

THE GLENLYON LODGE
NO. 346 S.C.

**SPECIAL
POINTS OF
INTEREST:**

- Masonic Foundation for Children
- "TRUTH"
- Pictorial of the installation of Bro. Norman Wright as R.W.M.

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The Almoner

*The Quarterly Newsletter of The
Glenlyon Lodge no. 346 S.C.*

VOLUME I ISSUE IV



FEBRUARY 2008

NEW MASTER INSTALLED AT GLENLYON

On the 12th of December 2007 Bro. Norman Wright became the one hundred and sixty second master of "The Glenlyon Lodge" no. 346 S.C. Bro. Norman Wright succeeds Bro. Gregory Khan. The new Right Worshipful Master occupies the chair of King Solomon at a unique time in the history of the Lodge, which has over the past few years launched a series of ambitious goals particularly with regards to the Lodge's charitable work. The new master in his installation address has made "Growth and Harmony" the theme which will govern his administration. He also exhorted the brethren to undertake endeavors that will lead to the enhancing and building of character through Masonic charity by expanding our mentorship programme. We all wish the new master all the best for the upcoming year.



**THE RIGHT WORSHIPFUL MASTER
OF "THE GLENLYON LODGE"
BRO. NORMAN WRIGHT**

EXCERPTS OF THE ADDRESS BY THE NEW RIGHT WORSHIPFUL MASTER OF THE GLENLYON LODGE

**AT THE INSTALLATION CEREMONY HELD AT THE FREEMASONS TEMPLE AT
MCGREGOR SQUARE ON THE 12th OF DECEMBER 2007**

Every year the Lodge selects from among its number a Brother to lead the lodge and serve as its master. As such Brethren, I rise to thank You, the Brethren of this The Glenlyon Lodge for electing me as Master. I intend to play my part in the great work of Masonry. My theme will be very simple being, "Growth and Harmony." Growth in building the base membership of the Lodge as well as growth in enhancing and building character through our Masonic charity by expanding our mentorship programme. I will challenge the Brethren to devote their time and other resources to accomplish this goal. I will be guided by the experience and wisdom of those who sat in this chair before to enhance the harmony of this Lodge. I am looking forward to an enjoyable and harmonious year in the Chair.

“TRUTH”

By Bro Norman W.M. Bowen HGBB PSDGW

(Presented at the Whitsun A. McDonald Masonic Lecture on the 12th of July 2006)

“TRUTH”

It is ironic that a word so simple, and apparently straightforward in meaning, should engender as much genuine misunderstanding among otherwise intelligent – indeed, erudite individuals, as it has been doing from time immemorial.

The principal problem is to offer a viable theory as to what truth itself consists in or, to put it another way, "What is the nature of truth?" To illustrate with an example – the problem is not : “*Is it true that there is extraterrestrial life?*” The problem is : “*What does it mean to say that it is true that there is extraterrestrial life?*” Astrobiologists study the former problem philosophers debate the latter.

This philosophical problem of truth has been with us for a long time. In the first century AD, Pontius Pilate asked in *John* 18:38, "What is truth?" but no answer was forthcoming. The problem has been studied more since the turn of the twentieth century than at any other previous time. In the last one hundred or so years, considerable progress has been made in solving the problem.

The three most widely accepted contemporary theories of truth are:

- [i] The Correspondence Theory
- [ii] The Semantic Theory of Tarski and Davidson; and
- [iii] The [Deflationary Theory](#) of Frege and Ramsey

The competing theories are

- [iv] The [Coherence Theory](#), and
- [v] The [Pragmatic Theory](#)

These five theories will not be examined this evening, but rather, I will try to simplify the discussion by analysing the difference between “RELATIVE” and “ABSOLUTE” truth, Philosophers, Scientists, Jurists, Ecclesiastics, Mathematicians and Housewives are but a few of the numberless groups of persons who each have their own interpretations, based on their particular paradigms, --- with each being essentially correct, while unfortunately, mutually exclusive of the others.

