

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

“Each Mason is enjoined to make a
daily advancement in Masonic knowledge!”

GRAND LODGE, A.F. & A.M., OF CANADA
IN THE PROVINCE OF ONTARIO

SPRING 1990

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TO ALL CONTRIBUTORS

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Size of Article: Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages run 300-325 words per page, so a maximum of about 1200-1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between. Longer articles of special merit could be printed in sections over several issues.

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An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for Newsletter readers. It would also help to educate us all about the contributions of individual members. Lodges. and Districts - to the history of our country, provinces. and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

SUBSCRIPTION EXPIRY DATES

You Have Been Asking: How to tell when your subscription expires. There is a way for you to identify your subscription expiry date by looking at your computer produced mailing label on the envelope that brings your Newsletter. The computer presently in use can record and print a telephone number on our labels, but not an expiry date! The use of the ability to print the telephone number is being fudged a bit to identify expiry dates. That means that if your label shows a line under your

address, Tel. (810) it tells you that your expiry date is 1988, 10th month (Oct.). If the label reads Tel. (902) it indicates an expiry date of FEB/89. Our printer maintains, on a computer, the complete subscriber name and address list, and also generates and applies the mailing labels for each issue. The renewal notices are included in each envelope when the label indicates that the expiry date is coming up soon.

If you miss an issue, or change your address, drop us a line as soon as possible so we can keep all our records in good order.

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*** * * NOTICE * * ***

Copies of the latest hardbound editions of THE NEWSLETTER (which contain all four issues of each volume) are available. Some of the earlier hardbound editions are sold out.

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Hardbound editions Volume 4, Volume 6 and Volume 7 are available at \$12.00 each. Volume 8 Hardbound Editions are available at \$15.00.

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*** * * NOTICE * * ***

BRETHREN: The Committee on Masonic Education is still offering its challenging Correspondence Course throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there - all we have done is to separate the four programs so that YOU may now choose in which order you wish to complete them. You may choose to complete only one - or you may choose to complete two of the four offered - or all four - you may take as many, or as few, of the programs as you wish and in the order you wish.

Upon the completion of each program a certificate will be awarded, but to become a member of THE COLLEGE OF FREEMASONRY, you still must complete all four programs.

The cost for each program is \$20.00 payable in advance to:

Edsel C. Steen, In Trust
286 Lorne Avenue
Wallaceburg, Ontario N8A 3Z2

Brethren, a real opportunity - don't miss it - broaden your masonic knowledge EDUCATION IS THE KEY TO YOUR MASONIC FUTURE.

A supply of the new Application Form is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck!

COLLEGE OF FREEMASONRY GRADUATES -1989

* ARMSTRONG, Richard	-Palmer Lodge #372 G.R.C -Niagara 'B'
* BELL, Clarence	-Huron-Bruce #611 G.R.C. -Toronto 7
BROWN, Gordon A.	-Madawaska #196 G.R.C. -Ottawa 2
* CUNNINGHAM, Gay	-Centennial #684 G.R.C. -London East
GOMM, James	-Unity Lodge #376 G.R.C. -Muskoka -Perry Sound
HAGGERTY, Terrance	-St. John's #20 G.R.C. -London East
* HARNDEN, Leonard	-Algoma #469 G.R.C. -Aigoma East
* HARRISON, George	-Spruce Falls #648 G.R.C. -Temiskaming
* HAYNES, Morley	-London Daylight #735 G.R.C. -London East
HUMPHRIES, Arthur	-St. Andrew's #560 G.R.C. -Ottawa 1
* KELLY, Donald	-Union Lodge #87 G.R.C. -Toronto 4
KIRBY, Gerald M.	-Mountain Lodge #221 G.R.C. -Niagara 'A'
* KNOX, Daniel	-Concorde Lodge #722 G.R.C, -Niagara 'A'
LONGLEY, Arnold	-Hamilton #562 G.R.C. -Hamilton 'A'
LONGTHORNE, Fred	-St. David's #302 G.R.C. -Ottawa 2
* MAKI, Donald	-Bethel #699 G.R.C. -Sudbury -Manitoulin
MORGAN, Ralph	-Pembroke #128 G.R.C. -Ottawa 2
* ROGNVALDSON, Clarence L.	-Walker #321 G.R.C. -Wellington

Congratulations to the above who completed all four programs of the Correspondence Course. Those names that are noted (*) are subscribers to The Newsletter.

EDITORIAL COMMENTARY

This past year has gone by so quickly and it is again time to go to print with the final issue of another Volume of the NEWSLETTER.

All of the letters including suggestions, articles or items of interest or words of encouragement have been appreciated. Many of the writers are regulars and several have included requests for extra copies of a particular issue. Many new subscribers want a complete set of back issues and unfortunately there are several issues that are now 'sold out'.

Some of the material received is seen in print very soon-other contributions are filed and referenced and have become part of a growing source of Masonic material.

All of the letters, comments and contributions play an essential part in the production of the NEWSLETTER-and I thank each of you who have written for your time and your interest.

We are all especially indebted to R.W. Bro. Wallace MacLeod who has generously supplied a steady flow of information and research that gives us the *'noteworthy Canadian Freemasons'* section in each issue. Our Editorial Advisors also do much to promote the NEWSLETTER in their districts and regularly contribute items for the NEWSLETTER in the form of their own research or articles of interest from other Masonic sources. R.W. Bro. Bob Runciman and W. Bro. Norman Pearson have both been most generous in supplying material for the NEWSLETTER.

W. Bro. Bill White has been pressed into service to edit some articles and has also undertaken to build an archival file in his computer of the complete NEWSLETTER series to date.

This has already been tried out and has proven to be very helpful when W. Bro. White was able to retrieve information very quickly in answer to some correspondence queries. This was done in a few minutes over the telephone-rather than the usual thumb through back issues which takes so much time.

