in Robert Burns is the love of justice, honesty, and reality; his

touch of pathos and melting sympathy, his demand for liberty, his faith in man and God - all uttered in simple speech and the golden voice of song.

Long live the spirit of Robert Burns, Poet and Freemason!  
May his spirit grow to the confounding of all injustice and every unkindness!

*“He haunts his native land as an immortal youth;  
His hand Guides every plow.  
His presence haunts this room to-day,  
A form of mingled mist that ‘sflayed,  
From that far coast.”*

## **A REMINDER ON MASONIC CHARITY**

*By R.W. Bro. Brian E. Seabourn, DDGM Georgian North 2006-7*

I was prompted to put my thoughts on Masonic Charity together from an article I read last May regarding 34 year old David Sharp. I don't know if he was a Mason, nor if any of the individuals near him at his death were either.

As far as I know, Mr. Sharp's body remains on Mount Everest today, where he died alone while perhaps as many as forty other mountain climbers passed him by.

They saw him alive; some even tried to help.

In the end they all decided to leave him be, freezing and dying of oxygen deficiency, while they made their way to the summit.

Sharp, an Englishman, was essentially on a solo climb.

Sir Edmond Hillary, then 86, and the first to climb Everest called the Briton's abandonment despicable, saying that “human life is more important than getting to the top of a mountain.”

As Masons I trust that you feel, as I, that Sir Edmond's words should be universally obvious, and a given.

Unfortunately, in the competitive world we live in, our goal-driven society marks success with individual achievement.

I'm left to wonder if we don't sometimes fall into the trap of personally rationalizing a similar charitable abandonment, as that which befell David Sharp.

Many of the forty climbers were interviewed, and in the rarefied world of the elite mountain climber, their behavior has been accepted by the majority. They don't see anything particularly wrong with their behaviour.

Their goal, to reach the top, even though accomplished many times before, was more important than saving a young man's life.

Mark Inglis, a double amputee climbed to the summit on two specially-designed prostheses. He reached the top just about the time Sharp died and said "I walked passed David but only because there were far more experienced and effective people than myself to help him." He posed for photos displaying his artificial legs on the summit, and admits that David was alive when he saw him. His group administered oxygen and called emergency services, then headed up the mountain.

Curiously, Inglis hopes his climb will inspire other amputees.

Another Toronto-based climber, Ms Torkarska, who had reached the summit the previous summer, said "it's really difficult to climb in the high altitude; you're not just affected physically, but mentally as well. It doesn't reflect well on climbers, but we can't judge them." She continued to say that the unwritten code regarding helping injured and dying fellow climbers is to do so only if you are not endangering yourself.

Cam Roe, President of the Alpine Club of Canada, said, "These are hard choices and it's not something to Monday-morning quarterback about."

The explanations, then, for leaving one of their own to die were, "there are better people to help than I; the rarified atmosphere affects your judgment; you might get hurt; and if you weren't there, you have no right to an opinion, or to judge."

It's a difficult search for heroes among this group.

From New Zealand, Sir Edmond commenting on the changing values in the climbers' community was adamant that his party would have abandoned their historic climb rather than leave another climber to die alone on the mountain, even one not of their own party saying, "We would have regarded it as our duty."

The image of some forty climbers passing by a fellow climber huddled, cold and dying under a precipice, obviously still alive, is depressing for sure. That the climbers' community has rallied round to explain the episode as perfectly normal is surely worrisome.

It is easy to condemn the mountain climbers, to be shocked and outraged, but we might be wise to temper our smugness. How easy it is to see the episode as an eerie parable for the rest of us in our busy world. The allegory jumps out far too often at us, doesn't it?

Our streets are full of homeless men and women sleeping on grates and hustling for a bed on a cold night. Third World countries count their dead and dying by the hundred thousands, and children by the millions go to bed hungry every night, many never to wake.

As Masons we love the ideals of our great fraternity and relish in the thought that our charity should have no bounds save those of prudence. I bring this reminder message of charity because we live in a changing world that often stretches our resources beyond reasonable limits.

At previous Official Visits, I have been reviewing a research paper presented by the Masonic Information Center at the 2004 Conference of Grand Masters.

While its focus is the creation of a Public Awareness Program for Freemasonry, it touches on some of the issues facing us today which relates to the charity we need to extend to each other.

It quotes Michael Hammer who says, "One thing tells me a company is in trouble is when they tell me how good they were in the past. Same with Countries. You don't want to forget your identity. I'm glad you were great in the 14<sup>th</sup> Century, but that was then and this is now. When memories exceed dreams, the end is near."

The report also suggests that our reliance on historic heroes inhibits Masons from achieving contemporary significance.

And most troublesome is the fact that Masons are not visible in the daily lives of our communities. That within eye and ear range of the public, Masons have failed to perform what they profess. Consequently, we have lost significance within the context of community.

I refer to this report in relation to Masonic charity because I was taught that charity begins at home. How we treat, act and think about each other is the basis of our Fraternity. When we stray from this principle it is obvious to the Public, and I suggest this is a core reason that Masonry is no longer considered the elite organization it was in the past.

Brethren, like Sir Edmond, I trust that we are not prepared to abandon those fundamental principles upon which this great fraternity is founded.