How can this be? Truth is variously defined as “reality; fact; certainty; accuracy; precision; legitimacy; veracity; fidelity; sincerity”, all of which we generally accept as reasonably accurate synonyms; and yet, we constantly debate, argue, fight, bicker, quarrel, disagree, and even kill each other over this elusive concept. This presentation will attempt to examine some of the reasons for this unease, although to believe that such an examination will settle the argument definitively would constitute the highest level of conceit on the part of this presenter.

Generally, the opposing poles of the argument espouse the concepts of “RELATIVE” versus “ABSOLUTE” truth promulgated respectively, by the Philosophers and the Ecclesiastics with the intermediate shades of grey belonging to the rest of us. “Absolute” truth is generally perceived to be indisputable, and valid for all circumstances, be they cultural, societal or temporal; whereas “Relative” truth is viewed as being valid only in particular circumstances, or within a specific time frame, as different cultures and societies espouse different “truths”, at different times, all equally valid within their respective contexts. I will try to examine both extreme positions, summarize the outcome, and leave the final determination of *that* truth to my brethren.

“TRUTH”

By Bro Norman W.M. Bowen HGBB PSDGW

(A Whitsun A. McDonald Masonic Lecture presented on the 12th of July 2006)

“RELATIVE TRUTH”

Napoleon Hill, in his book, *“Grow Rich! With Peace of Mind”*, asserted that: **“ULTIMATELY, NOTHING MATTERS.”** Such a comment, no doubt, must have raised more than a few eyebrows among the book’s readers; but Hill justified his statement with this example:

On June 5, 1945, the day before D-Day, the day on which the Allied forces invaded the Axis forces at Normandy, details of the planned strike were, of necessity, top-secret, and known only to a relative few; but on June 7, the day after the invasion, that information was emblazoned on the front pages of almost every newspaper across the globe.

Hill stresses the first word, **“ultimately”** or **“in the end”**, as being the operative one in the sentence, since there will ultimately come a time in all human activities when that which was all-important will be of little or no consequence. Our Masonic teachings concur to a point, but take the argument further with an exception: **“...when all distinctions save those of goodness and virtue, will cease...”**

Both scientists and theists agree to the existence of Absolute truth. Where they differ is in the hypothesis by the scientists that Science is leading towards it, whereas the Theists speculate that Science leads only to Relative truth, and that Absolute truth resides only in the Almighty. However, the scientific concept of Infinity, and the theistic concept of God, share very common ground, and differ largely in semantic terms, their opposing stances being directly related to their personal attitudes regarding Faith and Science.

The ancient philosopher, Plato, looked at the world and saw nothing but change; he wondered how it was possible to know anything at all when everything is in motion and change. Plato resolved that problem through presuming an unchanging world of intelligible Forms or Ideas of which the world is nothing but a less-than-perfect copy.

The capacity to understand the world outside the world of the individual, and his or her internal world, includes the ability to interpret, characterize, and associate what seems to be singular things, or at least singular groups of things.

Understanding the process of being, as compared to the process of becoming, are distinctly separate concepts for Plato and are directly related to that capacity of understanding, and thereby determining truth.. In his *“Republic II”*, he states that a healthy, happy human life

“...will never be fully cultivated until we can recognise the essential Forms of temperance, courage, liberality, high-mindedness and all other kindred qualities, and also their opposites, wherever they may occur.”

“TRUTH”

By Bro Norman W.M. Bowen HGBB PSDGW

(A Whitsun A. McDonald Masonic Lecture presented on the 12th of July 2006)

Plato held the view that the apprehension and appreciation of formal reality makes life worth living, it also makes one moral. However, “**formal**” reality does not constitute “**absolute**” reality as Plato so often demonstrated in his stories of something not being what it initially seems, and most notably in his “Allegory of the Cave”.

In “*Republic III*”, he states:

“...Reflection is provoked when perception yields a contradictory impression presenting two opposite qualities with equal clarity no matter whether the object be distant or close at hand.”

Immanuel Kant who lived from 1724 to 1804, has been thought of as one of the most consequential philosophers. His greatest work, the “Critique of Pure Reason” in 1781, serves as an integration of **rationalism and empiricism**, both of which, he was certain, gave only a one-sided view of human understanding and knowledge.