Without the support of subscribers, contributors, editorial advisors and the very active role played by our chairman of Masonic Education R. W. Bro. Jim Hughes, and his committee on Masonic Education and the district chairmen of Masonic Education-the NEWSLETTER could not continue. All have played an important part in the strength and growth of the NEWSLETTER and it is the hope of all who have been or are now associated with it-that it will continue to improve and grow and be of interest to all brethren who enjoy the search for Masonic information.

R.A.B.

MASONRY ON MAIN STREET

by Sovereign Grand Commander

FRANCIS G. PAUL 33°

Reprinted from the May 1990 issue of The Northern Light

In a few years, we will look back on the present period as a pivotal time for Freemasonry in this century. It hasn't taken us long to move from complacency with the past to concern about our future. We have taken off our blinders about the decline in membership. Inevitable tensions between older and younger members are bubbling to the surface. What it means to be a leader in our fraternity is being discussed openly. We are even asking ourselves the most important question of all- "Why would a man want to become a Mason?"

For some of our members, of course, these obvious 'tensions' are disturbing to the peace. And this is distressing to them. For others, however, the openness, the dialogue-and the questioning-are invigorating. They see what's happening as the opportunity to use their skills and abilities to prepare Freemasonry for the 21st Century.

Against this increasingly vibrant background is a powerful reality which was pointed out ever so clearly in the recent study of our Masonic membership. In effect, a *majority of our membership derives its satisfaction by simply belonging*. Most Masons do not feel a need to attend Lodge meetings or to be 'active' in the life of our fraternity in order to reap the benefits of membership.

It is easy to conclude that this type of passive participation is a serious problem. We lament the fact that so few seem interested enough to attend meetings. And even fewer are ready to take on leadership responsibilities.

At the same time, we must never lose sight of the fact that the primary goal of Freemasonry in raising Master Masons is to challenge men to achieve moral and ethical excellence in life. This is why the three degrees of Symbolic Masonry are the bedrock of Freemasonry. By the time a man becomes a Master Mason, the vision and the expectations are (or should be) crystal clear! At that point, we send him out where he belongs-on the streets of life. It is *there* where his Masonry is to make a difference.

"In the long run," writes James Fallows, the author of *More Like Us*, "a society's strength depends on the way that ordinary people voluntarily behave."

This has been the message of Freemasonry down through the centuries. And it's our message to men today. It is what's inside a man that determines how he thinks and acts every day of his life. And that's what our fraternity is all about.

We must never allow ourselves to forget that it is the Masonic message, planted deep within a man, that makes him a Mason. Not attending meetings. Not holding an office. Not having accolades piled upon him. We are concerned about how he lives out on *Main Street*, not how many times he attends Lodge meetings. *The power of Freemasonry rests in the mysterious fact that once a man has seen the Light, he can never forget what is expected of him!*

Of course, we need to make our meetings more interesting. Of course we need to offer opportunities for Masonic service that make sense to our members. Of course we need to foster more of a family atmosphere. Of course we need to challenge men to shoulder the responsibilities of keeping our fraternity alive and active. Nevertheless, it is the Masonic spirit in a man's heart and life that makes Masonry work.

What does all this mean? Where is it taking us? We should be neither surprised nor shocked that a majority of our members achieve satisfaction from 'simply belonging' to our fraternity. Their quiet pride and immense loyalty send a powerful message-Masonry is doing its work in their lives!

At the same time, *our work* is cut out and waiting for us. To make it possible for more men to discover the immense and profound mystery that is Freemasonry.

FREEMASONRY'S FUTURE

by R.W. ALLAN D. WAKEHAM

Reprinted from The Masonic Service Association's monthly 'The Short Talk Bulletin' -Vol. 67- Aug. 1989

The following Short Talk Bulletin was adapted from a paper presented by R.W. Brother Allan D. Wakeham at the District Grand Lodge of North Queensland in July of 1989. Although speaking to an Australian audience, Brother Wakeham has identified issues common to all of Freemasonry. His generous use of quotes interspersed with his own thoughts presents a challenging, forceful and thought-provoking paper.

-Editor

From his excellent address "Masonry in the Modern World" Brother the Very Reverend Dean J. O. Rymer, Dean of Auckland, New Zealand said:

"Because the world is modern, it does not follow that it is the best conceivable world that there could be. To my mind it is not. Nevertheless, we have to recognize that nothing stands still. We live in a world of change. If all aspects of life were altered we would repeat mistakes in every generation. There are some values that will be permanent, whatever changes happen in societies. It is these values that we must preserve, whether we are the Church or civic authorities or Freemasonry.

It is for Freemasonry to discover in its own self- understanding that which we must never surrender. Belief in God is necessary for any civilization to continue. High moral standards accepted by a community are necessary if people are to live together. The respect for the value of individual persons is obligatory if individuals are to realize their potential. It is the commitment to these beliefs and values that Freemasonry must always uphold.

It is vital too that the prospective candidate knows what sort of society he is entering before he signs on the dotted line.

If we ourselves cannot see in our organization a purpose in the community which is wider than our internal aims then we will never draw into our ranks the type of men we need, neither will we be able to convince the world outside that it is an organization which has a beneficial influence on the affairs of the community at large.

Freemasonry has a place in the future by providing an interest for that increasing number of early retired men. 65 years is no longer the bench mark for retirement-in many instances it is happening ten years earlier.

Of equal importance is the need to recognize that the future of Freemasonry rests with younger men. If effective changes are to be made, decisions must be made by the younger person who holds a stake in the future rather than the older person nearing retirement from work and business activities.

The experience of age has an important place in our leadership but it must not be allowed to dominate and exclude or deter youth."

Another excellent address "Freemasonry Tomorrow" by W. Brother Stanley Mussared comes to us from the United Grand Lodge of New South Wales and I'd like to reiterate some of his remarks.

