



Masonic Education .

THE GENERAL CHARGE

Made in Canada

W. Bro. Raymond S. J. Daniels, P.M., B.A., F.C.F., M.P.S.
Chairman, Masonic Education, Waterloo District
Member, Grand Lodge Committee on Masonic Education

assisted by

R.W. Bro. Edward R. Habermehl, P.D.D.G.M.
Member of The Grand Lodge Board of General Purposes

Hamilton Districts Masters' and Wardens' Association
W. Bro. Raymond Corrin, President

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Only in Canada, you say? Pity!

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It is that season of festivity in the Masonic year when the Ceremony of Installation and Investiture is conducted in those lodges that follow the old tradition of observing the Feast of St. John the Evangelist, on or about 27 December. We have the opportunity of hearing again that most inspiring piece of ritual, THE GENERAL CHARGE, which is given at the conclusion, as the grand finale of the Ceremony. It is a seamless masterpiece of lustrous prose, a piece of eloquent rhetoric, rich in poetic imagery, memorable not only for its content but also for its beauty of expression. Most Brethren would assume that it is the work of a single articulate genius, and you may be surprised to learn that it is a compilation from at least four sources. Furthermore, it is unique to our grand jurisdiction - truly *Made In Canada!* Only the first and last sections come from the post-Union English Emulation Ritual following 1813, and are attributed to William Preston and Dr. George Oliver. ¹

In its original form, the General Charge was very short, consisting of only three paragraphs, which might please those few "*clock-watchers*" among us for whom any meeting is too long, who cannot wait to "*get out of here*" and have come, not to enjoy the occasion, but only to have their attendance recorded and noticed. Only in the Grand Lodge of Canada and some daughter Grand Lodges formed from it, is it given in this extended form. *Only in Canada, you say? Pity!*

The Preface to The Ceremony of Installation first printed in 1876 at the instigation of our first Grand Master, M.W. Bro. William Mercer Wilson, states that it was "*Compiled from the works of Doctor George Oliver, Dr. Albert G. Mackey, and other sources by Otto Klotz, P.D.D.G.M.*" ² Klotz, to quote his own words, like "*the man who will never proclaim what he has done ...*" modestly omits to take credit for writing the greater part of this charge himself

The Masonic career of Otto Klotz has been fully documented by several scholars and presented in various published papers. ³ It is said that he was self-conscious about his strong German accent, and refused the Office of Grand Master because of it. ⁴ If the language of this

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Charge may be taken as evidence, his command of the English language was of the highest order.

I am most grateful to R. W. Bro. Ted Habermehl, Member of the Board of General Purposes of the Grand Lodge, for assisting me in this presentation by delivering the several sections of The General Charge as we consider them. R W. Bro. Habermehl's participation is particularly appropriate because he is a Past Master of Preston Lodge No. 297, and Past District Deputy Grand Master of Waterloo District, thereby the successor in both Offices to M.W. Bro. Klotz, the composer and author of The General Charge.

The six sections of The General Charge are arranged in the form of a vast triptych, a rich tapestry depicting the past, present, and future of Freemasonry: the first panel delineates what Freemasonry is and does; the second portrays the ideal Freemason, the living embodiment of its principles; and the third, invokes a prophetic blessing for the future of Freemasonry. It reminds us that Freemasonry is the men in it, and that "*the lodge*" is neither an organization nor a building, but the men who form it and meet within its walls. When delivered by a Brother with oratorical skill, it has the effect of a great symphony in three movements.

Let us listen again to the familiar words of this literary masterpiece of Masonic ritual, and in the time-honoured practice of Ancient, Free and Accepted Masons, speculate and reflect, ponder and contemplate its meaning for us in the last days of the twentieth century. Let us, in the words of the English Prayer Book Collect,

"read, mark, learn, and inwardly digest."

the real meaning and spirit of Freemasonry it encapsulates.