Kant thought of “**thought**” as the framework by which the individual was able to determine the appropriate category into which one thought process or pattern would fit over another. His system of logic divided judgments into either analytic or synthetic judgments. Kant believed that a judgment is credible if its refutation or cancellation proves to be an analytical improbability. Kant goes on to demonstrate that science and “common sense knowledge” of reality also utilize artificial a priori judgments.

Moving on to what Kant believes to be the next logical assumption, he supports an idea that **causality** is also an a priori concept, since humans do not separate the notion of **causality** from **recognition**. Judgments about empirical matters are synthetic, which can genuinely be refuted without contradiction. Therefore, what is, and is not truth, is relative to the situation and the circumstances in which the so-called truth occurs. It is important to understand that Kant makes a clear distinction between **perceiving and thinking**, which he credits to two specific capabilities of the mind, **sense and understanding**. Each judgment places an abstraction to a specific;

- apprehension of particulars then is within the realm of the faculty of sense,
- apprehension of concepts belongs to the realm of understanding.

More than 60 years ago, in the midst of the Great Depression, a U.S. Rotarian devised a simple, four-part ethical guideline that helped him rescue a beleaguered business. The statement and the principles it embodied also helped many others find their own ethical compass. Soon embraced and popularized by Rotary International, The Four-Way Test today stands as one of the organization's hallmarks. It may very well be one of the most famous statements of that century.

“TRUTH”

By Bro Norman W.M. Bowen HGBB PSDGW

(A Whitsun A. McDonald Masonic Lecture presented on the 12th of July 2006)

Herbert J. Taylor, author of the Test, was a mover, a doer, a consummate salesman, and a leader of men. He was a man of action, faith, and high moral principle. Born in Michigan, USA, in 1893, he worked his way through Northwestern University in Evanston, Illinois. The first question of the four way test seeks to determine **“Is it the truth?”**.

There is timelessness in truth that is unchangeable. Truth cannot exist without justice and justice cannot exist without Truth.

The second question of the four way test **“Is it fair to all concerned?”** This relates to justice and as such must relate to truth. Because Truth is dependent on justice which is relative to the surrounding circumstances, it follows that any truth that emanates must also be relative.

ABSOLUTE TRUTH

Those who embrace the concept of Absolute truth believe it to be an error-free state of mind which accurately reflects all things in existence, that it is timeless and indisputable, that it does not shift or vary, regardless of external conditions and circumstances.

This is the Truth which every known Scripture attempts, often unsuccessfully, to capture and transmit to its devotees. This lack of success devolves from the fact that it is impossible to encompass the *infinite* with the *finite*, no matter how sincerely or persistently we may try.

The first thing to know about truth in the minds of absolute truth philosophers is that it is unchangeable; it is ageless and constant. In their minds truth does not vary or shift; it is a piece of unalterable reality.

It follows, therefore, that truth is the same for all people, and thus, one should be repelled by the expression that ***“what is true for you is not true for me.”*** Is that the truth?

I sincerely hope that none of my listeners will surmise, from the relatively few words I have expended on Absolute truth, that I accord it any less importance than I do its Relative sister. On the contrary, it is in recognition of our inability to even imagine the scope of its influence, or the extent of its power, that I yield. We live in a world of relativity, and therefore relative truth remains the more valid construct for us to grapple with on this plane of existence. Just as we, as Masons, struggle to learn, internalize, master and realise in our own lives, the tenets of “Absolute Freemasonry”, so must we, as men, struggle to gain the summit of Absolute Human being-ness, in the certain hope that upon our elevation to that Absolute level of being and understanding – the Grand Lodge Above – all will be revealed.

Norman W. M. Bowen, HGBB, PSDGM
July 12, 2006

GREAT GLENLYON MASONS

BRO. WHITSUN ALBERT MCDONALD CD; JP; H.G.J.



