

THE

Winter 2015

ONTARIO MASON

MAGAZINE



The Official Magazine of the Grand Lodge of A. F. & A. M. of Canada in the Province of Ontario

From The Editor



W. Bro. Dan Dignard

Welcome to the Winter 2015 issue of the Ontario Mason Magazine. In this issue you will find many pictures and stories about pin presentations and Masonic events and I hope that you will continue to send those stories and pictures to us.

What I would like you to also do is send this magazine to your friends in the Craft. Many brethren are still not receiving the magazine and that is why we have added a subscription link in the last few issues of the magazine.

Please take a moment to subscribe to the magazine and it will be emailed to you four times a year.

We want the magazine to reach every Mason in the Province and Masons in other jurisdictions. This magazine represents you, the work you do, and what the Grand Lodge of Canada in the Province of Ontario stands for.

A part of our commitment to become better Masons is a daily advancement in our Masonic education. This issue of the Ontario Mason Magazine has stories in it on many famous Masons such as Robbie Burns and Prince Hall. Also included in this issue are articles about "Masonic Measurements", "Regalia For Sale On Ebay" from the United Grand Lodge of England, young Masons in "Full Circle" and even an article on a Masonic Exhibit at the Wellington County Museum and Archives. These are just a few of the articles featured in this issue of the magazine and I encourage you to read them and share them with the brethren of your lodge.

Finally please take the time to take the survey on page 21 and help us make the magazine better.

Sincerely and Fraternally,

W. Bro. Dan Dignard
Team Lead/Managing Editor

The ONTARIO MASON Magazine

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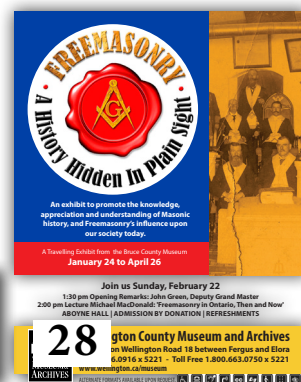
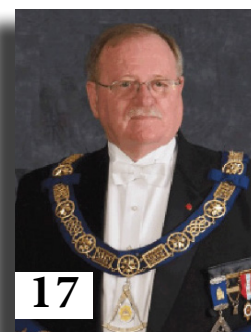
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ONTARIO MASON MAGAZINE

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Disclaimer:

The Ontario Mason Magazine advises that, while the greatest care has been taken in compiling the contents of The Ontario Mason (this "Publication"), the editor, designer, and publisher cannot accept any responsibility for any errors or omission.



M.W. Bro. Robert Edwin Davies **1931 -2014**

M. W. Bro. Robert Edwin Davies
Grand Lodge of Canada in the Province of Ontario
Grand Master 1977 to 1979
Grand Secretary 1979 to 2002
Conference of Grand Secretaries, President – 1995

1931 – 2014

M.W. Bro. Robert E. Davies was born October 5, 1931 at Mount Forest, Ontario where he received his elementary and secondary school education. In 1948 due to the passing of his father he took over the family retail business.

In 1954 he married Annabelle (Nan) Christie of Hopeville, Ontario and they were blessed with three children; Kathy, Robert and Lynn. A former member of the Mount Forest Cameron Highlanders Pipe Band, he served his community as a director of; Mount Forest Boy Scout Group, Louis Marshall Hospital Board, and President of the Investment Club.

A member of St Alban's Lodge No. 200, in 1952, he served as Worshipful Master in 1960, was elected as District Deputy Grand Master, Grey District in 1964, Deputy Grand Master in 1975, Grand Master in 1977 and Grand Secretary in 1979.

M.W. Bro. Davies was a member of Royal City Lodge of Perfection; Past Most Wise Sovereign, Guelph Chapter Rose Croix; member Moore Consistory, A.A.S.R. He was coroneted Honorary Inspector General 33 at Hamilton in 1977. He was a member of the Royal Order of Scotland, a member of Mocha Shriners, London, A.A.O.N.M.S. and served as Grand Representative to the United Grand Lodge of England.

Brother Davies passed away December 14, 2014. Funeral services were conducted at St. Andrew's Presbyterian Church by Reverend Mike Burns on December 19, 2014, Interment followed at Mount Forest Cemetery.

A devoted husband and loving father; he was a quiet, unassuming, modest man, who served his Community and Freemasonry with distinction.



The Eulogy of our Past Grand Master was presented at the Conference of Grand Secretaries in early February by M.W. Bro. Terence Shand Grand Secretary of the Grand Lodge of Canada in the Province of Ontario.

Below you will find the obituary as it was posted in the newspaper and a brief history of our Past Grand Master prepared by R.W. Bro. Garnet Schenk.

M.W. Bro. Robert Edwin Davies, P.G.M.

Beloved husband of Annabelle "Nan" (Christie) Davies. Loved father of Kathy Davies of Mount Forest, Robert Davies and wife Cherie of Louisville Kentucky and Lynn Davies and husband Robert Greenwald of Toronto. Loving grandfather of Eve and Eliza.

Brother-in-law of Lloyd Christie of Durham and Yvonne Witherow of Mount Forest. Survived also by his nieces and nephews and their families. Predeceased by brothers-in-law and sisters-in-law.

Obituary notice England Funeral Home, Mount Forest, ON

The Funeral Service was held at St. Andrew's Presbyterian Church , Mount Forest, Ontario on Friday December 19th.

A Brief Biography of Our Late Grand Master.

Robert Edwin Davies was born in Mount Forest, Ontario on October 5th 1931. He received his elementary and secondary school education in Mount Forest. Robert was always a good scholar and a fine athlete. He was the recipient of several academic and athletic awards and trophies. His extracurricular activities as President of the student council and quarterback of the high school football team attested to his early leadership ability.

In 1948, during his final school year, owing to the sudden illness and subsequent passing of his father, he took over the family retail business and operated it most successfully.

In 1954 he married Annabelle Christie of Hopeville, Ontario. Robert and Annabelle had three children, Kathy, Robert and Lynn. Robert was always interested in and active in his community. He was a past director of the Mount Forest Boy Scout Group and a past director of the Mount Forest Louise Marshall Hospital Board. He was a former member of the Mount Forest Cameron Highlanders Pipe Band and former President of the Mount Forrest Investment Club. His hobbies included all sports in the community and amateur radio. He

was the holder of an Advanced Amateur Radio License and was identified around the world by his call sign V....D.

Robert Davies was initiated, passed and raised in St. Alban's Lodge No. 200 in Mount Forest, ON in 1952. He was installed as Worshipful Master in 1960. In 1961 he was elected the District Deputy Grand Master of Grey District. In March of 1964 he was appointed the Representative of the Grand Lodge of Louisiana and that Grand Jurisdiction conferred upon him the rank of Past Junior Grand Warden.

In the same year he was appointed a member of the Board of General Purposes of our Grand Lodge, a position to which he was subsequently elected for five successive two year terms. He was appointed the Chairman of the Committee on Fraternal Dead for 1971 and 1972 and the Chairman of Benevolence for 1973 and 1874, a committee with which he closely associated during his entire tenure as a member of the Board of General Purposes.

He was elected Deputy Grand Master in July 1975 and Grand Master in 1977. He was a member of the Royal City Lodge of Perfection; Past Wise Sovereign of the Guelph Chapter Rose Croix; member of the Moore Sovereign Consistory; Ancient

and Accepted Scottish Rite of Canada; member of the Ancient and Arabic Order Nobles of the Mystic Shrine, Mocha Temple, London; the Royal Order of Scotland and was coroneted Honorary Inspector-General 33 degree, in September 1977.

M.W. Bro. Davies served as Grand Secretary from July of 1979 to July of 2002.