"One hundred years from now, in the year 2088, will Freemasonry be a flourishing, and cherished part of human society? The answer to this question depends to a large extent upon the quality of Freemasons living in 1988. It will depend upon the depth of our thinking. It will be determined by the nature of our perceptions and insights about our broader society, about Freemasonry, and about the relationship between the two.

The immediate years ahead will be more challenging than those of the past. Superficial thinking, so common in our society, will not provide us with the necessary course of action. For the extent to which Freemasonry is truly able to identify real needs, and to align itself to those needs, is the extent to which it will endure into the future. Herein may lie a sense of purpose-a vigour and energy for individual Freemasons, for lodges, and for the Masonic movement as a whole.

Freemasonry has a solid foundation in unchanging principles, it can be a marvelous training ground in ethical sensitivity, but its effectiveness and its future, will be hindered if it turns its searchlight exclusively on itself, and neglects a study of that larger society which exists outside the lodge room."

According to Hugh Mackay writing in the Sydney Morning Herald, "There is hardly a convention or an institution of Australian life which has not been challenged by the extraordinary rate of economic, social, cultural, political and technological change which has hit us, and has gone on hitting us, during the 70's and 80's.

What are some of the elements in this transformed society that may have an important relationship to Freemasonry? Our sociologists are increasingly drawing our attention to the emotional insecurity present in Australian society. They are pointing to the breakdown of vital support systems, especially the family, community, and friendship. Only about 1/4 of the nation's children are being raised in stable two parent families with access to grandparents and kinfolk. The divorce rate not long ago touched the level of 200 couples in every 1000. Loneliness, isolation and obsession with privacy have become characteristic of life, especially in the cities. We are told that radio is re- emerging as the dominant mass medium

because it offers the theory of companionship to an increasingly lonely and anxious society."

Ross Conway, a Melbourne clinical psychologist, suggests that contemporary Australians are so insecure, that we have a fear of acknowledging or revealing our real concerns. Many of us have become expert in 'transpersonal defence'. This means that we are using devices such as cars, sporting crazes, TV and poker machines, to deflect attention away from the lack of true warmth and feeling in our souls and in our relationships with others."

How many of us in Australian society are aware of our potential as human beings? Are we interested in making the effort to develop that potential? Do we look on ourselves as pilgrims with a clear sense of purpose and firm spiritual foundations? The evidence suggests that for many contemporary Australians such a vision of life is laughable. Rather, these modern times are those of the lowest common denominator where the question "What can we get away with?" is being asked in all aspects of life. The cult of the individual, where self regulation and self-seeking replaces social dictates, has become increasingly prominent. Tribal allegiance is becoming subservient to the selfish pursuits of the individual.

At this very point many Australians, especially young Australians, should be asking-How can you expect me to have such a spiritual vision of life? How can you expect my spirit not to be impoverished when in addition to all the changes and social effects described earlier, I see around me high unemployment rates, including teenage unemployment of about 10%, commercialized sexuality, gaudy consumerism where I am often implored to buy goods that I do not need, a constant loss of life in news telecasts every night. How can I maintain a lofty vision of life when any vision I have is being battered by these types of social forces? How can I have feelings which are capable of being inspired when my cynicism has been strengthened by the emotional poverty I observe in my social environment?

Such questions are surely a comment on our modern society. But there are people, including young people, who are very much aware of these social aspects but they make this additional point. Society may have made me cynical, but deep inside I feel the beginnings of a vision. My life would be a pilgrim's journey, but who will help me withstand society's battering ram? Who can assist me to make that spark of idealism grow into the bright flame of which it is capable? Such people are surely asking that all those institutions which are concerned with values should stand up and be counted. Are they saying- *Masonry where are you?*

Sir Zelman Cowan in an address to Grand Lodge in 1982 suggested that a democratic society can respond to the problems which technology brings in its wake by insisting that the whole instructional process be permeated with a concern for values. Science and Technology may create a wasteland-not because science and technology are bad-but because they tell us little about values."

M.W. Brother Harold Coates said in February, 1985, "It is essential for young people (n our community to know that they have Freemasonry's understanding, help, encouragement and moral support. Unless young people are properly influenced and guided there are no grounds for hope, for Freemasonry, for freedom, for democracy, for a standard of conduct consistent with our Masonic teachings."

The challenge to Freemasonry comes in how it translates its values for its members, and for the broader community, especially the younger members of that community. The challenge comes in HOW it can help people to overcome the poverty of vision and the poverty of relationships outlined earlier. If Masonry can find ways of doing this its future is assured.

VOLUME OF THE SACRED LAW

Submitted by W. BRO. ALAN R. P. GOLDING

Occupying the most prominent position in the centre of a Masonic Lodge is the Holy Bible resting upon the altar. The Bible is opened when the Lodge is opened; it is closed when the Lodge is closed. Why the Bible? Is it different from any other book? On the surface it does not appear any different. It has a cover of leather, cloth or paper. It is bound with glue, string and cloth. It is printed with ink on paper by a machine designed for this purpose. The first book printed by Gutenberg was a Bible and millions and millions of other books have rolled off the presses since that notable day in the fifteenth century.

It is obvious that the physical materials making up a copy of a Volume of the Sacred Law are no different than those of any other book, but, anyone who studies a Volume of the Sacred Law soon realizes there is indeed a very different message, unlike any other book. Not all perusers will discover the wisdom and comfort of its message, but those who do find that it transforms their very lives.