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I THE GRAND DESIGN

The Charge begins with a Preface which states the essential duty of the Officers and Members of the Lodge to serve and please each other with humility and reminds them of their unity of purpose. When the new Worshipful Master is invested with the Apron as the token of *"the highest honour a lodge can bestow"* the Collar or chain of office, ancient symbol of the yoke of obligation and bounden duty, is also placed on his shoulders. It is worn by him alone because the primary duty of the Master to serve his fellows is his alone. Our late M.W. Bro. King George VI of England (1895-1952), in his Coronation Broadcast (12 May 1937) acknowledged: *"The highest of distinctions is service to others."*

BRETHREN, such is the nature of our institution, that while some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The brethren elected and appointed to assist in the government of this lodge are too well acquainted with the principles of Freemasonry and the rules of propriety to exceed the powers with which they are entrusted, and you are of too generous a disposition to envy their preferment. I, therefore, shall trust that we have but one aim, to please each other and unite in the Grand Design of being happy and communicating happiness.

" ... being happy and communicating happiness. "

Some words in our ritual require explanation, some even need translation, because they are uncommon, obsolete or archaic; others because they are too familiar, used frequently in casual conversation. Happy falls into the latter category, and we would all agree that happiness can mean many different things when the word is uttered by many different people.

"having good hap, or fortune; luck, fortunate, favoured by circumstance, fortuitous"
Bro. Alexander Pope (1688-1744), the witty English poet and satirist, expressed it thus:

"Oh Happiness! our being's end and aim!

Good, Pleasure, Ease, Content, whale 'er thy name. "

To narrow the definition as it is here used in the Masonic context, to be happy is to have *"the feeling arising from satisfaction with one's circumstances or condition."*

Happiness, the quality of being happy, is defined by Oxford as *"the state of pleasurable*

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content of mind which results from success or the attainment of what is considered good."

Centuries ago, the Roman Marcus Aurelius Antonius observed, *"The happiness of your life depends on the quality of your thoughts."*

Pope concluded his Essay On Man with this terse couplet:

"Know then this truth, enough for man to know;

Virtue alone is happiness below. "

I will return to this consideration of what is meant by *"being happy and communicating happiness"* a little later.

FREEDOM and AUTHORITY

But first, let us get practical and consider just what we mean by

The principles of Freemasonry and the rules of propriety

The Book of Constitution is the first book given to every Candidate during the Ceremony of his Initiation, and recommended to him for *"most serious perusal and contemplation"* to teach him the duties he owes to the Craft - in other words, "the rules of propriety." At his Installation, the new Worshipful Master is again presented with the Book of Constitution, is charged to diligently observe its ordinances and obligates himself to enforce obedience to its canons. The Charge to the Worshipful Master implies that the Book of Constitution ranks second only to the Volume of the Sacred Law. (Sometimes we may think that the Grand Secretary, in his diligent vigilance gets this precedence reversed!)

Why do we have a Constitution? ...

What is its aim and purpose? ...

Why is such importance attached to it?

The Preamble states it clearly:

"We, the Grand Lodge of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario,

• in order to form perfect fraternal union,

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- *to establish order,*
- *to ensure tranquillity,*
- *to provide for and promote the general welfare of the Craft,*
- *and to secure to the fraternity in the Province of Ontario all the blessings of Masonic privileges,*

do order and establish this Constitution."

(All this for only five dollars!)

Are these high ideals realized and noble aims achieved in your lodge? In other words, does your lodge strictly conform to the ritual requirement that it be "*just, perfect, and regular*"? By a closer conformity to those laws and regulation many ghosts lurking in the dark corners of lodge room closets could be effectively exorcised.

Be honest: As Masters, Wardens, yes, even those august all-knowing Past Masters" do you keep the Book of Constitution on your bedside table and read a section or two before retiring each night? (I am only being half facetious - Some Brethren assure me that this practice as a sure cure for insomnia, and less demanding than counting sheep.) But, seriously, how many Brethren have opened it since the first night they took it home and carefully put it away in a safe place. *Do you know where your Constitution is?* It is not a book to be read "cover to cover" but, as Masters and Wardens, there are certain sections that you should and must know. Every game must have its rules, which all players must follow. Once the rules have been decided and agreed upon, the game proceeds accordingly, and the sport is enjoyed.