In 1961, Robert E. Davies was the youngest District Deputy Grand Master in this Grand Jurisdiction and at 45 years of age was one of the youngest Masons to be elected Grand Master of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario

Sacred Roll

Born October 5, 1931

Initiated December 27, 1952

Passed January 23, 1953

Raised April 24 1953

Installed as Worshipful Master, 1960

Elected District Deputy Grand Master, 1961

Elected Grand Master, 1977

Passed to the Grand Lodge Above

December 14, 2014

"Sixty-two years a Mason"

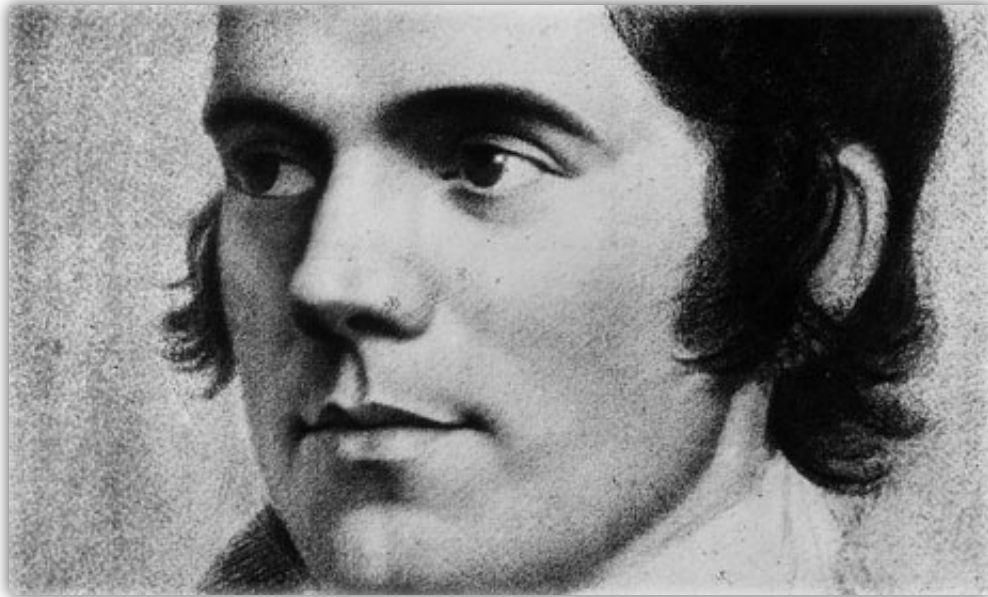
"We Cherish his Memory in Our Hearts"

Respectfully Submitted by
R.W. Bro. Garnet E. Schenk

"Gie Me the Master's Apron"

Robert Burns and Freemasonry

by World Burns Club Member Todd J. Wilkinson



The very mention of the name "Robert Burns" brings to mind images of red roses, starry-eyed lovers, Tam-O'-Shanter and the Cutty Sark, and the glens of bonnie Scotland. And while these images describe Scotland's "ploughman poet" to some extent, There is another side of Burns that is not as well known: Burns the radical--Burns, the supporter of the French Revolution--Burns, the critic of Religious hypocrisy and Puritanism--Burns, the Freemason.

While this image may not be as comfortable with many as the love-struck yeoman bard is, Burns echoed the sentiments of many of his day, calling for "liberty, fraternity and equality", and speaking out against the excesses of the secular, as well as religious establishment.

Most certainly, Burns's commitment to the ideals of the Enlightenment came from his membership in the Masonic Lodge, much praised and damned for its equality, both in political and religious matters, among its members. But besides these lofty ideals, the lodge also appealed to Burns for other reasons; the camaraderie and spirit of brotherhood that prevailed in the lodge room and the charity towards the widow and orphan. According to William L. Fox in "The Near

Miss of Robert Burns", "He found in the experience [of being a Freemason] something unlike the political and religious institutions that had kept his father in a state of perpetual frustration"(p.7). For Burns, Freemasonry was one of the cures for his society's numerous social ills.

But before examining Burns's Masonic career, let me first present a very short general history of his life. Born on 25th January 1759, in the parish of Alloway, Ayrshire, Burns was the eldest of seven children to William Burness and Agnes Brown (or Broun). Well educated in a variety of subjects, from Scottish history and folklore to literature, Burns was forced to assist his father in working on the family farm, and took over at 25 when his father died in 1784 (McLeod, p. 162; Boot).

By 28, Burns was beginning to be well known in his literary career; In 1786 he published "Poems: Chiefly in Scottish Dialect", which was expanded in 1787 and again in 1793 (Ibid.). Beginning in 1786, Burns would spend much time in Edinburgh among the elite and intellectuals of Scottish society, although Burns felt that they were only patronizing him because his soul of literary genius lied within the body of a country bump-



kin. He returned to Ayrshire and unsuccessfully tried farming; in 1791 he became an exciseman, or customs agent, and joined the local yeomanry unit, the Dumfriesshire Volunteers. However, the physical and mental toll of his hard life, plus growing financial burdens, weakened him, and in 1796, Burns died of rheumatic heart disease, caused by his lack of a healthy diet in his younger years (Fox, p.7, McLeod, p.171).

However, physical and financial matters were not the only things that troubled Robert; The Kirk of Scotland (The Presbyterian Church) and its opposition to his lifestyle was another. In particular, Burns's sexual escapades caused much hostility between him and the church. Burns fathered a number of illegitimate children, including one by his future wife, Jean Armour, the daughter of a Master Mason. Burns wanted to marry Jean; her father refused and Burns and Jean appeared for penance in church to "receive public reproof for the sin of fornication" (Dachies, p.36; Boot; McLeod, p.165). Burns would continue his rampant sexual activities right up until several years before his death. He never stopped his literary war against Scottish Calvinism, and lampooned it in a number of poems, including "Holy Willie's Prayer", "The Holy Fair", and others.

Besides his rather libertine actions with women, Burns was also a political radical, and a rather strange mix at that. From reading Scottish history, Burns became an ardent nationalist, writing many romantic ballads about Scottish attempts to secure their independence from the English, from Robert the Bruce to Bonny Prince Charlie. This can be seen in poems like "Scots wha Hae", "Charlie is My Darling", "The White Cockade", and many others.

Burns combined his Jacobite sympathies of the past with Jacobin politics of the present. He vocally supported the French and American Revolutions, which aroused suspicion of his loyalties,

especially when in the service of His Majesty's government as an exciseman, although Burns did recant his French tendencies when Britain and France went to war in 1792 (Dachies, p.99). And while Burns may have been inspired by the French Revolution, his involvement in Freemasonry certainly played a large part in his opinions in favour of both secular and religious equity.

Freemasonry was very popular in Protestant Europe during Burns's time, especially in the British Isles, where the first Grand Lodge was formed in London on 24th June 1717. Scotland's connections with Freemasonry go even farther back, but to use an old cliché, "that's another story". Freemasonry inspired the revolutionary efforts of George Washington, Benjamin Franklin, Paul Revere, Joseph Warren, and the Marquis de Lafayette, who would fight not only in the American Revolution, but in the French Revolution as well. In England, while Freemasonry tended to be part of the status quo of the gentry, it still tolerated different religious beliefs, even though the government and the state church did not. Jews, Roman Catholics and Dissenter Protestants were all admitted, even though members of these same religious groups



could not hold political office under the Test Act, which required all office holders to be members of the Anglican Church (McLeod, p. 150).

The Reverend James Anderson, a Presbyterian Minister, wrote a new Book of Constitutions for the UGLE in 1721, while he was living in London, and would be excluded from all other aspects of English political and religious life due to his church membership. Yet Anderson's Constitutions are the cornerstone for Masonic bodies the world over (McLeod, 150-51); In 1729, the United Grand Lodge of England elected the Duke of Norfolk, a Roman Catholic as the Grand Master—Two clear examples of Freemasonry's ecumenicalism in an age that still knew the bitter sting of religious intolerance and bigotry.