Most Brethren are aware that we of the Christian faith have on our altars a V.S.L. comprising both the Old and New Testaments. Our Jewish Brethren use the Old Testament only. The term V.S.L. therefore does not only distinguish the Bible. Brethren of other religious denominations have their own V's,S.L. For example, the Volumes of the Sacred Law reposing in Singapore Lodge, #7178, E.C. at the present time number six and comprise the following:

1. The Holy Book of the Sikhs, the Sri Guru Sahib;
2. The Holy Bhagavad Gita, the Holy Book of the Hindus; (It may be opened and touched by hand but not by lips);
3. The Khordeth Avesta of the Zoroastrians, the Holy Book of the Pharasees;
4. The Holy Koran of the Moslems. Customs vary in different countries as to how this Book is to be treated. The Imam of Kedah has stated that the Holy Koran should be held above the head of the person taking the oath but he may neither touch nor seal it. Otherwise it can be treated as is the Holy Bible;
5. The Holy Bible of the Christians, the Old Testament of which is also the V.S.L. of the Jews;
6. There are two sects of Buddhists, the Hinayana who come from India, Ceylon, Burma, Cambodia and Thailand, and the Mahayana who hail from China, Korea and Japan. The former do not recognize a Supreme Being but the latter do and regard the Phammapada as their V.S.L.

In our contemporary world, if any book can transform your life it will be that of God's Holy Word. No other Book has so clearly defined the circumstances in which we now live. This Book has something to say to everyone. You need to know what it is! A great deal of what is taught in Masonry is taken from this Holy Book. That is why we who believe in the Most High make wide use of and reference our 'Volume of the Sacred Law', which is derived from God to man in general, because the Almighty has been pleased to reveal more of His Divine Will in that Holy Book than He has by any other means; a 'Volume of Divine Revelations'; a 'Repository of Divine Knowledge' that can only be unlocked by the key of faith, hope and charity. The Holy Bible contains sixty-six different books, divided into the Old Testament (containing thirty-nine books), and the New Testament (containing twenty-seven books), a grand conservatory of precious growths in the garden of human nature; a treasury of limitless gifts of God's providence; a record of the relationship between the Great Architect of the Universe and mankind. All of these, and yet more; for in it we perceive the

handwriting of the Diety tracing a history of the human race from birth to death and regeneration, and the glory of a reunion with the eternal Fatherhood. By the doctrines contained in this Holy Book, we are taught to believe in the wise dispensation of Divine Providence.

God speaks in all tongues and through all things, yet the original writings were given to us through the medium of mainly two languages, the Hebrew and the Greek, and composed under different circumstances by writers of almost every social rank-statesmen and peasants, kings, herdsmen, fishermen, tax-collectors, tentmakers, educated and uneducated; most of them unknown to each other. The English-speaking peoples therefore have to accept the versions of appointed translators. This gives rise to some differences, not always material but often confusing, since it is not possible to preserve the exact sense and idea of an original writer in a lateral translation into another language.

This necessitates the aid of commentaries, and yet, as each commentator has to rely upon his own views of history, and his own translation, it follows as a natural consequence that there now exists a wide divergence of opinions among learned men in the interpretation of the Scriptures. Those differences scarcely stop short of the methods of true worship and even the means of redemption itself. We must therefore be content to search the Scriptures for ourselves, with an abiding faith that God will help us interpret His precious words and lead us over in the paths of righteousness through His Commands and Laws as we understand them.

Never be ashamed to be seen reading the V.S.L. 'As a Mason, I would first recommend to your most serious contemplation the Volume of the Sacred Law, charging you to consider it the unerring standard of truth and justice, and to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duty you owe to God by never mentioning His name but with the awe and reverence which are due from the creature to his creator, by imploring His aid in all your lawful undertakings, and by looking up to Him in every emergency for comfort and support by never forgetting to thank Him for the many blessings and mercies He has bestowed upon you.'

HOL V: (Adjective) specially recognized as being declared sacred; dedicated to the service of God. HOL V: (Noun) (Greek '8iblia', meaning 'book') the name given to the 'Library of Divine Revelation'.

Source of Information: Golding, The Bible 1970; Masonic Media, Extracts; Haywood, Freemasonry and the Bible; Masonic Shimbun, Japan; Masonic Bulletin, Singapore, India.

Editor's Note: From a footnote in the March 1990 issue of California Freemason we learn that in Scotland today-a candidate may take his Obligation on any Volume of the Sacred Law held by his Creed. Ritual books are now available in Braille for the three degrees. There are 1135 Lodges in Scotland.

PREAMBLE ADDRESS ON THE GENERAL CHARGE

This Address on the General Charge was given on Dec. 5, 1989
by R.W. Bro. D. H. Mumby, D.D.G.M., Ottawa #2 District.

The uniquely Canadian General Charge which is presented at the conclusion of the Ceremony of Installation not only contains a wealth of information pertaining to Masonry in general and the duties that we all owe to the Craft, but it also outlines a number of ideals-qualities or characteristics, so to speak, which should be an integral part of every Mason and which, if practised to the fullest extent will personify those tenets or fundamental principles of Ancient Freemasonry Brotherly Love, Relief and Truth.

There were mentioned, to be precise, 25 qualities which can be placed into these broad categories- those reflecting the moral, physical and intellectual attributes, all of which effect the well-being of every individual and of society in general.

One of the fundamental rules of nature and a basic premise upon which mankind operates, is that in no way, and at no time, are people ever stationary; rather we advance or regress depending upon the manner in which we apply ourselves as individuals and how we relate to others. The very happiness and well-being of mankind consists in our advancing on the moral, intellectual and physical fronts simultaneously, and the man who encourages, or by apathy, permits digression from these paths, is an enemy, not only to himself, but to the advancement and prosperity of the world at large. For the day of mankind's downfall will surely come if we fail to progress along parallel lines; never mind the fact that our intellect is now more highly developed than at any time in recorded history, that the works of our genius are more illustrious, that our physical comforts have reached unprecedented levels and that our longevity is more pronounced-all these may well fade into obscurity if our moral progress does not

keep pace with the physical and mental. Morality takes many forms and in outlining the ideals of a Freemason, it was implied that we can, through judicious use of charity and quiet, mutual assistance, diminish want and destitution, relieve the burden of the poor and shelterless and thereby aid the physical advancement of people.