When the opportunity is presented for you to practise those principles, I hope that you will reflect on the plight and the community failure that beset David Sharp. I trust that as Masons we will not fall into the trap of changing society values and be driven to getting to personal summits at any cost.

My belief is if just one party climbing the mountain that day had been made of Masons, David Sharp would have been given a chance to survive.

I hope you want to be in that climbing party as well.

## **FACTS ABOUT BLOOD TYPES**

### Group O

- oldest blood group in existence;
- research indicates that in the Stone Age everyone had this blood group;
- the fact that anyone can receive O reflects the fact that all other blood groups are derived from it;
- most common group in North, Central and South America and the UK.

### Group A

- Second oldest blood group, started appearing around 25,000 BCE when larger human settlements first appeared as farming developed;
- a lot of As in Central and Eastern Europe;
- most common group in Norway, Denmark, Austria, Armenia and Japan.

### Group B

- Emerged between 15,000 and 10,000 BCE as people migrated from Africa to Europe, Asia and the Americas and mingled with other populations;
- in Chinese and Asian communities, about a quarter of all people are group B.

### Group AB

- Newest and rarest group, appearing between 1000 and 500 years ago;
- believed to have occurred as a result of the mixing of the other three blood groups on a major scale;
- in Japan, China and Pakistan, around 10% of the population are AB.

### Miscellaneous Facts

- Apes have exactly the same four blood types as humans;
- only identical twins have exactly the same blood type;
- almost everyone in Peru is Type O;
- a newborn baby has about one cup of blood in his or her body.

*Source: Canadian Blood Services*

## **FREE BORN**

*By R.W. Bro. C. B. Lawless, Brant Lodge No. 663, PSGD – UGLE, PDDGM for Barbados & The Eastern Caribbean, EC, PM Albion 196 & Union 7551 English Constitution.*

The Masonic fraternity seeks to establish to its own satisfaction that a prospective candidate for its mysteries and membership thereof will be comfortable in a society which requires the highest moral and ethical standards from its members. Having satisfactorily answered the probing questions of an enquiry committee, and has had his application favourably considered by the members of the lodge, a man becomes a candidate for Initiation.

Before he is actually initiated, he is required to aver, in the presence of the members of the lodge, that he has not been coerced or unduly influenced to seek membership, and that his application for membership is entirely voluntary. An affirmative answer to these questions establishes his moral and mental fitness to be allowed to become a Mason.

He is now asked to establish certain other things about himself which relate directly to his physical and civil status. He is asked if he is a man, free-born, and of the full age of 21 years. The reasons for these questions need to be examined.

He is asked if he is a man because the regular Masonic fraternity does not permit women to become members. The members also want to be sure that he is of mature age and legally responsible for his actions, and in most countries this means that he is at least 21 years old.

But the reference to “free-born” in this day and age poses a problem for thinking Masons. What we in the New World and Europe understand by “slavery” was abolished more than a century ago, and so any candidate for Freemasonry today could not have been born under that system. So the question obviously cannot relate to this system of human bondage which was a factor of life a few centuries ago.

So what are we asking our candidate to reply to?

All the other questions are clear and unequivocal, and any candidate can understand and reply to them, but how should he react to a question which implies that perhaps he could have been born into some form of slavery or restraint? Are



we trying to imply that we know of some such form of slavery or restraint existing in our society, and that we would like to be sure that he is not a product of that society or institution?

Two hundred years ago slavery was a fact of life and impacted on many aspects of human life. It is therefore not surprising that at that time in history, it was a factor to be considered in relation to anyone wanting to become a Freemason.

Without going into the details of slavery and those who were slaves, it is reasonable to assume that our Masonic predecessors, who governed the fraternity and wrote its rituals, could have decided that slaves, and those born to slaves, were not suitable candidates for membership in the Order. Because of this, the requirement that a man must be “free-born” to qualify for membership was incorporated in the Ritual.

Some years after the abolition of slavery, a body of thinking Freemasons under the English Constitution realized that there could be some men who met every other requirement for candidature for Freemasonry except that they were born to parents who were slaves at the time of their births. Albion Lodge No. 196 E.R. petitioned the Grand Lodge of England to delete the word “born” from “free born” for the reason just stated. This was subsequently done and the requirement under that Constitution now is that the man be “free”.

On a closer analysis, this requirement is meaningful in a Masonic sense, whereas the “free born” aspect remains meaningless. A man can be “free born” and still not be “free”. He could be indebted or committed to another individual or group in such a way as to enable him or them to apply undue pressure on the man to disclose any or all of our secrets. So it is far more important to know that a man is free from encumbrances of any kind than to know that he was not born in slavery. It is unworthy of Masonry to consider what a man’s mother was, or did, when assessing her son’s qualifications for joining the order. We assess the man in his own right.

## **THE STORY OF JEPHTAH**

*by W. Bro. William S. Sinclair, Trillium Lodge 575, Toronto Humber Valley District*

Part 1: taken from Judges 11 using NIV 1978.

Jephthah the Gileadite was a mighty warrior. His father was Gilead. His mother was a prostitute. Gilead's wife also bore him sons, and when they were grown up, they drove Jephthah away. "You are not going to get any inheritance in our family" they said, because you are the son of another woman" So Jephthah fled from his brothers and settled in the land of Tob, where a group of adventurers gathered around him and followed him.