More than just a rule book to referee the game, The Book of Constitution is a compilation of collective experience - wise and prudent guidelines, often based on what has been learned from problems arising, mistakes made, and solutions found, in the past - now written down to help us avoid the necessity of rediscovering solutions or repeating mistakes when an identical situation or similar circumstance confronts us. It is not a list of negative "*thou shalt nots,*" as some few seem to misunderstand its contents and misinterpret its purpose.

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On the contrary, it is a positive, pro-active list of *"thou shalt's"* to ensure that unanimity and concord will continue until time shall be no more.

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II : WHAT IS FREEMASONRY?

What follows is a classic definition which differentiates between the **Art** of *Operative Masonry* and the **Science** of *Speculative Freemasonry*. It is believed that this paragraph was written by the great **William Preston** (1742-1818), best known for his Harodim system of **Lectures and Illustrations of Masonry**.⁵

MASONRY, my Brethren, according to the general acceptance of the term, is an art, founded on the principles of geometry, and directed to the service and convenience of mankind; But FREEMASONRY, embracing a wider range, and having a nobler object in view, namely, the cultivation and improvement of the human mind, may with more propriety be styled a science, inasmuch as availing itself of the term of the former it inculcates principles of the purest morality, though veiled in allegory and illustrated by symbols. To draw aside that veil, therefore, or more properly speaking, to penetrate throughout it, is the object of rulers in Freemasonry, and by a careful and appropriate attention to them, we may hope, ultimately, to become acquainted with all its mysteries.

Masonry is an art, but *Freemasonry* is a science. Why do we make this careful distinction? What is the difference between an art and a science? Is this just another way of saying that "*we are not operative, but speculative*"? Let us again turn to that most useful Masonic textbook, the Oxford Dictionary.

- An Art is defined as "*anything wherein skill may be attained*" or "*certain branches of learning which are the instruments for more advanced studies.*"
- A Science - (The word is derived from the Latin noun *scientia* = *knowledge*; and verb *scire* = *to know*.) - is "*knowledge acquired by study.*" A Man of Science, or a Scientist, is defined as "*a man who has expert knowledge of some branch of science, and devotes himself to its investigation.*" When something is described as Scientific, it is "*designed for the furtherance of know/edge.*"

"... *the cultivation and improvement of the human mind ...* " Through his diligent study of the Seven Liberal Arts and Sciences, the assiduous Craftsman acquires both skill and

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knowledge. A Ruler in the Craft is denominated a "*Moster of Arts and Sciences,*" and is elected Master of his lodge in recognition of his *great skill* and *expert knowledge* of the Craft.

In the Middle Ages, the *free* or *liberal arts* were organized on two curriculum levels within the University Faculty of Arts: the *trivium* (the arts of grammar, rhetoric, and logic), leading to the degree of *Bachelor of Arts*, and the *quadrivium* (the sciences of arithmetic, geometry, music, and astronomy) leading to the degree of *Master of Arts*. (The Senior Wardens will note that the order is carefully preserved in their Lecture given on the Tracing Board of the Second Degree. The next time you give that Lecture, just make a slight break: in your delivery between *logic* and *arithmetic* to acknowledge the difference between the subjects studied in the two degrees.)

Viewed in this light, Freemasonry is *scientific* - "designed for the furtherance of knowledge" and a Freemason is indeed a *scientist* - "one who devotes himself to the pursuit of knowledge" hoping, ultimately, to discover "*the hidden mysteries of nature and science.*" ..

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III : THE BROTHERHOOD OF MAN

"Grant us brotherhood, not only for this day but for all our years - a brotherhood not of words but of acts and deeds. We are all of us children of earth - grant us that simple knowledge. If our brothers are oppressed, then we are oppressed If they hunger, we hunger. If their freedom is taken away, our freedom is not secure." The words of this prayer by Stephen Vincent Benet (1898-1943) help us to understand what is meant by the oft-quoted description of Freemasonry as *The Brotherhood of Man under the Fatherhood of God*.