ROBERT BURNS' MASONIC HISTORY

Robert Burns was initiated an Entered Apprentice in Lodge St. David, Tarbolton on 4 July (ironic date) 1781, at the age of 23. His initiation fee was 12s 6d, and paid on the same date. Like many other times in his life, Burns came into the lodge amidst a controversy. Originally, there had been only one lodge in Tarbolton, chartered in 1771 from the Kilwinning Lodge, which is said to be the oldest lodges in the world (again, another story worth telling, yet for another time). In 1773, a group broke away from the lodge, forming Lodge St. David No. 174, and the original lodge became St. James Tarbolton Kilwinning No. 178, only to be reunited in 1781, 9 days before Burns's first degree. However, while St. James was clearly the older of the two lodges, St. David's name was used, and the seeds were sown for further dissension. Burns in the meantime was passed to the degree of fellowcraft, and raised to the degree of Master Mason on 1st October 1781. The Lodge record book, according to James Mackay's "Burns" reads as follows:

Robert Burns in Lochly was passed and raised, Henry Cowan (ironic name!) being Master, James Humphrey Senr. Warden, and Alexr. Smith Junr. Do., Robt. Woodrow Secy. and James Manson Treasurer, and John Tannock Taylor and others of the brethren being present"(119).

Manson and Woodrow would later take the regalia of St. James's lodge from the charter chest (containing the minute-books, archives and other belongings) stored at John Richard's Inn (Richard was a Steward of Lodge St. David) after tricking Richard into a false errand with a couple of "gills" of punch. While originally ordered to return the regalia and other items by the Grand Lodge, it was eventually ruled that since the union of the 2 lodges were voluntary, then the separation was as well. The St. James lodge met again as a separate body on 17 June 1782. (Mackay, 119-120).

Burns went with Lodge St. James, and on 27 July 1784, he was elected "Depute Master" of the lodge at the ripe young age of 25. Sir John Witefoord was the Worshipful Master of the lodge,

but it was somewhat of an honorary position, and the Depute Master in reality was in charge. Burns was faithful to the lodge, attending regularly and 3 minutes were in his handwriting; 29 minutes were signed by him and also show when he changed his name; originally, his father spelled the last name "Burness"; before 1786, Robert spelled it the same way. On 1 March 1786, Robert's brother Gilbert received his 2nd and 3rd degrees; both Gilbert and Robert signed their last names as "Burns"(Mackay, p.121).

1786 was not a happy year for Robert financially or emotionally; Denied his love Jean, Burns had sought comfort with Mary Campbell (the famous "Highland Mary"), who reportedly bore Burns a child and died later that year from Typhus. Burns, in grief over the loss of two women, as well as facing child support payments for Jean's unborn child, decided to flee to Jamaica to avoid grief and an angry father (and brother!). Tradition says that Burns recited his "Farewell to the Brethren of St. James Lodge, Tarbolton" on the night of 23rd June, at the stated meeting of the lodge, in anticipation of his voyage to the West Indies.

However, Burns decided to stay in Scotland when in July 1786, his Kilmarnock edition of poems was published, by a brother Freemason, and 350 brethren of St. John's Lodge, Kilmarnock, subscribed to a copy. In October he was made an honorary member of Lodge Kilmarnock Kilwinning St. John, and wrote "Masonic Song" in honour of the lodge and its Worshipful Master, Major William Parker (McLeod, p.169).

Burns's rise in popularity for his poems also contributed to his rise in Freemasonry. At a meeting of Lodge St. Andrew in Edinburgh in 1787, at which the Grand Master and Grand Lodge of Scotland was present, Burns was toasted by the Worshipful Grand Master, Most Worshipful Brother Francis Chateris, with the words "Caledonia and Caledonia's bard, Bro. Robt. Burns", which was met with a terrific response from the brethren. Burns was completely taken aback, and though trembling, returned the toast of the Grand Master, to response of 'Very Well Indeed' from some of the officers of the Grand Line (McLeod, p. 169). In February 1787, Burns was made the Poet Laureate of Lodge



Canongate Kilwinning No. 2, Edinburgh. Wallace McLeod, in his essay "Robert Burns", quotes the minute book, which states:

The Right Worshipful Master, having observed that Brother Burns was present in the lodge, who is well known as a great poetic writer, and for a late publication of his works, which have been universally commended, submitted that he should be assumed a [honorary] member of this lodge, which was unanimously agreed to, and he was assumed accordingly (McLeod, pp.169-171, Mackay, pp. 273-274).

Tradition has it the Burns was installed as Poet Laureate at the March meeting of the lodge (as many paintings show), but lodge records disprove this, although some maintain that faulty records and Robert's modesty are responsible for it being left out of the lodge minutes and Robert's letters; Mackay doubts that Burns would have purposely left out such a high accolade to his work as a poet (McLeod, p.170, Mackay, p.274). When the first Edinburgh Edition of his poems was released in April 1787, and again, many subscribers were members of Canongate, including the publisher, printer and artist who supplied the frontispiece for the edition. Like his Kilmarnock edition, Freemasons assisted their brother and ultimately gave the world the gift of Burns's poetry.

Burns was exalted a companion in the Holy Royal Arch Degree in May 1787 at St. Ebbe's Lodge, Eyemouth. The companions unanimously agreed to admit Burns without paying the necessary fees, as they were greatly honoured to have such a great poet and man like Burns as part of their chapter (Mackay, p.311). When Burns moved to Dumfries, he joined Lodge St. Andrew on St. John's Day, 1788, and once again, showed a great enthusiasm for his lodge. In 1792, he was elected Senior Warden and served a one-year term. This was the last Masonic office he held before his death in 1796. He was 37 years old.

ROBERT BURNS MASONIC INFLUENCES

Freemasonry's influence on Burns's poetry is quite visible. Besides the aforementioned works which specifically deal with the craft, a number of poems have a strong dose of Masonic philosophy and ideals in them. Fox mentions the poem "Libel Summons", which finds two brothers in a court docket, one for hypocrisy and lying, the

other for the neglect of his duties. With these two brothers for examples, Burns reminds any brother reading the work that the Masonic ideals of brotherly love, relief and truth do not stop at the lodge-hall door, but should be shown to any person, regardless of Masonic affiliation (Fox, P.10).

Masonic ideals can also be seen in "A Man's a Man for a' that", in which Burns speaks of a day when "man to man the world o'er, shall brothers be for a' that!" Certainly the lodge inspired Burns in his call for the rights of man; Marie Roberts, in "Burns and the Masonic Enlightenment" states that Freemasonry not only spoke out for the ideals of "liberty, fraternity, equality", but also was responsible for the creation of nationalistic feelings and fervour, as a number of Freemasons played prominent roles in the American and French Revolutions. While Freemasonry did not produce the same feelings per se in Scotland, "it did help mobilise cultural nationalism in generating a sense of national identity by supporting literary figures such as Burns" (p. 332). By supporting his works, Freemasons encouraged Burns in writing poetry in the Scottish vernacular, and kept him in constant contact with his cultural roots (Roberts, p. 337).

And yet a third influence might be seen with Burns's works dealing with Calvinism and the Kirk of Scotland. Burns had always been on the side of liberal thinking within the Kirk, and detested the "Auld Lichts" or "Old Light" Presbyterianism with its conservative and puritanical outlook on life. While English and Scottish Freemasonry has always denied the Freemasonry is



not a religion, and that good masons should also be good church-goers, certainly many conservatives in the Kirk viewed the lodge, with its ideas of a non-denominational deity and respecting the rights of all humans to worship their God as they saw fit as a danger to their established religion (Roberts, p. 333).