We learn that strict and faithful performance of our duties towards our fellow man, as enjoined by the loftiest and purest morality, coupled with adherence to the laws of God and man, leads to the moral elevation of all people. Most of all, we learn that we should strive to elevate people intellectually, by teaching all who are associated with Masonry the profoundest truths of philosophy, the wisdom of the sages of every age which have been passed down to us, a rational concept of the Deity, of the universe that He made, of the laws that govern it and a true estimate of Man himself, of his freedom to act, of his dignity and of his destiny.

All of this we are enjoined to follow, without extravagant pretention, for if these doctrines are sound, and I believe them to be, they will have an effect upon mankind. After all, the winged seeds of truth are never sown in vain and if they are committed to the wind they will take rest somewhere and grow.

We also learn that a Mason should be devoted to the cause of liberty and toleration and be against fanaticism and persecution; be devoted to education, instruction and enlightenment and be against error, barbarism and ignorance. For by tolerance we affirm that everyone has the same right to their opinion, ideas and faith; with liberality we acknowledge the fact that no one has a monopoly on truth or wisdom, that we should be able to accept the views of others be they convincingly held and firmly believed; that education, instruction, and enlightenment are the certain means by which intolerance and fanaticism can be rendered powerless for bigotry and intolerance have been infinitely greater curses to mankind that most can conceive.

These can never be eliminated, the nature of mankind being what it is, but they can be dissipated somewhat through virtuous action by men of faith, conscience, and good will. Virtue, by no means consists in thinking and believing, for these are traits that are accidental and inevitable where men are sincere, but in the act of doing those things which are thought to be true in spite of whatever temptations or diversions may prevail. It is not so much what we believe in, but what we become, that is important. Becoming requires doing and doing requires commitment.

The man who fails to accept this commitment and thereby places in jeopardy the overall elevation and well-being of mankind, the man who is reluctant to work today, not so much for himself, but for the benefit of those who will come after him, the man who is content to pursue his own narrow self-interests to the exclusion of others, fails to meet the acid test of Masonry.

Masonry teaches consideration and humanity, not self-interest or selfishness. It points out with the utmost clarity that all men have a duty to seek the truth, but not necessarily a concomitant right to find it, for truth is an elusive concept and like beauty, is all too often in the eye of the beholder.

Masonry in its purest form is dedicated to the uplifting of mankind and the ideals enunciated within the General Charge speak to that.

While the ideals of a Freemason should serve as a template for us all, the fact remains that the worldly, the covetous and the sensual, the man who is governed by inclination rather than duty, the unfaithful parent or undutiful child, the poor neighbour or treacherous friend, the man who reaches success on the backs of others, may all wear the apron of a Mason and rejoice in all the titles and benefits of the Order, but they wander a great distance from the true Masonic Light.

The ideals of a Freemason are a model of simplicity-they cost nothing and are ready for adoption-all that is required is a genuine desire to develop and practise them. The benefits to be derived are immense and uplifting, while the consequences of not doing so could well have an impact of considerable magnitude upon generations to come.

Let us all devote ourselves, therefore, to the development of these ideals and truly foster Brotherly Love, Relief and Truth to the point where all will recognize us by our good works.

W. Bro. Mumby is also Master of the R.C.M.P. Degree Team which specializes in the Master Mason Degree.

NOTEWORTHY CANADIAN FREEMASONS

JOSIAH HENSON (1789-1883)

One of the classics of the last century was *Uncle Tom's Cabin*, written by Harriet Beecher Stowe. It first appeared in serial form in an anti-slavery paper in Washington, D.C., in 1851, and came out as a book the following year. It was particularly influential in moulding public opinion in the northern United States in the years leading up to the American Civil War. The way of life it depicts was largely based on information that Mrs. Stowe obtained in interviews with former slaves who had escaped from their bondage. One of them was apparently Josiah Henson, of Dresden, Canada West; he is sometimes said to have been the original inspiration for the figure of Uncle Tom himself.

Josiah Henson was born a slave on the Francis Newman Farm, near Port Tobacco, in Charles Country, Maryland, on 15 June 1789. He passed through the hands of various owners, and was sometimes treated with considerable brutality. In the course of time he rose to a position of responsibility on the farm of one of his masters, and in 1828-still a slave-he became a preacher in the Methodist Episcopal Church. In 1830, Henson's current master sent him further south to be sold again; but he took the opportunity to slip away with his wife and children, and by means of the so-called 'underground railway' made his way to Canada. It took him close to six weeks, and he crossed the Detroit River in 28 October 1830. He settled in Dresden, twenty kilometers north of Chatham. He became a leader in the black community, and did his best to help other escaped slaves, even founding an industrial school for them. In later life he made three visits to England, where he was able to meet the Prime Minister and Queen Victoria. In 1983, a century after his death, his portrait appeared on a Canadian postage stamp.

It appears that Josiah Henson was made a Mason in Boston, during a visit there; on his return to Canada he joined the Mount Moriah Lodge (Prince Hall Affiliation), and is listed as its Secretary in 1866. He is buried in Dresden, Ontario, and his gravestone bears a representation of the square and compasses.

Sources of Information: Benjamin, in Dumas Malone, editor, *Dictionary of American Biography*, volume 8 (New York, 1932), 564-565; C. L. Murphy, *Postage Stamps & Freemasonry* (New York, 1988), 142-143; W. S. Wallace, *Macmillan Dictionary of Canadian Biography* (4th edition, revised by W. A. McKay, Toronto, 1978), 354; R.W.Winks, *The Blacks in Canada: A History* (New

Haven, 1971), 181-195; programme for International Prince Hall Day: Freedom Fighters (Dresden, Ontario, 1972), 19.