When a man sincerely enquires, "What does Freemasonry offer?" ,, or honestly asks "Is ancient Freemasonry relevant in modern society? ... or seriously ponders in his own mind, "Why should I join?" no better answer can be given than these words of M.W. Bro. William Mercer Wilson, our First Grand Master, delivered in his Address to Grand Lodge, 11 July 1860, at the end of his first five years in Office.

FREEMASONRY, from its origin to the present time, in all its vicissitudes, has been the steady, unvarying friend of man. It has (in the language of an eloquent brother) gone forth from age to age, the constant messenger of peace and love; never weary, never forgetful of its holy mission, patiently ministering to the relief of want and sorrow, and scattering with unsparing hand benefits and blessings all around.

It comforts the mourner, it speaks peace and consolation to the troubled spirit it carries relief and gladness to the habitations of want and destitution, it dries the tears of the widow and the orphan, it opens the sources of knowledge and widens the sphere of human happiness, it even seeks to light up the darkness and gloom of the grave by pointing to the hopes and promises of a better life to come.

All this Freemasonry has done, and is still doing. Such is Freemasonry, and such its mission; and we should never forget, while enjoying its benefits and appreciating its value, the duties we owe to the Order; for there is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest endeavour, and no real greatness without self-denial.

William Mercer Wilson (1813-1875) was an able lawyer, called to the Bar in 1853, and served as Crown Attorney and from 1868 sat as Judge in the County of Norfolk, appointed

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to the bench by his Masonic brother, Sir John A. Macdonald .. He was honoured in 1858 with the Degree of Doctor of Laws from the University of Kentucky. 6 This excerpt, *"in the language of an eloquent brother,"* argued in balanced phrases and measured cadences, proves the legendary powers of cogent oratory possessed by our first Grand Master. Who can ever forget the resounding statement of *"the duties we owe to the Order'* pronounced by Judge Wilson.

*. .. no right without a parallel duty,
no liberty without the supremacy of the law ...*

Freemasonry, it is said, "takes in good men, and attempts to make them better men." Not one of us here can deny that he is a better man because of his association with the Craft. Personal experience testifies that Freemasonry has the innate power to make good men better. When a good man adopts and practises the principles of Freemasonry as a way of life, then it could be said that a Freemason can make the world better.

It is estimated that there are more than two million Freemasons in North America. There are 67,000 of us in Ontario alone. 7 What a dazzling light would radiate from our lodges if each one of us kept our candle of Freemasonry trimmed and burning bright, *"you in your small corner, and I in mine."* Remember, *"One of the major responsibilities of a person is to make that intellectual spark which you have received from heaven illuminate the world around you."* 8 But, where do I start? The English novelist Aldous Huxley (1894-1963) tells us plainly: *"There's only one corner of the universe you can be certain of improving, and that's yourself."* Freemasonry teaches us *"all that is true, all that is noble, all that is just and pure, all that is loveable and gracious."* As Freemasons, we are duty bound to endeavour to practise *"whatever is excellent and admirable."* 9

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M.W. Bro. William T. Anderson, the Past Grand Master, concluded his Address to Grand Lodge in 1998 with this perceptive analysis: *"The future of our great fraternity is indeed very bright as it contains all of the ingredients of life that society is beginning to crave."* He then issued this clarion call to action: *"We must not be complacent, especially within our lodges. We are the members of today who are responsible for tomorrow - every member has an important part to play in our future."*

IV : Behold, how good and how pleasant it is for brethren to dwell together in unity!

Psalm 133: 1

A FREEMASON'S LODGE is the temple of peace, harmony, and brotherly love; nothing is allowed to enter which has the remotest tendency to disturb the quietude of its pursuits. A calm enquiry into the beauty of wisdom and virtue; and the study of moral geometry, constitute the chief employments in the tyled recesses of the lodge.

The lessons of virtue, which proceed from the east, like rays of brilliant light from the rising sun, illumine the west and the south, and as the work proceeds, are carefully imbibed by the workmen. Thus, while wisdom contrives the plan, strength lends its able support to the moral fabric, and beauty adorns it with cunning and curious workmanship.