Some time later, when the Ammonites made war on Israel, the elders of Gilead went to get Jephthah from the land of Tob. They asked him to be their commander so they could fight the Ammonites.

Jephthah said to them "Didn't you hate me and drive me from my father's house? Why do you come now when you are in trouble?" "Nevertheless", the elders said to him, "We are turning to you now, come with us to fight the Ammonites, and you will be our head over all who live in Gilead". Jephthah answered, "Suppose you take me back to fight the Ammonites and the Lord gives them to me – will I really be your head?" The elders replied "As the Lord is our witness, we will certainly do as you say." So Jephthah went with the elders of Gilead, and the people made him head and commander over them.

Then Jephthah sent messengers to the Ammonite king with the question: "What have you against us that you have attacked our country?" The king of the Ammonites answered Jephthah's messengers, "When Israel came out of Egypt they took away my land from Arnon to the Jabbok, all the way to the Jordan. Now give it back peaceably."

Jephthah sent back messengers to the Ammonite king with a long letter. In it he detailed the lands that the Israelites had to fight their way through after leaving Egypt. He ended with this statement and question: "For three hundred years Israel occupied Heshbon, Aroer, the surrounding settlements and all the towns along the Arnon. Why didn't you retake them during that time? I have not wronged you, but you are doing me wrong by waging war against me."

The king of Ammon, however, paid no attention to the message Jephthah had sent him. Jephthah therefore advanced against the Ammonites. He made a vow to the Lord: "If you give the Ammonites into my hands, whatever comes out of the door of my house to meet me when I return in triumph from the Ammonites will be the Lord's and I will sacrifice it as a burnt offering."

Then Jephthah went over to fight the Ammonites. He devastated twenty towns from Aroer to the vicinity of Minith, as far as Abel Keramim. In this way, he subdued all of the kingdom of Ammon.

When Jephthah returned to his home in Mizpah, who should come out to meet him but his daughter! Dancing to the sound of tambourines! She was his only child. When he saw her he tore his clothes and cried, "Oh! My daughter! You have made me miserable and wretched because I have made a vow to the Lord that I cannot break." "My father," she replied, "you have given your word to the Lord. Do to me just as you promised, now that the Lord has avenged you of your enemies, the Ammonites. But grant me this one request. Give me two months to roam the hills and weep with my friends." After two months, she returned to her father, and he did to her as he had vowed!

The men of Ephraim called out their forces, crossed over to Zaphon and said to Jephthah, "Why did you go to fight the Ammonites without calling us to go with you? We're going to burn down your house over your head.

Jeptha answered, "I and my people were engaged in a great struggle with the Ammonites, and although I called, you didn't save me out of their hands. When I saw that you wouldn't help, I took my life in my hands and crossed over to fight the Ammonites and the Lord gave me victory over them. Now why have you come up today to fight me?"

Jephthah then called together the men of Gilead and fought against Ephraim. The Gileadites struck them down because the Ephraimites had said. "You Gileadites are renegades from Ephraim and Manasseh." The Gileadites captured the fords of the Jordan leading to Ephraim and whenever a survivor of Ephraim said, "Let me cross over," the men of Gilead asked him, "Are you an Ephraimite?" If he replied, "No," they said "All right, say 'Shibboleth'." If he said "Sibboleth," because he could not pronounce the word correctly, they seized him and killed him at the fords of the Jordan. Forty-two thousand Ephraimites were killed at that time.

Jepthah led Israel six years. Then Jepthah the Gileadite died, and was buried in a town in Gilead.

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## Part 2: timeless messages

This ancient chronicle has seven timeless messages, as relevant to today as thousands of years ago. Let us see what our forbearers have to tell us across the mists of time.

(1) Do not let your past control your future. Jepthah was born the illegitimate product of his father's liaison with a prostitute. The resulting turmoil caused him to be thrown out of his family. During the long years of his exile, Jeptha honed his natural leadership talents and made such a name for himself that the most esteemed leaders of Israel came to him as their saviour in their darkest hour of peril.

(2) Clearly articulate responsibilities, tasks and expected outcomes. Before taking on the responsibility of leadership and the task of defending Israel, Jepthah made doubly certain that all parties clearly understood all facets of the agreement. In our personal and professional relationships problems relating to misunderstandings can be anticipated and avoided by careful prior commitments agreed to by all parties.

(3) Listen actively and negotiate factually. Jepthah tried to avoid conflict by negotiation. He sought out the Ammonites' point of view, evaluated their position and responded with a clearly articulated document unemotionally stating the facts as he saw them. When we negotiate, how often would we be better off by actively listening and evaluating all points of view before trying to win the other party over to our side? Remember, the definition of "a good deal" is when both sides leave the table feeling satisfied with the outcome.

(4) Think before you act. It is only natural that Jepthah was nervous before the battle with the Ammonites. In his fear, he made a rash commitment. No doubt Jepthah assumed the first beings to emerge from his house would be livestock. He would gladly sacrifice any beast as a burnt offering to the Lord. Imagine his horror when his only child, his beloved daughter, ran joyously from out the house to greet her dad, the returning hero! There is an old saying: "act in haste, repent at leisure". How often have we made decisions based on emotion rather than on clear-eyed

evaluation? How often have we lived to regret those hasty acts? Remember the more emotional the decision the less capacity we have to see all alternatives. In cases such as these, step back, seek impartial advice, and act clearly and coolly. Rather than bargaining with the Creator, proceed with confidence in your talent and ability and then give Him the glory.