LORD DURHAM (1792-1840)

In 1837 William Lyon Mackenzie and Louis-Joseph Papineau led an unsuccessful rebellion in Canada. (Ten years before, Mackenzie had applied for membership in St. George's Lodge, No.9, York, but he was blackballed on 7 March 1827.) In the aftermath, the British government sent out the Earl of Durham, to investigate the situation and report back.

John George Lambton had been born into a well-to-do family from northern England; at the age of twenty-one he was elected to Parliament, and at the age of forty he was made Earl of Durham. On 31 January 1839 he submitted his 'Report on the Affairs of British North America', generally known as the *Durham Report*. It eventually led to the Union of Upper and Lower Canada, and to the introduction of responsible government. In the words of the *Encyclopaedia Britannica*, "This report, one of the greatest state papers in the English language, laid down the principles, then unrecognized, which have guided British colonial policy ever since." Some parts of the document, published more than 150 years ago, sound eerily familiar: "The French Canadians...can only sever themselves from the British Empire...by affecting a separation singly, and so either merging in the American Union, or keeping up for a few years a wretched semblance of feeble independence... The English population will never tolerate the French pretensions to nationality...The entire mistrust which the two races have thus learned to conceive of each other's intentions, induces them to put the worst construction on the most innocent conduct; to judge every word, every act, and every intention unfairly, to attribute the most odious designs, and reject every overture of kindness or fairness, as covering secret designs of treachery and malignity..." The memory of Lord Durham is still detested in the Province of Quebec.

Lambton's father had been Provincial Grand Master for Durham in England. He himself was initiated in Granby Lodge, No.124, Durham, on 28 October 1814. He was Provincial Grand Master for Durham from 1818 until his death, and in due course was assigned the same responsibility for Northumberland as well. He was Deputy Grand Master 1834-35, and Pro Grand Master in 1839. In 1838, when he was getting ready to go to Canada, the Masonic authorities considered naming him Provincial Grand Master "in and over the British Colonies and Settlements in North America." A draft of his Patent of appointment actually exists in London,

but for some reason it was never issued. Apparently during his brief stay here Durham had no opportunity to hold Masonic communication with his brethren in Canada. It may be straining credulity to call him a Canadian Mason, when he only spent five months here (from 29 May to 1 November 1838), but we shall - take the risk.

Sources of Information: *Ars Quatuor Coronatorum*, 96 (1983) 26-28; G. F. Russell Barker, *Dictionary of National Biography*, volume 32 (London, 1892) 22-25; Sir Charles Lucas, editor, *Lord Durham's Report on the Affairs of British North America* (Oxford, 1912), volume 2; the quotations are from 291, 59, 38; J. Ross Robertson, *History of Freemasonry in Canada* (Toronto 1900), volume 2, 373; *Encyclopaedia Britannica* (1947 edition), "Durham".

BOOK REVIEW

by R.H. HEAD *Editor -California Freemasons*

REFLECTING LIGHT IN DARK PLACES

It is both unusual and possibly inappropriate to *review* a non-Masonic book in a Masonic publication. But my enthusiasm for Robert Fulghum's "It Was on Fire When I Lay Down on It", which contains so much humanity, is such that I have thrown caution to the wind. After all, humanity is what Masonry is all about.

It started when a son gave me a copy of the book for Christmas. The \$17.95 price on dust cover caught my attention since my books come without cost, courtesy of the local public library. Robert Fulghum is one of the few, if any, authors to have two non-fiction books on the best seller list at the same time. His "All I Really Need to Know I Learned in Kindergarten" has been leader for more than a year.

His latest book is a series of essays and stories on human nature. He writes about everyday life with insight and humor unequalled, in my opinion, since Will Rogers.

Traditionally, at the close of a Masonic lodge meeting the Master will ask if any member has anything to say for the good of the order. Rarely is there a response. When there is a perceptible sigh can be heard from members ready to leave for home. Robert Fulghum writes that anyone who replies to the invitation

"Are there any questions?" at the end of a meeting often gets a drop-dead look from an audience anxious to depart. When he is in the mood he responds to the question by asking the speaker, "What is the Meaning of Life?" which is generally ignored and a quick adjournment takes place. But not always.

Robert Fulghum once attended a two-week seminar on the island of Crete conducted by the legendary Alexander Papaderos, who concluded a session with the usual "Are there any questions?" When the author recited his rhetorical question about the meaning of life, typical laughter followed. But Papaderos replied, "I will answer."

He took a small mirror from his billfold. Explaining the way it came into his possession, he told how he used it to reflect light into places where the sun never shines, deep holes, corners and crevices. In later years he came to understand it was not a child's game but a metaphor of what he could do with his life. "With what I have I can reflect light into the dark places of this world-into the dark places in the hearts of men and change some things in some people."

It occurs to me that this is what Freemasonry does. It reflects the light of morality, of knowledge, of discipline into the hearts and minds of men. A light that changes some things in some people. Its reflection brings truth and understanding where otherwise darkness and ignorance might prevail. As it is written "Let there be light".

Ralph H. Head, Editor

It Was On Fire When I Lay Down On It. *By Robert Fulghum. Villard Books: \$17.95 (U.S.) -pp 218.*

PRONUNCIATION AND SPELLING

Reprinted from 'A FUNCTIONAL PRONOUNCING GLOSSARY OF THE WORK' -a booklet printed in 1982 by our Grand Lodge Committee on Masonic Education.

GILEADITSH: GILL EE AD ITE ISH

HEINOUSNESS: HAY NUSS NESS

HELE: HEEL

HELING: HEEL ING

HIEROGLYPHICAL: HIGH ER OH GLIFF ICK AL
INDEFATIGABLE: INN DEE FAT IG ABBLE

In Vol. 8 #3 a question that was submitted by Jack Pell (Ottawa) asked - Where did the terminology "Respond in the usual Masonic manner" originate? Is there a "usual Masonic manner" - and where is it recorded for our instruction? The June 1990 summons of Quatuor Coronati Lodge #2076 poses and answers the same question-as reprinted here.