For Burns, Masonry was everything that the Kirk was not. His Masonic poems show his great love and admiration for the craft and its ideals, although he did hold his brothers to a high standard that some might argue that he did not keep himself. But whatever your opinions of Burns's passions, one must argue that Burns had the good of the fraternity in his heart. One matter that deeply troubled him was the use of the Lodge treasury for personal loans by the members. Burns viewed the monies not for the members personal use, but for times of "distress" or "old age"; coming to the relief of a brother was far more important than personal whims, which is no surprise, given Burns's childhood and ever-changing financial situation (Fox, p.9).

From what we have heard, there is no doubt that Burns had a very rough life. Burns found no comfort for his woes in the church or his society, but Freemasonry remained one of the most important aspects of his life. Even during the time when all others had abandoned and condemned him, the lodge still welcomed him as a brother, and he never forgot it. The "Farewell" to his brothers as St. James Lodge expresses a very sincere sadness in leaving Scotland and his brothers for Jamaica, and many have speculated that the support of his lodge brothers encouraged him to stay and produce some of his greatest works. Freemasonry provided Burns with an "alternative" form of patronage for his works free from aristocratic influence and restrictions imposed by the patron on the artist (Roberts, p. 333).

Above all else, Freemasonry's spirit of Brotherhood had a special place in Burns's heart. Roberts states that "For Burns, Freemasonry was a compound of mysticism and conviviality" (p. 335). This attitude is found in one of his most famous works, "Auld Lang Syne", a song that millions of people around the world know and love. We hear it at New Years and are moved by its message

of old friends reminiscing about days past. T.G. Paterson, in "Auld Lang Syne and Brother Robert Burns" says:

For [Burns], "Auld Lang Syne" is a concrete expression of his love of mankind and his ideal of international brotherhood.

What a fitting tribute that Burns's song of International Brotherhood is sung the world over in the spirit that he wrote it. Also fitting is the fact that it is the last song in the movie "It's a Wonderful Life", the story of a man who gave up his personal dreams for others, and sees all of his friends come to his aid when he is in trouble. Burns and the character George Bailey share one thing in common, in that, when all seemed lost, friends rallied and aided in his relief. George Bailey's guardian angel Clarence states "No man is a failure when he has friends (which I might paraphrase 'Brothers')"; a sentiment that would be heartily agreed with by Brother Robert Burns. Article contributed by Todd Wilkinson
Mr. Wilkinson is a librarian and adjunct history instructor at Ozarks Technical Community College in Springfield, Missouri. He is a member of the Scottish St. Andrew's Society of Springfield and Vice-President of the Clan Cumming Society USA.

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Submissions to

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The factual accuracy of the article is the contributor's responsibility. The opinions expressed by the author do not necessarily reflect those of The Grand Lodge of A. F. & A. M. of Canada in the Province of Ontario, or the Ontario Mason Magazine Committee.

PHOTOS: Need to be sent as jpeg attachments with a minimum of 300 dpi resolution, with a file name that clearly outlines the intent of the photo's contents. Pictures embedded into other text documents will likely not be used

CAPTIONS: All photos must have suggested captions of 50 words or less including correct names and Masonic ranks of everyone in the photo, as well as a suggested title that includes the name of the Lodge and District represented.

NEWS & FEATURES:

All articles must include:

- Author's name, Masonic rank & contact: Electronically, by phone and regular mail.
- A brief (25 to 50 word) biography of the author or how he is involved with the contents of the article.
- The article itself should be between 400 and 900 words, longer articles will also be accepted but may be edited for length.
- Suggested "pull quotes" from the article carefully chosen as eye catchers for the casual reader who will then be enticed into reading the article.
- A minimum of four or five photos or illustrations that the editors and designer can choose to enhance the feature article in the magazine.
- Submissions as pdf files are not easily edited, and will not be accepted.

All submissions become the property of the Ontario Mason Magazine.

All submissions are subject to editing for content and length, and may be used in any manner the committee sees fit.

Articles may be submitted to : OMM@grandlodge.on.ca

Deadline for Submissions April 7, 2015.

Why I Became A Mason

Presented by R.W. Bro. Terry P.A. Taylor. D.D.G.M., Nipissing
Muskoka District on his Official Visit to Nipissing Lodge No. 420



Prior to his initiation, a candidate is asked pertinent questions relative to his motivation in seeking the privileges of Masonry and is asked to give assurances that his decision was not influenced by mercenary motives. However, he is not asked to be specific as to what actually influenced him to become a Mason.

It is not until we listen to the ritualistic exchange between the Worshipful Master and the Senior Warden that we hear the question "What induced you to become a Master Mason?" The ritual answer to that question is familiar to all of us.

The Master of a Virginia Lodge a few years ago received word just as he was about to open his lodge that his guest speaker for the evening had been rushed to the hospital moments before.

Undaunted, he opened the lodge, conducted the necessary business, and then announced the alternative program for the evening. "What induced YOU to become a Mason?" he asked.

After allowing the brethren to think about it for a few minutes, he called upon several brethren to give their answers. It seems that each of us have vivid memories of when, where and why we made the decision to apply for membership in the world's largest and oldest fraternal organization.

This paper was inspired by the answers given on that night. Since then, all over the country, that question has been posed to many brethren. The responses have been fascinating inspiring and interesting. Basically, the responses fall into several general categories:

1. Examples set by family and friends.
2. Urging of wives, mothers or sweethearts.
3. Demolay activities.
4. Impressive Masonic funerals.
5. Masonic Charities.
6. Curiosity

Surprisingly, the number who indicated that they joined just so they could get into one of the appended bodies, or who acknowledged that they were ASKED to join, were so few that it appears not to be a major factor.

One Grand Master confided that when he proposed to his wife, one of the stipulations she made before she would agree to marry him was that he would have to petition a Mason-



ic Lodge. "She was active in Job's Daughters.)

R. W. Brother "Jack" Kelly, Past Grand Master of Texas, recalls that when he was a small boy in Indiana he was recuperating from pneumonia at the time that his grandfather died. He remembers being wide-eyed when the house seemed to be filled with men wearing funny hats with white feathers on them and carrying swords. He was told that they were Knights Templar and were there to conduct Grandpa's funeral. He also has fond memories of the kindnesses and concern the men had for him. When it was explained that his grandfather had been the Commander of the Knights Templar and the men were there because of their love of his grandfather it made a great and lasting impression upon him. One of his most cherished possessions is the engraved Templar sword which had been his grandfather's. He claims that that early exposure to Masonic brotherhood was a great influence on his desire to become a Mason.

A surprising number of brethren informed me that they were Masons as a result of the urging of their children, who were anxious to join one of the youth groups, and many of them expressed how surprised they were when they learned that other close family members or business associates were sitting on the sidelines when they were raised. Had they known that these family members or friends were members of the fraternity they would have petitioned sooner.

This points up the fact that we tend to carry Masonic "Secrecy" too far when we fail to talk about our Masonic activities to our friends and family.

A young Junior Warden of a Wyoming Lodge, at a Grand Lodge of Wyoming Annual Communication and announced that he was a Master Mason as a result of an M.S.A. Short Talk Bulletin. When asked to explain, he said that he had come home from work one day and his father passed him a copy of a Short Talk Bulletin, suggesting that he read it. That evening he did read the bulletin and the following morning asked his father for a petition.

As a matter of curiosity, I asked him if he recalled

the title of that Short Talk Bulletin. It turned out that it was a bulletin written several years before, entitled, "Dear Son".

In hope his father knows how proud I am to have assisted in being an influence.