(5) Take responsibility for your own actions. Jephtha knew that the terrible fate he had inflicted upon his daughter, his wife and himself resulted from his thoughtlessness. Even though his victory over the Ammonites would now ring hollow and accolades from a grateful Israel could never assuage his grief, there is no indication that Jephtha blamed anyone other than himself. Unlike the circumstances of his birth and banishment from home and family, this tragedy was of his own doing. In our lives, from time to time, we make unwise decisions and act irresponsibly. In such cases it is up to us to face up to the truth, atone for our misdeeds, learn from our mistakes and then move on, sadder but wiser.

(6) Make hard decisions and act decisively. In both cases, with the Ammonites and with the Ephriamites, Jephthah negotiated. In both cases his attempts at resolution failed. Faced with his task Jephthah took responsibility for the situation, planned his strategy and acted decisively. He trusted in the Lord and gave Him the glory for victory. We demonstrate maturity when: we accept responsibility, plan wisely, exhibit leadership, follow through thoroughly, give credit generously and accept success with humility.

(7) Enjoy your retirement. After his victories, Jephthah led Israel for six years and then died peaceably. Retirement, however, need not come at the end of life. We all have accomplishments throughout life and yet we know within ourselves when we have completed any given task. When you have made your contribution in an area, move on. Look back with pride, yes, and then look forward to the next phase of your contribution to those around you. Think of a car, when the tires have lost their tread we can “retread” the old ones or “retire” with new ones. My friends, life is like that, when our task for today is done we can “retread” and go back to the old familiar or “retire” with new challenges to keep us bright and fresh. Think: - are you a “retread” or have you “retired” ready for your next adventure!

## **MASON TIME**

*By R. W. Bro. Terrance J. Murphy, DDGM Bruce District 2006-7; given at his Official Visit to Saugeen Lodge No. 197, Walkerton*

As I look out over the brethren gathered this evening I wonder how many of them remember saying “honest, it’s only one night a month!” Seriously, if we think about it, “Mason time” can be defined as the duration of time we spend at Masonic functions and charity events, or the frequency of attendance at the many Masonic organizations we belong to, in Masonic education, or in our full time responsibility of just being Masons.

“Mason time” is directly proportional to how important we feel the Fraternity is to us, how interested we are in what makes up the Fraternity, and what we expect to gain or learn from the time we spend in the Fraternity.

Now, if we divide “Mason time” by the responsibilities we have outside the fraternity – which is the time we must spend daily, with our family, with our work and with our faith as well as all other important activities in our lives - we get a good idea of how compressed time is, how busy life is today and how important it is to balance our time. This gives rise to three points I would like to cover. They are the significance in utilizing “Mason time” more efficiently, applying “Mason time” more effectively and most important of all, cherishing every moment we have in all that we do.

“Mason time” can be utilized more efficiently by implementing three distinct functions. First, establish a thorough plan and direction in whatever you do. Second, take action through organization in everything you do. And third, seize control of the moment in every situation. By carrying out these procedures; inefficiency is negated, slow and imprecise ritual is invalidated and long, drawn out or just plain boring meetings are eliminated.

Keep meeting times short, precise and to the point. Masonic Functions can either be a festive occasion full of interesting interactions with one another or they can lull us all to sleep from boredom or sheer exhaustion. Find ways to make your meetings more attractive to all, new and old members alike. Listen to what the members have to say.

What do our young members in the Fraternity feel are the most important reasons for joining this ancient and honorable Fraternity? Is it the camaraderie, friendship and brotherly love one experiences in this three-hundred year old Fraternity? Is it the search for the light of truth and knowledge? Or maybe, it is the spiritual tie through giving and aiding our fellow man?

I think it is a combination of all three of these important ideals. It is all about finding a sense of purpose and a belonging to a group of like individuals and it surely isn't the business meetings.

Organization saves everyone time. There is nothing worse than having to wait for something that you know could have been delivered in due time only if prior organization had taken place. Young people today, in order to survive the pressures of society, family and work that have been placed upon them, must be able to multitask, multifunction and multiply their precious asset - time. We must not infringe on that asset.

“Mason time” can be applied more effectively through clear and precise communication. Communication is defined as the imparting or interchange of thoughts, opinions or information by speech or writing.

Communicate through clear, simple and precise terms; communicate by direction, stay on the subject at hand and communicate with those whom you are having the dialog with, focus on them.

Good communication requires attentive listening. Attentive listening provides insight into what the other person has to say. Someone once said, “Good listeners generally make more sales than good talkers.” This is true because the good listeners understand what the other person's needs and desires are; good talkers don't.

Again, time has become so very important in today's animated society with all of the other duties and responsibilities life requires of us that it affects our lives and our ability to be a member of the Masonic Family.

Time has become an asset that cannot and must not be wasted. In the past our brethren met as a group to fulfill the need to belong, for socialization as well as brotherly love and friendship. Today our brethren meet for the same reasons but time has become a luxury to all of us. It is the minutes in the day that count, not the hours.

We must balance our “Mason time” with our family time, with our work time and what we want to achieve in life. We often take for granted the things that are most important to us. We do not often thank our loved ones, our ladies and our families for the sacrifices they make that allow us to spend our “Mason time” away from them. Take the time to say thank you.