Q: What is 'the usual manner observed amongst Freemasons'?

A: This refers to the manner of voting in lodge. In Anderson's 1723 *Constitutions* Old Regulation No.12 the relevant wording reads. 'All Matters in the *Grand Lodge* are to be determin'd by a *Majority of Votes...*'; there was no indication of the method of voting. A Resolution of Grand Lodge dated 6April, 1736 said 'The Concurrence or dissent of the Members is always to be signified by their holding up of their hands...'. The word 'up' was not defined; the Resolution was repeated in all the premier Grand Lodge Constitutions.

In the first (1756) edition of *Ahimman Rezon*, the Constitutions of the Grand Lodge of the Antients, the wording was 'The Opinion, or Votes of the Members, are to be signified by holding up of Hands, that is, one Hand each Member;...'

The relevant wording in the first *Book of Constitutions* published by the United Grand Lodge of England was 'The votes of the members are always to be signified by each holding up one of his hands,...

In the 1822 edition of Royal Arch Regulations, there is no mention of votes in Grand Chapter, but there is a Regulation which makes it clear that where no specific Regulation is given, the 'Laws and Regulations for Grand Lodge shall be adopted as far as applicable, *mutatis mutandis*. ' Later editions included a Regulation on voting in Grand Chapter, the only difference to that in the *Constitutions* was that the hand should be held out, not up. However, this Regulation was not included in the 1884 edition; nor has it appeared since. It follows therefore that the relevant Rule in the *Book of Constitutions* should apply, and the current Rule (No. 59) is that '...the votes are to be signified by each member holding up one hand...'

It should be pointed out that these Rules and Regulations refer to votes and resolutions in Grand Lodge, nothing is said about votes and resolutions in private

lodges or chapters. It is easy to understand though how the private lodges followed the practice of Grand Lodge.

I would suggest that the answer to the question is as stated in Rule 59 *Book of Constitutions*.

-Harry Mendoza

QUESTIONS AND ANSWERS

Beginning with Vol. 9 #3-the Question and Answer section will include excerpts from a list of over 100, compiled and prepared by R. W. Bro. Frank Bruce. These questions were collected by the Education Committee of Toronto District #3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quatuor Coronati Lodge #2076-U.K.). Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.

Question 7: What is the meaning of the word 'Cable-tow'? What is meant by the reference to its length?

Answer 7: *The Oxford English Dictionary* contains a number of cable 'combinations' e.g. 'Cable- rope', 'cable-range', 'cable-stock', etc., but does not give 'cable-tow'.

The word 'tow' has another significance, in addition to pulling or dragging; it also means the fibre of flax, or hemp, or jute. A cable might be made of plaited wire, or of metal links, or of man-made fibres, but the combination 'cable-tow' which seems to be of purely Masonic usage, implies almost certainly-the natural fibre from which the rope is to be made.

The 'Cables' length' is a unit of marine measurement, 1/10th, of a sea mile, or 607.56 feet. *We* use the term 'Cables'length' in two senses: {1) 'A Cables'length from the shore', implying that anything buried at that distance out at sea, could never be recovered. {2) 'if within the length of my Cable-tow'. In operative times, attendance at Lodge or 'assembly' was obligatory and there were penalties for non-attendance. Early regulations on this point varied from 5 to 50 miles, except 'in peril of death'. In effect, the length of the Cable-tow implies that Masons were obliged to attend, so long as it was humanly possible to do so.

Question 8: Why does the Candidate wear the C.T. while taking his Obligation? He comes of his own free will, yet the C.T. is a symbol of restraint.

Answer 8: With us, the C.T. serves the practical purpose of restraint. As a symbol it has several different meanings. I suggest:

1. The implicit duty of regular attendance, 'if within the length of my C. T., as noted in another question and in the OB. of the 3rd degree.
2. Humility, it, the frame of mind in which one enters the order.
3. Submission, to the regulations, tenets and principles of the Craft.
4. The bondage of ignorance until one sees the light, later on.

Question 9: Why must the Brethren be convinced that the Candidate has no metal about him, 'or else the ceremony, thus far, must have been repeated'?

Answer 9: The reasons given in the 'Charity Lecture' are adequate and complete. The reason for this deprivation arises from an ancient superstition of 'pollution by metals' as shown in the account of the building of KST. { 1 Kings, 6&7) "...there was neither hammer nor axe nor any tool of iron heard in the house while it was in building'.

The proof or test is required, because all other points in the 'preparation' of the Candidate are readily visible during the perambulations, but the absence of metals would not be visible, hence the special test.

Question 10: Explain the significance of the Candidate's dress in the 1st degree. Why does he bare his R.A., L.8., AND K., and why is he slipshod? When did this first originate?

Answer 10: The sum total of these procedures were not standardized in England until 1813-1816. The individual items came into use at various times and the records are very scanty, e.g.

The 'L.K. bare' appears in the *Dumfries No.4 M.S.* dated 1710.

The 'N.L.B.' appears in *Masonry Disected* 1730 and the *Wilkinson MS*; 1730.

Slipshod, and *other* hints relating to clothing, appear in a curious Q & A in *Masonry Disected*:

Q. How did he bring you?

A. Neither naked nor clothed, *barefoot* nor shod.

The French *exposures*, from 1737 onwards, say that 'he is *made* to wear his *left* shoe as a slipper'. The *bare* R.A. *came* in much later and I have found no explicit record of that until the 1780s. in Preston's *First Lecture*.

The *Graham MS*, 1726 says 'poor pennyless and blind...' and also 'half naked, half shod, half barefoot, half kneeling, half standing'.