A District Inspector in the Grand Lodge of Maryland is quick to explain that he was influenced to become a Mason by the example set by Past Grand Master William Jacobs of the District of Columbia, who many years before had been the Dad Advisor of his DeMolay Chapter. "I wanted to be just like Dad Jacobs, who so willingly gave of himself to every boy in the Chapter. If Dad Jacobs was a Mason, then I wanted to be one! What an example he was to us!"

Ed Rose, former Director of the Veterans Administration Voluntary Services Division, tells this fascinating story related by his Grandmother when he was growing up. It seems that she and his grandfather had gone to Arkansas from their home in Virginia for a vacation. While there, his grandfather became gravely ill and passed away. His grandmother was at wits end. She wanted to take the body back to Virginia for burial in the family plot, but she had no funds until she could get back. Fortunately, the Coroner learned that her husband was a Mason, and contacted the local Arkansas lodge. Almost immediately, members of the lodge were there to comfort and console her and to offer assistance. Within a few hours, they had made arrangements for the body to be shipped to Virginia by train and she was provided with a train ticket to accompany the body. Members of that lodge also travelled with her until they were met by members of her husband's lodge.

She quickly went to the bank and withdrew funds so she could repay them, but those who had accompanied her could not be located. She told that story over and over again to her grandchildren, emphasizing that that was the kind of men they should try to be. Ed likes to tell that he made the decision to be a Mason when he was eight years old. Isn't it great to know that there are men of that stature in our government!

Ill. Brother Joseph R. ("Jose") Gilbert, 33, a Pennsylvania Mason living in New Jersey gave this reply when asked what had induced him to become a Mason. "Without the built in advantage of having my Dad or brother as members of the Craft, I made my decision to petition a lodge for membership only after much thought and some years of decision.

I did my best to find things I did not like about Freemasonry and found that I was wasting my time; there was no such thing! Every man I saw with that pin on, every man I called a dear friend who wore the Square and compasses, every man I met in Business, at church, socially...all were of a purpose, a principle, a way of life...that I felt a kinship with. I felt quite sure, even before I submitted my petition, that the men I assumed to be Masons as I went through life, were an accurate representation of what I would find if I were fortunate enough to be accepted.

That was over forty years ago and I have no reason to think otherwise since that night I was raised. I thank God for that!"

In the January 1989 issue of the Virginia Masonic Herald, there was an open letter from a newly raised brother (Bro. Michael Stairs of Willis V. Fentress Lodge #296, Virginia Beach, Va.) As his letter so graphically explains his motivations in joining the fraternity, generous extracts from his letter follow: "Several years ago I met and married a young woman who would turn my life around in ways neither she nor I expected. You see, she is the daughter of a Master Mason. I knew very little about Freemasonry then, but the more I became acquainted with her father the better my perception of Freemasonry became. My respect for this man has grown to immense proportions. He is a good man, an honest man, a man of virtue and integrity, a spiritual man; a man that will go out of his way to do what he feels in his heart is right; a man that can't be swayed by the evils of the world and a man of immeasurable character and pride. The more I got to know this man the more I began to think to myself that there must be something to Freemasonry.

Several years after I married, I approached my father-in-law and asked him how I could become a Mason. He said, "All you have to do is ask." I did and soon thereafter, I was initiated into the mysteries of Freemasonry. This was the first step towards what have been some of the richest, greatest, and most profound experiences of my life."

To avoid him any embarrassment, we won't identify the brother who confided that his original motivation to join the Craft was because he thought it would be "good for business" He had noticed that a number of men who were in the same line of work were Masons, and that maybe he could gain some advantage if he were to become one. As he progressed through the degrees he realized how wrong he had been. One of his business competitors served as his mentor as he learned his catechisms and became one of his closest friends. On the night that he was raised he was amazed to find his father, his father-in-law and two of his uncles had flown in just to be with him on that "Special milestone" in his life. It was then that he fully realized how wrong his initial motivation had been.

Think about it! What induced YOU to petition for the degrees? Think about the Masons who have influenced your life, and your way of thinking.

Tyler Joke:

A man was checking into a small hotel on the outskirts of town when he saw a sign on the wall which read, "HIRAM LODGE, Meetings every Wednesday at 7PM."

The man said to the lady at the front desk, "I wonder what they do in there. Do you think they'd ever let me join?"

"I don't think so."

"

Well why not?"

"I don't know. That guy there," she said pointing at the man sitting outside the door, "has been knocking on the door for weeks and they won't let him in."



70 Years of Service

50 Years a P.D.D.G.M.

R.W. Bro Leonard J. Hewitt, Past District Deputy Grand Master Hamilton District B (1963-64) was presented his 50 year P.D.D.G.M. Masonic pin along with his 70 year Masonic service pin on February 22, 2014.

A distinguished group of Masons from Landmarks/Doric Lodge No. 654 G.R.C. (Hamilton) were present to help honour him and to remember some of his achievements.

R.W. Bro. Hewitt was initiated into Enniskillen Lodge No. 185 G.R.C. (York on the Grand) on February 7th, passed March 5th, and raised on June 2nd, all in 1944. W. Bro. J.G.Martindale was W.M. of the Lodge which met on the Monday on or before the full moon. In 1944 M.W. Bro. Tim Wardley was the Grand Master, and the William Mercer Wilson Medal for Meritorious Service to the Brethren was instituted.

R.W. Bro. Hewitt affiliated with the Lodge of the Ancient Landmarks No. 654 G.R.C. in 1947 as he began his teaching career at the Hamilton High School of Commerce. He became W.M. in 1960

and during his year, initiated 9, passed 8 and raised 5 brethren and saw the lodge membership exceed 200. He also served as the President of the Hamilton Masters' and Wardens' Association.

In July 1963, he was elected D.D.G.M. of Hamilton District B. and along with the District Chairman of Masonic Education, W. Bro. Leonard Staples, gave valuable leadership to various lodges through writing/distributing articles, and advising on lodge programs (particularly in organizing and conducting Masonic Education meetings). Throughout the year, special emphasis was given to ritual work and to Masonic Education. Together they produced a booklet entitled 'Suggestions to Officers in the Discharge of their Duties', which was presented to the officers of the Lodges in the District to facilitate the organizing and performance in each of the three degrees. During his term, he presided over the institution of Battlefield Lodge No. 714 G.R.C. (Stoney Creek) on Jun 29, 1964, and served on the Grand Lodge Masonic Education Committee; with such well known masons, as M.W. Bro's.

Feb. 22nd 2014 - receiving visitors from Landmarks/Doric No. 654 on the occasion of his 70 years of Masonic service pin and his 50 yr. P.D.D.G.M. pin



(L. to R.) R.W. Bro. Wm. MacPherson, W. Bro. Paul Babcock, V.W. Bro. Bob Gilbank, R.W. Bro. Wayne Elgie, R.W. Bro. Len Hewitt, V.W. Bro. Bob Doherty, W. Bro. Lorne Evans and W. Bro. George Jones -W.M.

Bishop Wright, H.L. Martin, E.G. Dixon, B.B. Foster, and Wm. Bailey as Chairman. The first meeting of the Masonic Foundation under the presidency of M.W. Bro. Russell Treleaven - P.G.M. and Bro. Norman Byrne Sr. - Secretary was held that year, and the service lapel pins for a mason to wear outside of the lodge, were instituted in May 1964.

At the annual communication of Grand Lodge in 1965, R.W. Bro. Hewitt was appointed to the Board of General Purposes for a 2 year term to work on the Committee of Masonic Education.

The 1967 report of the Committee on Masonic Education notes that R.W. Bro. Leonard J. Hewitt prepared a Syllabus for Instruction, to stimulate and guide reading and to study the many publications of Grand Lodge; which was a forerunner of the Courses on Masonic Education that eventually became the College of Freemasonry, where one now graduates as a F.C.F.