All this is accomplished without any compulsory or coercive means, but on the principle of friendship and brotherly love, which guards the precincts of our temple that nothing may enter to disturb the peaceful sanctity of that holy place ..

This explanation of what we do in the lodge and how we go about it was first given at a Ladies Night, in Alma Lodge No. 72, Galt (Cambridge) on the Feast of St. John the Evangelist, 27 December 1864, by the Worshipful Master, V.W. Bro. Otto Klotz. I draw your attention to the fact that these sections of the Charge were first given in public, with ladies present. Obviously there was an openness about Freemasonry at the end of the nineteenth century which we are only beginning to regain as the twentieth draws to a close.

The conviction of Klotz, the educator and school administrator, whose life-long passion and avocation was public education, rings true. Elected a School Commissioner, Klotz established the first free school in Canada West at Preston. He became Superintendent of Schools, and personally produced a German Grammar text for schools in Waterloo County. He was also the founding President of the Preston Mechanic's Institute, precursor of the public library. For Klotz, a Freemason's lodge was a school room wherein the Master fulfilled his stated duty *"to employ and instruct the Brethren in Masonry."*

Bro. Manly Palmer Hall (1901-1990), the American philosopher, contended that, *Masonry is a university, teaching the liberal arts and sciences of the soul to all who will attend to its words.* 10

The study of *Moral Geometry*? It is a curious phrase! Most of us have an idea of what Geometry is - we studied it in school - the branch of mathematics that investigates magnitudes in space, and is concerned with points, lines, surfaces and solids. By Freemasons it is regarded as "*The first and noblest science.*" From the Charge to the Newly Passed Candidate we recall that Geometry is referred to as "*the basis of our art*" and we learn that it is "*is of a divine and moral nature, enriched with the most useful knowledge, so that while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.*" 11

The immutable law of Moral Geometry has been stated unequivocally: "*We perfectly know what is good and what is evil; and may be as certain in morals as in mathematics.*" *Straight lines, right angles, and perfect circles* are the figures of *moral geometry*, tested and proved by the Master's square, the Senior Warden's level, and the Junior Warden's plumb-rule according to the principles of morality and virtue taught in the "*university*" of Freemasonry. Bro. A. S. MacBride in his insightful study entitled *Speculative Masonry* identifies the plumb-line as "*the Heaven-line of duty to the Divine*" and the level-line as "*the Earth-line of duty to the Human*" and he concludes, "*Equipose in the moral world is an inexorable a law of stability as in the physical.*" 12

What goes on behind closed doors? When we are goaded by an overtly hostile critic, or when a naturally curious spouse enquires benignly, "*What do you do in lodge?*" here, in a few words, is the whole purpose and process of meeting in the lodge. There is no secret about

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it. We come to experience the real joy of learning in an atmosphere of friendship, good will and mutual esteem. We gather together for a "*good time*" in the best sense of that term.

Here the Charge outlines the course of study, prescribes the pedagogical method, and forecasts the end-product. Notice in passing that Perfection is attained symbolically when the four cardinal virtues are combined with the three theological virtues, making seven in all. A lodge is formed, as Shakespeare wrote, by ...

We few, we happy band of brothers

The object, however, of meeting in the lodge, is of a two-fold nature, namely, moral instruction and social intercourse. Our meetings are intended to cultivate and enlighten the mind, to induce the habit of virtue, and strengthen the fundamental principles of our Order: Brotherly Love, Relief and Truth. And if these meetings are blended with social mirth, and a mutual interchange of fraternal feelings, then Freemasonry will be shown in its true light, as an institution which fosters and improves the best affections of our nature, and carries into active operation the practice of the four cardinal virtues: *Temperance, Fortitude, Prudence and Justice*, combined with the theological virtues: *Faith, Hope and Charity*, thereby demonstrating to the world at large that in Freemasonry may be found the true import of the three great social treasures: *Fraternity, Liberty and Equality*.