Bro. Whitsun Albert McDonald, CD; JP: Sainly in character, liberal in spirit. vigorous in mind, with a heart imbued with a passion for justice, he has served our Fraternity for sixty years with loyalty, honour and distinction. In his official acts he is governed by a keen sense of duty, coupled with a unique grasp of human problems. He has always sought to help his fellowmen in the hour of need and for those reasons he has gained and maintained the admiration, esteem and affection of the Fraternity. Initiated in The Glenlyon Lodge # 346 SC in 1942 he became Right Worshipful Master in the Administrative year 1950-1951. He held the office of Treasurer for 26 years and was awarded the honour of a Distinguished Service Member. As a devoted member of the District Grand Lodge of Jamaica he held many offices, rising to that of Senior District Grand Warden. His meritorious service to the District Grand Lodge did not go unnoticed. He was awarded the Grand Rank

of Hon Grand Jeweller by the Grand Lodge of Scotland. Other lodges were to have the benefit of his services as he became a founder member of the Liguanea Lodge and an Honourary Member of the Jackson McL. Wint Lodge, both of the Scottish Constitution. As a brother he is always known to exercise sound judgement, and wise council in the deliberations among the brethren. His zeal, fidelity, personal sacrifice and allegiance to our fraternity knows no limits. Blessed with courage, understanding, initiative, vision and a saving sense of humour he has lived a life so full of accomplishments that few can match the honour and respect associated with his name. We celebrate and give homage to "Bro Whitty" for an outstanding sixty six years of service to the craft and is the exemplar of "The Glenlyon Lodge".



THE MASONIC FOUNDATION FOR CHILDREN

By Bro. Roddy Ashby, Director of Projects MFC

The aim is to change the public image of Freemasonry; so that when a man is known to be a Freemason, he is immediately known to be a person associated with the care and welfare of children.

That is the mission declared by our District and Provincial Grand Masters. And it is the reason for the existence of the newest institution in the fraternity – the Masonic Foundation for Children (MFC). According to its By-Laws, all members in good standing of Lodges in Jamaica of the English, Irish and Scottish Constitutions are members of the Foundation, and are entitled to make representations concerning its affairs to the Executive Committee, or directly to the Grand Masters. So all Freemasons should pay careful attention.

This Foundation was authorised and an Executive Committee appointed at a meeting of the Grand Masters held on March 22, 2007. The committee met in June and in July, and adopted By-Laws and a work programme which were approved by the Grand Masters

The Executive Committee comprises:

W. Bro. Dr. Anthony Lewis, Chairman
 W. Bro. Keith Brown, Vice-Chairman
 Bro. Roddy Ashby, Director of Projects
 Bro. Michael Alexander, Secretary/Treasurer;

together with a representative of each constitution, viz:

W. Bro. Dr. Charles Thesiger, English Constitution
 Bro. Keith Scott, Dep. DGM, Scottish Constitution
 Bro. Michael Tucker, Irish Constitution

While its mandate in principle extends to all disadvantaged children, the Foundation has elected to work in partnership with the Child Development Agency of the Ministry of Health, and focus their attention on those children who are residents of the 52 Children's Homes throughout the country.

For these beneficiaries the Foundation has proposed two kinds of programmes:

Mentoring: Aimed at providing guidance and assistance to children, especially at that critical stage in their lives when they are about to leave the home and enter upon adult life, to assist them in making the transition from being the objects of care to becoming self-reliant and independent adults.

Skills Training:

Aimed at equipping the residents of children's homes with capability in areas such as horticulture, poultry rearing, computer technology, and other technical and manual skills, both as life-supporting abilities and measures of building self-esteem.

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Hurricane Dean and its aftermath caused some delay, but The Foundation is at present mapping out the details of these projects.

Project Planning

In the area of skills training this process consists of visiting a number of children's homes to assess needs and capabilities, to assess available skills, interest, and commitment. This exercise is being carried out by a Projects Committee comprising;

Bro. Roddy Ashby, Liguanea; (926-3449, 821-1933, rodash@cwjamaica.com)

W. Bro. Laurie Ventour, Royal; (927-6320, lawven@cwjamaica.com)

W. Bro. Ian Gage, Jamaica College; (960-2158, 815-1111, houtie1@hotmail.com)

Bro. Horace Reid, Liguanea; (927-7330, 362-5768, horacer@cwjamaica.com)

Bro. Norman Wright, Glen Lyon; (924-5192, 425-9641, normandwright@cwjamaica.com)

Lodges can expect to hear from or see one of these brethren in the near future. But they need not wait on such a visit. As indicated above, all masons are members of the Masonic Foundation for Children, and entitled to take part in its activities, so any brother or any Lodge wanting to join this programme, or having projects to propose, should contact one of the members listed above.