When R.W. Bro. Hewitt retired from the Hamilton Board of Education as Superintendent of Special Educational Services in 1980; he was immediately chosen by the Ministry of Education to implement Bill 82 - a provincial program requiring every Board in the province to provide appropriate services to all the special needs of their respective children, based the proven model that he personally had developed over his many years with the Hamilton Board.

Since 1967, he has remained an active Trustee of Landmarks/Doric Lodge No. 654 G.R.C. and has curled in the Annual Lodge Bonspiel until a few years ago.

The closing line of his D.D.G.M. report sums it up well:

“While the pleasant memories of a most enjoyable year(s) will linger long, the real pleasure has come from serving the order.”

50 Year Past Master Pin

At the Official Visit to Burlington Lodge No. 165 G.R.C. (Burlington), R.W. Bro. Michael Kirk - D.D.G.M. Hamilton District A presented R.W. Bro. Duncan J. McFadgen with his 50 year Past Master Pin. R.W. Bro. McFadgen was W.M. in 1964 and P.M. in 1965. He was also a founding member of Wellington Square Lodge No. 725 G.R.C. (Burlington), and a Past Master thereof. W. Bro. M. Douglas Swallow - W.M. assisted in the pin presentation. Representing Wellington Square Lodge were V.W. Bro. Charles Porteous and R.W. Bro. Jeffrey Baker - P.D.D.G.M.

Below, the Officers present:

Front Row: (L-R) Bro. Ken Ogle, W. Bro. Craig Pye, W. Bro. David Taylor, Bro. Bob Pocius (FC), W. Bro. Douglas Swallow - IM, R.W. Bro. Duncan McFadgen, R.W. Bro. Michael Kirk - D.D.G.M., V.W. Bro. Charles Porteous.

Second Row: (L-R) Bro. Paul Ross, Bro. Ken Frankum, Bro. Tony Godsave, W. Bro. Will Riske.

Back Row: (L-R) Bro. Brent Lovell, R.W. Bro. Peter Lyles, Bro. Nan Keochan, Bro. Allan Harding, Bro. Nick Laine, V.W. Bro. Bill Vollick.



Above: W. Bro. Douglas Swallow - IM, R.W. Bro. Duncan McFadgen - P.D.D.G.M.



North Huron District welcomes the Grand Master



Back Row (L-R): R.W. Bro. Kennard Pratt, R.W. Bro. John Gibson, R.W. Bro. Timothy Rock, R.W. Bro. Edward Burt, R.W. Bro. Gerald Metzger, R.W. Bro. Rick Elliott, W. Bro. William Aitchison, W. Bro. David Inglis

Front Row (L-R) R.W. Bro. Rick Cadotte, R.W. Bro. Roy Douglas, M.W. Bro. Donald A. Campbell, R.W. Bro. Jeff Dickson.

On Saturday October 25th 2014 the Masons of North Huron District held a Grand Master's Reception at the Belmore Community Centre, in conjunction with the 150th Anniversary of Forest Lodge No. 162 G.R.C. (Wroxeter). Visitors came from as far away as Ottawa, Toronto, London and Hamilton with approximately 150 in attendance. Everyone enjoyed a lovely Bruce County beef dinner. The Grand Master of Ontario M.W. Bro. Donald A. Campbell indicated during his presentation that it is Masons themselves who will be the best representatives of what Masonry is all about. The motive is to make a good man better. There are some 550 Masonic Lodges across Ontario with approximately 45,000 Members and initiating more than 1,300 new members each year. In North America Masons donate approximately 1.5 million dollars a day to different charitable organizations.

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Frequently Asked Questions

Am I too old to start the courses?

An 87 year old brother completed the Masonic Arts and Sciences course (18 modules), and another brother who is 88 years old completed the Past Master course (6 modules). So, if you're younger than these two brethren, then you are young enough to further your Masonic education and complete a course of study. If you are older than these two brethren, we would love to aid in your education as well.

Do I have to be a Past Master to take the courses?

You only have to be a Master Mason to take the Worshipful Master's course and the Masonic Arts and Science course. However, you must be an Installed Master to complete the Past Master's course.

Times are tough and I can't afford to take the courses. Do I have any payment options?

Absolutely! Contact the College to work something out. Your education is important to our great Fraternity. The College also accepts payments through PayPal and Credit Card through PayPal.

Who evaluates my work?

The College is staffed by dedicated mentors who are either graduates of the College's curriculum or are well seasoned and proven Masons.

Will I know my Mentor?

No, the College ensures that both your and the Mentor's identity are protected from each other. You and your Mentors are only known to each other through personal identity numbers. This ensures anonymity. You will also have the benefit of having many different Mentors evaluate your work so that you may benefit from the wisdom of many different brethren.

Is there a time limit to complete the courses?

No, there is no time limit. We know that you are all very busy people and your family and private avocation must take precedence. You can complete it over a few months or a few years.

I'm too busy. How much time must I dedicate to the course?

You can dedicate as much time as you wish, but this is what I did when I completed the courses: I completed one question each night until I completed a module. On average, I finished a module every month, sometimes sooner. Some days when I wasn't as busy, I answered more questions that day.

I was never very good in school. What if I embarrass myself?

The goal of the College is to aid you, the mature student, in furthering your education about the Craft in our jurisdiction, not to cause you discomfort. Any comments made about your work by a mentor are kept confidential and done so in a constructive and dignified manner. If you complete an assignment and you require help to meet a minimum standard, then that help will be given to you to aid in your success.

If you have any further questions, please contact us at masonic.college@gmail.com.

Since 1958 the Blood Donor Committee of the
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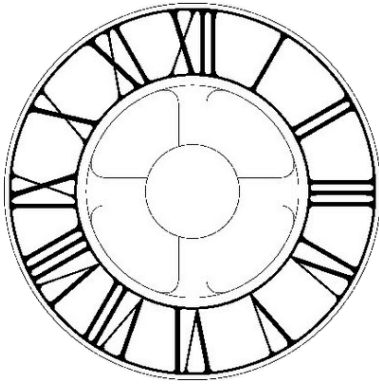
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A Masonic Minute



What is a Lodge?

by M.W. Bro. Raymond S. J. Daniels P.G.M.

"The lodge has always, from the earliest times to the present, been the centre of Masonic activity and interest."

Coil's Masonic Encyclopedia, revised edition, 1955.

The word 'lodge' in the vernacular of Freemasonry has several meanings.

Historically, it is derived from the temporary structure erected by our ancient operative brethren on the construction site during the building of the great cathedrals, abbeys, and castles. In it the transient stonemasons took shelter and refreshment, stored their tools, received instruction, and younger craftsmen learned the trade secrets from the senior masters. We still use the term in that sense when we take 'lodging' as a place for rest and sleep.

In modern Freemasonry, the term is also used to designate the building or the room in which we meet. When we say that we are 'going to Lodge' there is a double meaning implied. We are going to a place that we call 'the Lodge' and gathering with others to form an organization, also called 'the Lodge.' It is this latter meaning that is most significant. Like our predecessors, the operative Brethren, the Lodge is still a place of learning.

Freemasonry is not an abstract. The Lodge is men; men of like minds that come together for a common purpose. Indeed, the history of Freemasonry is what those men have accomplished and are now engaged in doing. Adopting and

adapting the terminology and tools of the stonemasons, we are also builders – builders of character. Just as the ancient operative stonemasons placed a mark or 'character' on the quarried stone to identify their work, so we as philosophical Freemasons attempt to 'make our mark' building a better person, a better community, a better society, a better world.