## **ACCEPTANCE OF VISITING BRETHREN CREATED THROUGH “ALL-THE-WAY-IN-ONE-DAY” PROGRAMS**

*by R.W. Bro Ronald K. Campbell, St. Andrew’s Lodge No. 560, Ottawa District 1*

Section 382 of the Constitution of the Grand Lodge of Canada in the Province of Ontario states:

*No higher degree in Masonry shall be conferred on any brother at a shorter interval than four weeks from the date of receiving the previous degree, except under dispensation from the Grand Master.*

The Grand Lodge of Canada in the Province of Ontario is in amity with 157 other Grand Lodges throughout the world. This is a loosely woven confederation, with each acknowledged by the others as an autonomous entity. Each Grand Lodge is recognized and accepted by the others provided it meets certain accepted criteria including: legitimacy of origin; exclusive territorial jurisdiction, or territory shared by treaty; and adherence to the Ancient Landmarks.

Each Grand Jurisdiction governs itself under an independent Constitution, which would include the spacing of the receiving of succeeding Degrees. Some Grand Jurisdictions require a period of one year between Degrees, during which period the candidate must attend classes to learn in detail the lessons of the preceding Degree; other Grand Jurisdictions have experimented with “All-the-Way-in-One-Day” programs under which large numbers of candidates are processed through the three Degrees (and sometimes beyond into Degrees of Concordant Bodies) in one day. While a period of time of a year or more could pass between Degrees received by a candidate in our Grand Jurisdiction due to extenuating circumstances (this would neither be the norm nor recommended) as no upper limit is established, the concentrated approach has not been implemented. There are a number of concerns with this accelerated scheme: whether the candidates can absorb the lessons of each Degree when time is not permitted to digest the work of



each; whether the candidate loses the feeling of personal contact with the Degree and lodge members when he is indistinguishable as a part of a large group of candidates; and whether such candidates make active, long-term members.

**Should a lodge in our Grand Jurisdiction be concerned about admitting a visitor into its meeting who has received all of his Degrees in a single day?**

Although the “All-the Way-in-One-Day” is not practised in Ontario, being in amity with another Grand Lodge necessitates accepting its methodology as being that Grand Lodge’s private business. When another Grand Jurisdiction adopts a course of action that our Grand Lodge cannot accept, the only alternative is to suspend all Masonic intercourse with that Grand Lodge until the matter is resolved. The timeframe associated with presenting the three Degrees to a candidate is not likely to generate the need for such a serious course of action.

Such visitors would not likely be distinguishable from other visitors from the same Grand Jurisdiction, or would they have received a different version of the work contained in those Degrees - only a different timeframe in receiving them.

**It is recommended that such a visitor be treated in the same manner as all other visitors**, as per Sections 213 to 215 of the Book of Constitution, namely: being a member in good standing and vouched for by a brother in good standing, or having passed a satisfactory examination by a Board of Trial; having properly signed the Register; and then subsequently being permitted to visit the lodge by the Master.

As a visitor from another Grand Jurisdiction, he would be subject to the Book of Constitution of his Grand Lodge; however, under Section 216 of the Book of Constitution of the Grand Lodge of Canada in the Province of Ontario, he would be subject to the By-laws of the visited lodge and the Constitution of our Grand Lodge during the period of his visit. In a fraternal organization such as Freemasonry, it would be inappropriate to deny him the privilege of visitation solely by considering him in breach of Section 216 by deeming him retroactively to be in contravention of Section 382, a caveat to which he would not be subjected in his own Grand Jurisdiction, as a Grand Master of that Grand Lodge would have provided dispensation for the One-Day Program to legitimize its use (Section 382 also provides for a dispensation from our Grand Master to shorten the period between Degrees).

## **ONE OF THE TRUE SECRETS OF FREEMASONRY**

*By R. W. Bro. Eduardo J. Cordero, DDGM of Hamilton District "C"; given at his Official Visit to Ionic Lodge No. 549*

We all have heard different points of view as to whether Freemasonry is a secret society or not. Of course, history teaches us that Adolf Hitler in Germany, Joseph Stalin in the U.S.S.R., and Saddam Hussein in Iraq all outlawed Freemasonry in their respective countries. Membership, in these countries was punished by arrest and/or death. It would be safe to assume that throughout the World today, there are Freemasons who live under restrictive regimes where the association to a Masonic Lodge may be considered a subversive action. Being caught attending a Lodge or being part of a Masonic meeting, could have negative financial and perhaps even physical repercussions. Secrecy of association, in a situation like this, is of the utmost necessity for survival. But, in most of the Free World where Freemasonry is active today, we have become quite casual as to our presence and participation in our communities. Modern technology, in particular the Internet, has made it virtually possible for anyone to access information about any subject imaginable which, in the past, was only available to the few. As a secret society, Masonry has done a pretty bad job in keeping secrets. As Christopher Hodapp, in his book "Freemasonry for Dummies", comments, "as secrecy goes, Freemasons need a refresher course in Camouflage 101." Looking into the history of our fraternity we learn that, almost simultaneously after forming the first Grand Lodge in England in 1717, books disclosing the secrets of the Lodge began to be published in large numbers. During the 1700's it became quite profitable to write books about secret societies. They were the sort of thing everybody wanted to read about. Even today the word "secret" has a tremendous appeal. The fact is that, at that time, no written text of the Ritual existed. So, what these books were saying about Freemasonry, in many cases, would become the status quo of what Freemasonry was all about and how the Ritual was done. It has been also reported that even the Ritual practised in some Lodges in those days had been influenced by these books. It was not until the early 1800's, when the ritual began to be written by Masons, that a standardized version began to be used in Lodges around the World. Today, any non-Mason who has the interest to look it up will find that Freemasonry is a charitable, benevolent, educational and philosophical fraternity which does not hide its principles and believes. It is not a secret society, it does not hide its locations, and it does not require its members to hide their participation. In recent times, we have noticed that new young Masons joining the Order possess a level of knowledge about the Fraternity and its principles which is quite more advanced than the level of knowledge a candidate had some years ago.