Therefore, the utmost extension of fraternal feeling and affection which can exist between man and man is expected to be displayed amongst the brethren in a Freemason's lodge, and then will be attained the chief point in Freemasonry, namely, to endeavour to be happy ourselves, and to communicate that happiness to others.

The concluding lines recapitulate the Grand Design proclaimed at the outset, but here expanded and given fulsome explication. Here we have a prescription for The Things that are More Excellent

*The grace of friendship - mind and heart
Linked with their fellow heart and mind;
The gains of science, gifts of art;
The thirst to know and understand -
These are the goods in life's rich hand.
The things that are more excellent.*

Sir William Watson

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Making reference to "*the three great social treasures -fraternity, liberty and equality*" was Bro. Klotz influenced by the words of the American Declaration of Independence attributed to Thomas Jefferson (1743-1886)?

*We hold these truths to be sacred and undeniable,
that all men are created equal and independent,
that from that equal creation they derive rights inherent and inalienable,
among which are
the preservation of life and liberty,
and the pursuit of happiness.*

The story is told of Bro. Benjamin Franklin who joined the fraternity in 1731, while giving a speech extolling the new Constitution, seen by some to have been heavily influenced by Freemasonic principles, was interrupted by a heckler: "*Those words don't mean anything. Where's all this happiness you say it guarantees us?*" Franklin retorted, "*The Constitution only guarantees the American people the right to pursue happiness; you have to catch it yourself*" The same could be said of the pursuit of happiness as *the chief point in Freemasonry: Seek and you will find!*

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V : THE IDEAL OF A FREEMASON

Before I conclude, my brethren, let me portray to you the ideal of a Freemason.

If you see a man who quietly and modestly moves in the sphere of his life; who without blemish fulfils his duties as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and who aids his fellow men without self-interest; whose heart beats warm for friendship, whose serene mind is open for licensed pleasures, who in vicissitudes does not despair, nor in fortune will be presumptuous, and who will be resolute in the hour of danger.

The man who is free from superstition and free from infidelity; who, in nature, sees the finger of the Eternal Master; who feels and adores the higher destination of man; to whom Faith, Hope and Charity are not mere words without any meaning; to whom property, nay, even life, is not too dear for the protection of innocence and virtue and for the defence of truth.

The man who towards himself is a sever judge, but who is tolerant with the debilities of his neighbour, who endeavours to oppose errors without arrogance, and to propagate intelligence without precipitation, who properly understands to estimate and employ his means; who honours virtue though it be in the most humble garment, and does not favour vice though it be clothed in purple; and who administers justice to merit, whether dwelling in palaces or in cottages.

The man who, without courting applause, is loved by all noble-minded men, respected by his superiors, and revered by his subordinates; the man who never proclaims what he has done, will do, can do, but, where need is, will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion, and a rare power of mind, and who will not cease until he has accomplished his work, but who then, without pretension, will retire into the multitude, because he did the good act, not for himself, but for the cause of good. will retire

If you, my brethren, meet such a man, you will see the personification of brotherly love, relief and truth; and you will have found the ideal of a Freemason.

"The ideal of a Freemason" is taken from an article written by Bro. Klotz entitled "The History of Freemasonry" and published in The Canadian Craftsman March 15, 1868.

A catalogue of actions and deeds, conduct and behaviour, beliefs and convictions, attitudes and opinions, motives and intentions is set before us, without compromise or apology that we might be inspired to "*press toward the mark of our high calling*" as men and as Masons.

*Give unto me, made lowly wise,
The spirit of self-sacrifice:*

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*The confidence of reason give;
And to the light of truth thy Bondman let me live.*

William Wordsworth (1770-1850) *Ode to Duty*

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VI BENEDICTION

Let your light so shine before men

What's happening in your lodge these days? Are the meetings interesting, sometimes even inspiring, and well-attended? Are good men being attracted as candidates? Are the members of your lodge reaping the rich rewards of their pursuits in Masonic research? Is a good time enjoyed by all both in the lodge and around the festive board? Do your close family and good friends know, at least in part, how much you love Freemasonry? Remember, *"Precepts may lead. but examples draw"*.