The committee needs to hear from you in any case, as we are also carrying out a survey to document current activities carried on by Lodges in relation to children's charities, so we can know what foundation we have to build on; and we especially need help from Lodges outside of Kingston in making contact with homes in their area (a list of homes can be supplied, if necessary). In addition, we need to find out what skills and expertise are available, so they can be used most effectively throughout the fraternity.

Out of this exercise the committee hopes to match a number of children's homes with a number of Lodges in a commitment to carry out several projects. There would seem to be no reason why every home should not at least have a project in chicken-rearing, and a number of others, including bee-keeping, carpentry and fish-rearing have been suggested.

One thing that all projects must have in common is the expectation of being commercially viable; that is, it must produce a saleable product, such as chickens or flowers, the revenue from which should cover all operating costs, including supervision and instruction. And since there are more girls than boys in children's homes there must also be projects aimed specifically at girls, and the committee has taken steps to identify and define them. This also presents a wonderful opportunity for the ladies of Lodges to get involved in Masonic activities.

Many (if not all) of the projects will require capital investment, which may be beyond the resources of the Lodge wanting to undertake it.

THE MASONIC FOUNDATION FOR CHILDREN

By Bro. Roddy Ashby, Director of Projects MFC

In such a case the Masonic Foundation for Children undertakes to provide the capital, by making submissions to appropriate funding agencies. But Lodges must understand that this means that projects must be carefully analysed and planned, including financial projections and a listing of project personnel; and that there may be a period of delay while the proposals are reviewed by the agencies to which they are submitted. Therefore there is all the more reason to get started early.

Lodges are expected to contribute management, supervision, accountability and personal commitment to any project they may undertake. The role of the Foundation will be planning, co-ordinating, the provision of funding, and seeing that available skills and expertise are used in the most effective way.

Mentoring

The mentoring component of Masonic Foundation for Children's activities, of course, is taking longer to put together. Mentoring a young person is almost equivalent to adoption, except that the person being mentored does not necessarily live in the mentor's house. It is a process that should not be entered into lightly or unadvisedly, but reverently, soberly, discreetly, and with Godly fear. The Foundation needs to receive advice and guidance from persons with experience in this field before coming up with its own strategies for implementation.

But there are dozens of young persons who leave children's homes each year, and in many cases nobody knows what becomes of them; and there is obviously a great need for a programme which will help some of them make this transition successfully.

The District and Provincial Grand Masters have pledged to the Masonic Foundation for Children the accumulated proceeds of Masonic Family Days held over the last several years; and several Masonic Orders and Chapter Lodges have been approached, and have likewise pledged their accumulated Benevolence Funds to this aspect of the work of the Foundation.

But, as the RWDGM of the Scottish Constitution is wont to say, quoting the Past PGM of the Provincial Grand Lodge of Jamaica, Irish Constitution, "Irrespective of how much money Lodges donate to communities and projects it is of little avail if Masons fail to give of their time; fail to interact with the less fortunate among us; fail to convey our love to them by being among them."

That is the challenge which has been handed to us, and to which we must respond. And that is why the Foundation has adopted as its motto that verse of the Christian Scriptures which says "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

Obituaries (December 2007 - February 2008)

NAME	LODGE	MONTH
W. Bro. Neville Fernandez P.M	Phoenix Lodge 914 E.C.	DEC. 2007
W. Bro. Richard Asheniem P.M.	Friendly Lodge 239 E.C.	"
W. Bro. George Parcels P.M.	Lodge Clarendon Kilwinning 1427 S.C.	"
Bro. Douglas Grey	Sussex Lodge 354 E.C.	"
Bro. Herbert McKinley	Friendly Lodge 239 E.C.	"
W.Bro. Kenneth Gayle P.M.	Hamilton Lodge	FEB. 2008

Newly Installed Masters (December 2007 - March 2008)