Sure, there are ceremonies and methods of recognition such as passwords, handshakes and others, which the Lodge wants to keep private. This is not any different than the methods used by multinational business organizations or manufacturers who, in order to survive in the world of finance and competitive markets, are required to keep secrets of how their products are made. One of the best kept secrets around the world today is, believe it or not, how the soft drink Coca Cola is made. Even then, patents and licenses on these products are a necessity. Freemasons cannot write patents or licenses on its secrets because Masonic principles and beliefs are Ancient and Universal. Anyone with a computer and with access to the Internet can read about these principles and beliefs. And, not only that, but also the passwords, handshakes, and other so-called “secrets”, can also be easily found in many websites.

So, what is so secret about Freemasonry? I believe there is something which is quite secret about Freemasonry. It is a secret which is only known by a few. It only has been disclosed to those who have experienced it, those who have lived it. This secret can only be acquired after a Mason has made a commitment to the practices, principles and beliefs the Fraternity professes. This secret is founded on the individual interpretation of three simple universal concepts: BROTHERLY LOVE, RELIEF AND TRUTH.

Let us quickly define these three principles:

Brotherly Love: Love for each other and for all mankind

Relief: Charity for others & mutual aid for fellow Masons.

Truth: The search for answers to the universal questions of morality, and the salvation of the soul that only a man’s individual faith and relationship with his God can provide.

We often hear Masonry being described as an institution which takes good men and makes them into better men. Is that really true? Well I believe it is. It is here, my Brethren, that one of Freemasonry’s most valuable and ancient secrets lies. It is by the teachings of the true meaning of Brotherly Love, Relief and Truth that the secret is learned. It is by the personal interpretation of these principles, filtered by the unique and personal relationship every Mason has with his own God and Creator that this secret reveals itself to us. It is by the faith with which each individual Mason practises those principles, that the Fraternity takes a good man and makes it into a better man.

I leave you Brethren with one thought. It has always been my experience that it doesn't matter what group, club, affiliation or relationship you may join, you get back from it as much as you put into it. This can also be said about life in general. The teachings of Freemasonry are vast and they are there for you to discover. Careful studying, understanding and practising of the concepts of just and moral conduct described in our Book of the Ritual can change a good man into a better man. That is, in my opinion, one of the greatest secrets of Freemasonry.

## **PENETRATION INTO THE MEANING & PURPOSE OF WORKING TOOLS**

*By W. Bro. Dale Graham, F.C.F. North Star No. 322, Owen Sound, Grey District  
This is the winning entry of the Masonic Education Challenge. Bro. Graham has won free subscriptions for all the brethren initiated into North Star Lodge in 2007.*

While there are those amongst us who are limited to literal interpretation, speculative Freemasonry probes much deeper. Today, this allegorical mosaic leads me into a pursuit for meaning in response to an interesting invitation to write an article that mentions working tools.

As early as 1730, Prichard talked about the square, level and plumb-rule in *Masonry Dissected*<sup>1</sup>. He also mentioned the ashlar and the maul “the tool with which our Master was slain.”<sup>2</sup> On one hand, we know Prichard revealed information private to Freemasonry. On the other hand, he gives us a dated benchmark. So we can extrapolate from the date of his work and surmise, those tools and perhaps others, have a provenance much older than the 18<sup>th</sup> century.

It is not reasonable to believe the three working tools in each degree are factual representations. Bernard E. Jones suggests as much in his book, *Freemasons' Guide and Compendium*. “The apprentice mason learns to use a whole range of tools-axes, hammers and mauls, chisels, compasses, callipers and gauges, squares and bevels, rasps and scrapers, and all other tools that may be necessary in converting rough stones into fashioned and finished pieces.”<sup>3</sup> It seems to have perturbed Jones that tools of the three Craft degrees seem to be reduced to represent three grades of Masonry, which they certainly are not. “Thus the Entered Apprentice uses the 24-inch gauge, the gavel and the chisel; the Fellow

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<sup>1</sup> *Masonry Dissected*. Samuel Prichard, London c. 1730.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Freemasons' Guide and Compendium*. Bernard E. Jones, Harrop & Company, London 1965. pp. 428-9

Craft the square, level and plumb-rule; and the Master Mason the skirret, pencil and the compasses.”<sup>4</sup>

Freemasonry as we know it evolved not by consensus but contested. It was developed by intelligent, well read visionaries who synthesized irrefutable historic events that gave shape to a variety of philosophical pillars. Such was their knowledge and respect of ancient mystery groups that they realized the power of mixing ancient symbols into a reformation. Though astrology was a serious science that has been somewhat trivialized, they nevertheless embedded it with geometry. Worship of the sun and moon came forward and mixed with tragedy of the black death and the fire that burned London, with advances of the 16<sup>th</sup> and 17<sup>th</sup> century like the printing press, numerous Bibles including the King James version, literacy, Martin Luther, the Covenanters, Charles I and Cromwell. They took nothing for granted; not the freedoms, the existence of power or the religious conviction of dissent. And they ensured Freemasonry not be Christian based by sending Anderson and Desaigulier back to revise their first draft which they found too exclusive. Their genius produced an enriched preponderance on meaning, on existence and truth, that embraced all paths to enlightenment.<sup>5</sup> Tools of the builders came into view.