There are many powerful working tools ready at hand to assist us in the great work: Brother to Brother, Friend to Friend, The Mentor Programme, and The CoUege of Freemasonry - to name but four which our Grand Lodge provides. But, these are tools which only produce results when employed by a skilled Craftsman. The work of Freemasonry must be faithfully performed by the workman. Will Freemasonry continue as a force for good *"until time shall be no more"*? Will the idealistic vision of Freemasonry set before us so beautifully in this General Charge in the eloquent language of Mercer Wilson and Otto Klotz be realized *"from generation to generation"*?

Think on these things!

Finally, my brethren, as our fraternity has been formed and maintained in perfect unanimity and concord, in which we all greatly rejoice, so may it continue until time shall be no more. May kindness and brotherly love distinguish your conduct as men and as Masons. Within your peaceful walls may your children's children celebrate with joy and gladness the annual recurrence of this auspicious solemnity. And may the genuine tenets of our time-honoured institution be transmitted through your lodge, pure and unimpaired, from generation to generation.

So mote it be.

NOTE REVISED November 28, 1999

RSJD

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NOTES AND REFERENCES

1 William Preston (born in Edinburgh 1742; initiated in London 1763; died in London 1818)
Illustrations of Masonry published in 1772

Rev. Dr. George Oliver (born 1782; initiated 1801; died in 1863)

"probably the most prolific Masonic writer the Craft will ever know"

2 Proceedings, Annual Communication, Ottawa, 1876, p. 126

Miscellaneous Resolutions: "That the form of Installation, Dedication, &c., be printed forthwith, and forwarded to the members of the Board with the view of obtaining any suggestions that they may desire to make and that on the return of such suggestions the Committee be authorized, under the approval of the Grand Master, to revise and finally print and issue the work."

Dr. Albert Gallatin Mackey (1807-1881), the American historian named as the third member of this illustrious triumvirate of Masonic scholars, is best known for the *Encyclopedia of Freemasonry*, first published in 1874.

3 The most easily accessible sources are:

Whence Come We? Freemasonry in Ontario 1764 -1980 (1980), Life of Otto Klotz, pp. 112 - 116. This section was written by M.W. Bro. W. K. Bailey.

The Heritage Lodge Proceedings Vol. 20 (1997), RW. Bro. Otto Klotz: The Times of His Life - RW. Bro. Colin Heap, pp. 391 - 397.

A brief biographical article may be found in The Ontario Mason, Vol. 1, No.3, Spring 1995, p. 23. The painting which is reproduced in this article hangs on the west wall of the Preston-New Hope Masonic Temple, Groh Avenue, Cambridge.

4 McLeod, R.W. Bro. Wallace E. The General Charge. Newsletter, Vol. 3, No.2, October 1983. pp. 11 - 14.

5 Dyer, Colin. William Preston and His Work. Shepperton: Lewis Masonic, 1987.

6 Pearce, R W. Bro. Bruce M. First Grand Master: A Biography of William Mercer Wilson. Hamilton: The Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, second edition 1973.

7 Proceedings 1999 Grand Secretary's Report - Total Membership as of December 31, 1998 : 67,130.

8 Tolstoy, Leo (translated Peter Sekirin). A Calendar of Wisdom: Thoughts to Nourish the Soul. New York: Scribner - Simon & Schuster Inc., 1997. p. 86.

9 The Letter of Paul to the Philippians, 4: 8. New English Bible, 1970.

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10 Hall, Manly Palmer. *The Lost Keys of Freemasonry*. Richmond, Virginia: Macoy Publishing and Masonic Supply Company, Inc., reprinted 1976.

11 *The Work* (1999), Charge to the Newly Passed Candidate p.149.

12 MacBride, A. S. *Speculative Masonry: Its Mission, Its Evolution and Its Landmarks*. Richmond, Virginia: Macoy Publishing and Masonic Supply Co., Inc., 1971. p.43.