As to the reasons for these preparations etc. The Candidate is slipshod, as a reminder that the Lodge stands on Holy Ground {Exodus 3, v5) and to confirm the bond in the Obligation {Ruth IV, w7.8.)

The bare R.A. to show that the Candidate carries no weapons.

The NLB to ensure he is male-and the left is nearest the heart.

The L.K. because Christian Brethren take their Ob. on the L.K.

These are the traditional reasons, but practices are not uniform in different countries.

Question 11: Why is Ruth IV used as a base for Ob. in the first Degree?

Answer 11: I am not no sure if I understand the Question. The Book of Ruth was designed to demonstrate the quality of David's ancestry. When the childless Ruth was widowed, the law required that her husband's nearest kinsmen should marry her that she might bear children 'to raise up the name of the dead'. (Ruth IV, 5). The nearest kinsmen was unable to accept the obligation, and, in witness that he had relinquished his rights, he slipped his shoe (Ruth IV, 8). Boaz 'a mighty man of wealth' and also a kinsmen, claimed the right, married Ruth and they became the great-grandparents of David. (See 'Slipshod' in Quest. 10).

Question 12: What is the significance of the Tracing Board?

Answer 12: The earliest reference I have been able to find, is in the minutes of the Old King's Arms Lodge, No.28, London. On Dec. 1st, 1735, the Lodge resolved. '...that the Foot Cloth made use of at the initiation of new members should be defaced...'

The Lodge was ten years old in 1735, and the Foot Cloth must have been worn out. The Tracing Board, or 'Floor Cloth' evolved from the early custom of drawing on the floor of the Lodge, a collection of symbols relevant to particular degrees. Originally, it was the Tyler's duty to draw the designs in Chalk and Charcoal, and the Candidates duty at the end of the ceremony to wash out the design with 'mop and pail'.

Later the designs were drawn or painted on 'Floor-Cloths' for more permanent use, and the collected symbols became the basis for the speculative interpretation of the ceremonies, which were eventually standardized as the Lectures on the Tracing Boards.

As to the significance of the T.B.'s: in the course of time the 'Lodge Board' became 'the Lodge' and acquired a quality of sanctity. 'The Lodge stands on Holy Ground' and none were allowed to stand or walk on it. Finally, when the Consecration ceremony came into use, the essential elements of consecration, Corn, Wine, Oil and Salt were poured on 'the Lodge', i.e. on the Tracing Board.

Question 13: Where does the P.S. of the First degree originate?

Answer 13: It appears in several of our oldest ritual documents from 1696 onwards. In England this (and several other familiar P's) appear to have been in use as Naval punishments, authorized by the Admiralty from C. 1451 onwards.

Question 14: What is the symbolism of the Rough Ashlar and the Perfect Ashlar?

Answer 14: The more or less official symbolism of the Ashlars (as given in the 1st, Lecture Section 5) says that the Rough Ashlar is for the E.A. to work on, and the Perfect Ashlar is for the use of experienced Craftsmen when they test or adjust their tools.

But symbolism in Freemasonry is a very personal matter, and I believe that we enter the Craft to build spiritual Temples within ourselves. For me the Ashlars are our symbolic foundation stones. In English practice, the Candidate is placed in the N.E. part of the Lodge (where the Rough Ashlar rested in former times) and he stands at his own spiritual foundation stone, to hear the Charity Lecture, one of the great lessons of Freemasonry. In the second Degree, he stands in the S.E. corner, for a similar exhortation.

Broadly, I equate the two stones with the Candidate, upon his entry and progress in the Craft. He comes, in rough, unpolished condition, unaware of what the Craft holds for him, and ignorant of its teachings. Later, the polished stone marks his progress in the Craft and his greater understanding of its objects, duties and responsibilities. I should add that the Ashlars belong to an era when there were only two Degrees (E.A. and 'Master or FC'), and this may explain why the Perfect Ashlar, representing the peak of Masonic experience, comes in the second Degree.

Finally, there are my own personal views and I do not speak with the voice of authority. A few moments of speculation may lead you to other ideas: so much the better!

Question 15: What is the origin of the Tyler and what were his duties?

Answer 15: Originally 'tiler', one who lays tile. The spelling 'Tyler' is said to be obsolete, except in Masonic usage.

The duties of the Tyler have been many and various, but some of them have disappeared since that Office first came into practice in the early 1700s. They are listed here, roughly in the order in which they appeared:

- (1) To guard the door of the Lodge, or Grand Lodge.
- (2) To deliver the Lodge Summonses.
- (3) To 'draw the Lodge' i.e. the Tracing Board.
- (4) To prepare the Candidates for each Degree, and announce them.
- (5) To take care of the Clothing, Jewels, and equipment.
- (6) To take charge of the Signature Book to ensure that all signed it.
- (7) To give the Tyler's Toast at the end of the after- proceedings.

ANNUAL COMMUNICATION OF GRAND LODGE

-1990 Royal York Hotel –
Toronto, Ontario

SEMINAR PROGRAM

1:30 p.m. Tuesday, July 17, 1990
Check for room locations

1. The prospective D.D.G.M.
2. Planning for the Office of Worshipful Master.
3. The Importance of Good Communications.

All three programs will run concurrently and will last approximately *2and 1/2* hours.

GRAND MASTERS BANQUET

Wed., July 18, 1990

Doors open 6:00 p.m. / Dinner 6:30 p.m.

Entertainment - "The Brass Quintessence" (*Canada's representative to the World Education Conference in Finland -Aug. 1990*)

SPEAKER: M.W. Bro. J.M. Marcus Humphrey of Dinnet -Immediate Past Grand Master of the Grand Lodge of Scotland, and Member of The Board of General Purposes of The United Grand Lodge of England.

TICKETS: \$25.00 each -available through each District Deputy Grand Master or the District Secretary.

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