The Lodge is the primary unit of the organization. A man petitions a Lodge for membership therein. He becomes a Freemason by being accepted as a member of a Lodge. Freemasonry lives, moves, and has its being in the constituent Lodges. This fact is a given. The fraternity flourishes or fails on the floor of the Lodge. Success is in direct proportion to the combined efforts of the Master, Officers, and Brethren of the Lodge to put into practice the lessons inculcated in the charges and lectures recited in our Rites and Ceremonies. Do we understand the profound meaning of those charges and lectures? Do we believe what we say? Most important, do we practise what we preach?

Precepts may lead, but examples draw. Mahatma Gandhi (1869-1948), Indian nationalist and social reformer, wrote: "We do not need to proselytise either by our speech or by our writing. We can only do so really with our lives. Let our lives be open books for all to study. A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history."



ONTARIO MASON
Survey 2015 is now online **MAGAZINE**

In order for this magazine to provide our readership with *exactly* the content you wish to see, your OMM team has created this online survey. If you could spare a few moments of your time to pass along your thoughts, it would be greatly appreciated, and put to good use.

Prince Hall

<http://mwphglon.org/>

Prince Hall was a property owner and a registered voter in Boston. He worked as an abolitionist and civil rights activist, fought for laws to protect free blacks in Massachusetts from kidnapping by slave traders, campaigned for schools for black children, and operated a school in his own home.



On March 6, 1775, Prince Hall and fourteen other free black men were initiated, passed and raised in Military Lodge No. 441, an integrated Lodge attached to the British Army and then stationed in Boston.

It is probable that Prince Hall served in the Massachusetts militia during the American Revolutionary War, but his service record is unclear because at least six men from Massachusetts named "Prince Hall" served in the military during the war. Historians George Washington Williams and Carter Woodson believed that this Prince Hall did serve in the war. He may have been one of the black soldiers who fought on the American side of the Battle of Bunker Hill. (2)

When the British Army left Boston in 1776, the black Masons were granted a dispensation for limited operations as African Lodge No. 1. They were entitled to meet as a Lodge, to take part in the Masonic procession on St. John's Day, and to bury their dead with Masonic rites, but not to confer degrees or perform other Masonic functions. Excluded by the Provincial Grand Lodge of Massachusetts, they were granted a charter by the Premier Grand Lodge of England in 1784 as African Lodge No. 459 (but, due to communications problems, did not receive the actual charter until 1787).

Shortly after that, black Masons elsewhere in the United States began contacting Prince Hall with requests affiliated Lodges in their own cities. Consistent with European Masonic practice at that time, African Lodge granted their requests and served as Mother Lodge to new black lodges in Philadelphia, Providence and New York.



A problem quickly arose for black men wishing to become Masons in the newly formed United

States: the members of a Lodge must agree unanimously in an anonymous vote to accept a petitioner to receive the degrees. As a consequence of the unanimity requirement, if just one member of the lodge did not want black men in his Lodge, his vote was enough to cause the petitioner's rejection. Thus, although exceptions did exist, Masonic Lodges and Grand Lodges in the United States generally excluded African Americans. And since the vote is conducted anonymously, this created a second problem: since no



one knew who had voted against the applicant, it was impossible to identify a member as pursuing a policy of racism. This allowed even a tiny number of prejudiced members to effectively deny membership to black petitioners, and in some

cases even to exclude black men who had legitimately been made Masons in integrated jurisdictions. Thus there arose a system of racial segregation in American Masonry, which remained in place until the 1960s and which persists in some jurisdictions even to this day.

In 1791, black Freemasons met in Boston and formed the African Grand Lodge of North America. Prince Hall was unanimously elected its Grand Master and served until his death in 1807. (The claim that he was appointed Provincial Grand Master for North America in 1791 appears to have been fabricated.) The African Grand Lodge was later renamed the Prince Hall Grand Lodge in his honour. In 1827 the African Grand Lodge declared its independence from the United Grand Lodge of England, as the Grand Lodge of Massachusetts had done 45 years earlier. It also stated its independence from all of the white Grand Lodges in the United States.

Today, a predominately black Prince Hall Grand Lodge exists in the United States, Canada, the Caribbean and Liberia, governing Prince Hall Lodges throughout the world. After nearly two centuries of controversy, the Grand Lodge of England was asked to decide the matter of Prince Hall Masonic legitimacy. Carefully studying the records, the Grand Lodge of England concluded that the Prince Hall Grand Lodge of Massachusetts was indeed entitled to Masonic recognition and this against the tradition that, per state, only one recognized Masonic body should exist. As a result, most (though not all) "mainstream" (i.e. predominantly white) Grand Lodges in the United States and elsewhere have extended full fraternal recognition to their Prince Hall counterparts.

In 2002 scholar Molefi Kete Assante listed Prince Hall on his list of 100 Greatest African Americans. (3)

(1) Prince Hall. Africans in America. WGBH <http://pbs.org/wgbh/aia/part2/2p37.html>

(2) Sidney Kaplan and Emma Nogrady Kaplan, *The Black Presence in the Era of the American Revolution* (Amherst: University of Massachusetts Press, 1989, ISBN 0-87023-663-6), p.203.

(3) Assante, Molefi Kete (2002). *100 Greatest African Americans: A Biographical Encyclopedia*. Amherst, New York. Prometheus Books. ISBN 1-57392-963-8.

Royal Arch News

On Tuesday, February 3, 2015, the members of Enterprise Chapter No. 67, Royal Arch Masons in Palmerton; along with many visitors from around the area, held a special ceremony to honour R.W. Bro. John C. Green - Deputy Grand Master of the Grand Lodge of Canada in the Province of Ontario.

During the ceremony, R.W. Bro. John C. Green was installed in all three Principals' chairs and invested as a Past Principal of the Chapter. R.W. Bro. Green is an active and well known member of his community as well as his Masonic work, and was granted the rank of Past Principal by M Ex Comp Michael J. Bowman - Grand First Principal, at the 2014 Grand Convocation of the Grand Chapter of Royal Arch Masons of Canada in the Province of Ontario, in recognition of his contributions to Freemasonry and of his election as Deputy Grand Master.

Over forty Companions attended the evening with both members and visitors participating in the Ceremony.



Back Row (L to R): V Ex Comp Warren Young, Grand Steward; R Ex Comp Michael Wood, Grand Superintendent, District No. 4; R Ex Comp Jeffrey Dickson, Grand Superintendent, District No. 3;

Front Row (L to R): R Ex Comp George Napper, Grand Third Principal ; R Ex Comp Gerald Metzger, Second Principal; Ex Comp John Green (D.G.M.); Ex Comp Allan Toner, First Principal; V Ex Comp Alvin Wright, Third Principal.



Masonic Regalia

MASONIC EFFECTS

Why does Masonic regalia end up on eBay?

Director of Special Projects for the United Grand Lodge of England, John Hamill puts it down to a lack of family communication and lodge support.

Old habits die hard. For many years, for professional reasons, I used to visit antique shops, markets and boot sales to see if there were any masonic items on offer. These days I periodically surf the Masonic section of eBay. What was, and still is, available was usually fairly modern standard regalia and jewels mainly for the Craft but occasionally the Royal Arch or other orders. I always found it sad that what was once a Brother's treasured possession should end up on a market stall or car boot sale. Thinking about it I came to the conclusion that two main factors were at play.

First was the excessive privacy of our members who never discussed their Freemasonry with their wives or families. When they died, unless they had made provision in their wills for the disposal of their regalia, the family were left wondering who it actually belonged to, whether or not it had been on loan and what they should or could do with it. The lack of communication between family members became very apparent in the 1980s and 1990s when, as part of the openness policy, I took part in many phone-in programmes on national and local radio. On virtually every occasion someone would come on line and say that they had been sorting out the effects of a relative and had discovered a small case containing regalia and medals – what should they do with it?