*With these (tools) the Speculative Freemason is taught to erect his spiritual Temple, as his Operative predecessors with the same implements so constructed their material Temples.*<sup>6</sup>

The F.C. became articulated sometime between the Moderns and the Antients, eventually described in three pieces or degrees. It is obvious to some that it is the foundation for the other degrees. This is very helpful when we contemplate the Hiram Legend and the conspiracy of 15 F.C.. It seems to be a violation that our revered tools, steeped in ritualistic meaning are part of a grisly death perpetrated by F.C.

Before we go further let us surely accept that not anything of the Hiram Legend is coincidence. Surely the twelve who stepped away at the last moment are stained by the crime. But only three took up tools. A first ruffian demanded a secret and gave him a glancing blow with a plumb.

*To the man thus just and upright, the Scriptures attribute, as necessary parts of*

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<sup>4</sup> Freemasons' Guide, p. 429

<sup>5</sup> Mackey's Revised Encyclopedia of Freemasonry. Robert Ingham Clegg. 33° United States. 1929

<sup>6</sup> *Ibid.* p. 1117

*his character, kindness and liberality, temperance and moderation, truth and wisdom;*

*...the poet Horace (Book III, Ode 3) pays tribute to the stern immutability of the man who is upright and tenacious of purpose:*

*The man of firm and righteous will,  
No rabble, clamorous for the wrong,  
No tyrant's brow, whose frown may kill,  
Can shake the strength that makes him strong:  
Not winds that chafe the sea they sway,  
Nor Jove's right hand, with lightning red:  
Should Nature's pillar'd frame give way,  
That wreck would strike one fearless head.<sup>7</sup>*

Are we to believe this lesson is to remind us we are better men who are honest and determined of purpose?

A second came forward, made the demand and hit H.A. with a level. "In freemasonry, the level is a symbol of equality; not of that social equality which would destroy all distinctions of rank and position, and beget confusion, insubordination and anarchy; but that fraternal equality which, recognizing the Fatherhood of God, admits as necessary corollary the Brotherhood of Man. It, therefore, teaches us that in the sight of the Grand Architect of the Universe, his creatures, who are at an immeasurable distance from him, move upon the same plane; as the far-moving stars, which though millions of miles apart, yet seem to shine upon the same canopy of the sky..."<sup>8</sup>

*Et tu Brute*<sup>9</sup>

The hand that killed H.A. wielded a heavy setting maul. It would seem we are to understand that malfeasance is the danger represented by a hammer?

*A man that beareth false witness against his neighbour is a maul and a sword and a sharp arrow.<sup>10</sup>*

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<sup>7</sup>*Ibid.* p. 784

<sup>8</sup>*Ibid.* pp. 586-587

<sup>9</sup>*Julius Caesar*, Wyllyam Shaxspere 1600-01 (III, i, 77)

<sup>10</sup> King James Bible Proverbs XXV, 18

This man not only wields the maul but he is the maul; facing an assailant is grievous, but for us coming we bear witness in slow motion. We are left with a lesson of an unattractive trait of men. Deception. H.A. died at the hands of a man he trusted. How can we ever explain this? It is very hard for honest men to understand the seeds of deceit. Are we given licence to commit foul deeds whenever we are wronged? Not once, not ever.

When Thomas Carlyle expressed the worship of a hero was the test of human nobility *he* was speaking to all people but we may be inclined to think this has greater resonance for a Freemason.<sup>11</sup> The tools, the tale and the man teach us why he is the essential Masonic hero. H.A. revealed in his final moments, not all of us is capable of great things, but some hold strong to a humble belief in principles. Tools alone cannot create that temple. It is the artificer, applying the tools that create great things. It is the unmentioned tools used by H.A. that make this a remarkable legend.

## **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.*

Q. When a brother applies to be reinstated after receiving a Certificate of Demission what determines whether we vote or ballot?

A. If the application is made within three years of the demission, a vote is taken. If more than three years have elapsed since the demission then a ballot is required. Compliance with all of the requirements of Sec.197 and Sec.198 of the Book of Constitution is essential. In both cases a majority vote is required for acceptance.

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<sup>11</sup> Heroes, Hero Worship and the Heroic in History. Thomas Carlyle. 1841

Q. Who may present the Master Elect?

A. The ceremony calls for a P.M. to present the Master Elect; see pages 7 - 9 of the Installation book. If the W.M. is not the Installing Master, then it may be done by the W.M.; see page 63 of the Installation book.