NAME	LODGE	DATE OF INSTALLATION
Bro. Norman Wright	The Glenlyon Lodge no 346 S.C.	12th of December 2007
Bro. John R. Spence	Middlesex Lodge no 1628 S.C.	17th of January 2008
Bro. Brian C. Alberga	Liguanea Lodge no. 1479 S.C.	25th of January 2008
Bro. Lindy Elliot	Lodge Clarendon Kil. no 1427 S.C.	18th of February 2008
Bro Zia Ahmad Mian	Lodge St. John no 623 S.C.	22nd of February 2008
Bro. Bentley Jones	Lodge Jackson McL Wint no 1818	4th of March 2008
Bro Winston Young	Lodge St.Andrew no 1684. S.C.	14th of March 2008
Bro Basil Cordon	Seville Lodge no. 530 S.C.	27th of March 2008

What's Going On in April 2008

LODGE	ACTIVITY
Lodge Jackson McL W int no 1818	"Dundee Charge" - Bro. Arthur Minott
Lodge B. Miller no 1829 S.C	"Duties of the WSW & WJW" - Bro C. Parcels WSDGM.
Glenlyon Lodge no 346 S.C.	"Masonic Etiquette - Bro R. Christian WSDGM
Lodge Mico 1583 S.C	.Ritual Work—Initiation of Mark A.Nelson
Seville Lodge no. 530. S.C	Fundraising "Seville Golf Tournament
Lodge Semper Fidelis no 1530 SC	Installation Bro. Ian Beek as RWM
Lodge Wolmers no. 1506 S.C	Ritual Work "Double Raising.
Liguanea Lodge no. 1479 S.C	Ritual Work "Initiation of Marvin Hall (Lewis)
DGL/Portmore Lodge	Ritual Work—Erection and Consecration of Portmore Lodge
Lodge J.J. Mills no 1657 S.C	.Annual John J. Mills Lecture Bro Lloyd R. Moore DGM.
Lodge Imperial Ser. No 978 S.C.	AGM and Lecture "The Holy Bible" Bro. K.B.M. Gordon

A PICTORAL OF THE INSTALLATION OF NORMAN WRIGHT AS MASTER OF THE GLENLYON LODGE



The I.P.M. Bro. Gregory Khan addressing the new Right Worshipful Master Bro. Norman Wright at the Installation Banquet



The R.W.M. and the I.P.M. During the one of the few quiet moments between toasts.



The R.W.M. thanking his I.P.M. for his toast and acknowledging the good work of his predecessor



Another toast to the R.W.M. from the head table

Pictorial of The Installation of Bro. Norman Wright



THE GLENLYON LODGE No. 346 S.C.

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ADMINISTRATION 2007-2008

Bro. Norman Wright	R.W.M.
Bro. Gregory Khan P.M.	I.P.M.
Bro. Howard C. Ennis P.M.,	Dep.M.
Bro. Lloyd A. Cundy, P.M., HDSGW	Sub.M
Bro. Godfrey Perkins	W.S.W.
Bro. John A. Pickersgill	W.J.W.
Bro. Maj. Al Stewart Gaynor P.M. DJGD.....	Secretary
Bro. Keith O. Clarke	Treasurer
Bro. Samuel E. Stewart C.D. J.P. P.M.....	Almoner
Bro. Dr. Frank Villiers P.M. HDSGW.....	Dir. of Cer.
Bro. Donovan G. Brown.....	Chaplain
Bro. Craig F. Foreman.....	S.D.
Bro. Charles A. O'Connor.	J.D.
Bro. Hopeton L. Nembhard.....	Bible Bearer
Bro. Trevor J. Fuller.....	Asst. Secretary
Bro. A.G. Leon Robertson P.M.....	Asst. Dir. of Ceremonies
Bro. Heron S. Dale.....	Inner Guard
Bro. Bruce Taylor DJGW P.M.....	President of Stewards
Bro. Warren A. McDonald, P.M. HDJGW.....	Steward
Bro. S. Earl Hamilton, P.M.	Steward
Bro. Wilson K. Look-Kin, (P.M.# 1391 S.C.)	Steward
Bro. Maj. Richard Reece.....	Steward
Bro. Rohan D. Ennis	Steward
Bro. Carl D. Domville, P.M.....	Tyler