Q. When a Worshipful Master has been elected for a consecutive term is an Installing Board necessary?

A. See the instructions in the Installation book on pages 58, 69 and 70. The lodge is to be closed in the second degree, the charge to the W.M. from the N.E. is to be given, the Officers are to be invested and the General Charge is to be given; so there is work to be assigned to an Installing Board.

## **BOOK NOOK**

*Review by R. W. Bro. Wallace McLeod, Grand Historian*

### **A TREASURY OF MASONIC THOUGHT**

edited by Carl Glick. London, England: Robert Hale; North American Agent, Trafalgar Square Publishing, North Pomfret, Vermont. First published 1961; reprinted 2003. 271 pages; soft cover. Price in Britain, £9.99

I seem to recall that, about twenty years ago, a high-ranking Grand Lodge officer (who shall be nameless) was lecturing to a group of Brethren on the proper way of delivering a talk on Masonic education. He mentioned that he had heard a presentation in which the speaker had quoted a poem that told of an old man who had crossed a deep chasm, and then turned back, to build a bridge for a young fellow who was coming after him. The speaker said that stuff like this was a waste of the audience's time, and that we shouldn't do such a thing. I was a bit shocked, because I was acquainted with the poem, and was rather fond of it, and felt that it clearly emphasized the Masonic duty of helping others, particularly the young. Well, now the poem ("The Bridge Builder," by Will Allen Dromgoole - a female writer, in case you didn't know, who lived 1860? - 1934) is available again, in a marvelous collection that was first published in 1961, but has not been accessible for some time.



The man who put it together was Carl Glick (who lived 1890? - 1971), an American theatre-director, playwright, author, and professor. He belonged to St John's Lodge, No 1 - the oldest lodge in New York.

In this Treasury he quotes 431 selections, and 233 of them are poetry. They were written by 214 different authors, of whom 91 were Freemasons. They include such familiar names as Robbie Burns, Edgar A. Guest, Rudyard Kipling, Alexander Pope, and Sir Walter Scott. The texts are arranged in fourteen chapters, with such titles as "Let there be Light," "The Builders." "Wisdom, Strength, and Beauty," "Truth and Justice," and "Fortitude" - all appropriately Masonic. In my humble opinion, many of them are short enough and sufficiently inspiring, to provide an appropriate introduction for a talk on any Masonic topic. I shall refrain from giving you a list of all my favourites, but will content myself with only three: "Farewell to the Brethren," by Burns, "The Mother Lodge," by Kipling, and "High Flight," by John Gillespie Magee - a piece that was partly quoted by President Ronald Reagan after the explosion of the space shuttle Challenger in 1986.

Thank heaven that the collection has been reprinted, and is accessible to those who want to have their own copy. Highly recommended!

## **JUNIOR DEACON'S CORNER: THE COLLEGE OF FREEMASONRY**

*From the report of the Committee on Masonic Education in the Proceedings of Grand Lodge 1984*

Concerted emphasis this year shifted to the inauguration of the Correspondence Course, January 1, 1984, sponsored by this Standing Committee of Grand Lodge. R.W. Bro. D. C. Bradley, author of "Towards The Square" and Editor of The Newsletter, has taken on the additional duty of Curriculum Chairman of the Course, with all committee members assisting. The Co-Chairmen of Administration are R.W. Bros. F. J. Bruce and E. C. Steen.

At the time of writing, 430 Masons have registered. We are highly optimistic that 500 Masons will be enrolled by the end of the year. Mentors have been assigned their tasks and the flow of Masonic communication is vented wide open and vast strides are being recognized, a most gratifying result.

There was a tremendous output of time and labour to formulate this new course and the administration hours necessary will supersede everything. It encompasses several dimensions and is geared particularly to:

- a. Create interest in Craft Masonry
- b. To be educational and instructive
- c. To promote and generate enthusiasm with the potential of spreading this enthusiasm
- d. To finally prepare Masons for very knowledgeable leadership, therein strengthening the fibers that hold our Craft together.
- e. As an instrument to keep existing members of the fraternity continually excited about Masonry, thus preventing resignations, demits and suspensions..
- f. To enlighten, to bolster our image in the community for enjoyment and leisure, self-gratification, motivation, pride and lastly to fulfill the thirst for Masonic knowledge so evident in the field.

**We would like to see every lodge officer involved in this course, especially the Junior Deacon. In four years, the Junior Deacon could complete all four phases of the course. By the time he is elected Worshipful Master, he would be extremely confident and competent to provide outstanding leadership for his lodge. Perhaps the individual lodges can see merit in recommending the Junior Deacon to commence his studies and perhaps even sponsor him toward that end.**

From reports received from the students, this new correspondence course is definitely fulfilling a wanted need.

## **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:

1. Masonry at Work
2. History and Origin of Masonry
3. Administration and Organization
4. 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](http://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](http://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:

R. .W. Bro. Kenneth E. Campbell

R.R. #1, Milford, Ontario

K0K 2P0

[heritagelod730@xplornet.com](mailto:heritagelod730@xplornet.com)

**The FIVE-YEAR HARD-COVER "PROCEEDINGS" of Heritage Lodge No. 730 GRC are NOW AVAILABLE.** Vol. 26 - Vol. 30 edition is for sale to first applicants at \$35 each if picked up at a Lodge or Banquet meeting. To mail you a copy it will cost \$10 additional in postage. You can request a copy from the the Secretary. **Important: *There are only 100 copies available so act now!***

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