The second factor was a group who should have been available to advise widows and families: the lodge almoners. It has to be said that for too long the office of almoner was seen in many lodges as a token act or sinecure to keep a Past Master in the team and on the list of officers. Before the introduction of the office of Charity Steward, many almoners believed that their role

was to persuade the members to support the masonic charities, the lodge benevolent fund and the Master's list. There were undoubtedly good almoners who did excellent work in looking after the welfare of their members and the widows and dependants of former members, but the majority tended to be reactive rather than proactive.

REVERSING THE TREND

When the Craft came under intense scrutiny in the 1980s and 1990s for the first time in generations, we were forced to look at ourselves and our relevance in society. To the dismay of many it became apparent that we were not quite as good as we thought we were in caring for dependents. The central and local Masonic charities were doing great work when deserving cases were brought to their attention; but too many were slipping through the net. Almoners were seen as crucial to reversing that situation.

The message soon went out that the office of almoner was not a sinecure but a working office within the lodge. In London and a number of Provinces throughout England, seminars and training sessions were introduced, the central masonic charities became involved and began to organize meetings in the Provinces to make almoners aware of what support was available and how they could tap into it. That process culminated in the introduction of the office of Grand Almoner at Metropolitan, Provincial and District level. They act as liaison with the charities and organize the work of lodge almoners within their areas. As so often in Freemasonry, lack of communication was part of the problem. Now there are good lines of communication and support and fewer should slip through the net. Change takes time to percolate through, but I look forward to the day when I can go on eBay and not be saddened by entry after entry showing what are clearly the masonic effects of a former member.

From the UGLE Issue 20 Winter 2012



It is rewarding to know that we as Freemasons can answer the question as to what induced us to become Master Masons, and one answer, of course, is to receive Master's Wages.

Our Operative Brethren received their Master's Wages in coin of the realm. Speculative content themselves with intangible wages, and occasionally some are hard pressed to explain to the wondering initiate just what, in this practical age, a "Master's Wages" really are. The wages of a Master may be classified under two heads: first, those inalienable rights which every Freemason enjoys as a result of payment of fees, initiation and the payment of annual dues to his Lodge; second, those more precious privileges which are his if he will but stretch out his hand to take.

The first right of which any initiate is conscious is that of passing the Tyler and attending his Lodge, instead of being conducted through the West Gate as a preliminary step to initiation. For a time this right of mingling with his new brethren is so engrossing that he looks no further for his Master's Wages.

Later he learns that he has also the right of visitation in other Lodges, even though it is a "right" hedged about with restrictions. He must be in good standing to exercise it. Generally this right of visiting other Lodges is a very real part of what may be termed his concrete Master's Wages, and many are the Freemasons who find in it a cure for loneliness in strange places, who think of the opportunity to find a welcome

and friends, where otherwise they would be alone, as wages of substantial character.

The opportunities to see and hear the beautiful ceremonies of Freemasonry, to take from them again and again a new thought, are wages not to be lightly received. For him with the open ears and the inquiring mind, the degrees lead to a new world, since familiarity with ritual provides the key by which he may read an endless stream of books about Freemasonry.

"Master's Wages" are paid in acquaintance. Unless a newly made Master Mason is so shy and retiring that he seeks the farthest corner of his Lodge-room, there to sit shrinking into himself, inevitably he will become acquainted with many men of many minds, always an interesting addition to the joy of life. What he does with his acquaintances is another story, but at least wages are there waiting for him. No honest man becomes a Freemason thinking to ask the Craft for relief. Yet the consciousness that poor is the Lodge and sodden the hearts of the brethren thereof from which relief will not be forthcoming if the need is bitter, is wages from which much comfort may be taken.

Freemasonry is not, per Se, a relief organisation it does not exist merely for the purpose of dispensing charity. Nor has it great funds with which to work its gentle ministrations to the poor. Fees are modest; dues often are too small, rather than too large. Yet, for the Brother down and out, who has no fuel for the fire, no food for his hungry children, whom sudden disaster threatens, the



strong arm of the fraternity stretches forth to push back the danger. The cold are warmed, the hungry fed, the naked clothed, the jobless given work, the discouraged heartened, "Master's Wages" surely far greater than the effort put forth to earn them.

Freemasonry is strong in defence of the helpless. The widow and the orphan need ask but once to receive her bounty. All Brethren hope to support their own, provide for their loved ones, but misfortune comes to the just and the unjust alike. To be one of a world-wide Brotherhood on which widow and child may call is of untold comfort, "Master's Wages" more precious than coin of gold.

Finally, it is the right of Mason's burial. At home or abroad a Freemason, known to desire it, is followed to his last home by sorrowing Brethren who lay him away under the apron of the Craft and the sprig of Acacia of immortal hope. This, too, is "Wages of a Master".

"Pay the Craft their Wages, if any be due."

To some the practical wages mentioned are the important payments for a Freemason's work. To others, the more tangible but none the less beloved opportunities to give, rather than to get, are the "Master's Wages" which count the most. Great among these is the Craft's opportunity for service. The world is full of chances to do for others, and no man need apply to a Masonic Lodge only because he wants a chance to "do unto others as he would that others do unto him". But Freemasonry offers peculiar opportunities to unusual talents which are not always found in the profane world.

There is always something to do in a Lodge. There are always committees to be served and committee work is usually thankless work. He who cannot find his payment in his satisfaction of a task well done will receive no "Master's Wages" for his labours on Lodge committees.

There are Brethren to be taught. Learning all the "work" is a man's task, not to be accomplished in a hurry. Yet it is worth the doing and in instructing officers and candidates many

a Mason has found a quiet joy which is "Master's Wages" pressed down and running over.

Service leads to the possibility of appointment or election to the line of officers. There is little use to speak of the "Master's Wages" this opportunity pays, because only those who have occupied the Oriental Chair know what they are. The outer evidence of the experience may be told, but the inner spiritual experience is untellable because the words have not been invented. But Past Masters know! To them is issued a special coinage of "Master's Wages" which only a Worshipful Master may earn. Ask any of them if they were not well paid for the labour.

If practical "Master's Wages" are acquaintance in Lodge, the enjoyment of fellowship, merged into friendship, is the same payment in a larger form, difficult to describe, the sense of being one of a group, the solidarity of the circle which is the Lodge, provides a satisfaction and pleasure impossible to describe as it is clearly to be felt. It is interesting to meet many men of many walks of life, it is heart-warming continually to meet the same group, always with the same feeling of equality. High and low, rich and poor, merchant and farmer, banker and fisherman, doctor and ditch-digger, meet on the level, and find it happy - "Master's Wages", value untranslatable into money.

Finally - and best - is the making of many friends. Thousands of Brethren count their nearest and dearest friends on the rolls of the Lodge they love and serve. The Mystic Tie makes for friendship. It attracts man to man and often draws together "those who might otherwise have remained at a perpetual distance". The teachings of brotherly love, relief and truth; of temperance, fortitude, prudence and justice; the inculcation of patriotism and love of country, we everyday experience in a Masonic Lodge. When men speak freely those thoughts which, in the world without, they keep silent, friendships are formed. Count gain for work well done in what coin seems most valuable; the dearest of the intangibles which come to any Master Mason are those Masonic friendships of which there are no greater "Master's Wages".



An exhibit to promote the knowledge, appreciation and understanding of Masonic history, and Freemasonry's influence upon our society today.

A Travelling Exhibit from the Bruce County Museum

January 24 to April 26



Join us Sunday, February 22

1:30 pm Opening Remarks: John Green, Deputy Grand Master

2:00 pm Lecture Michael MacDonald: 'Freemasonry in Ontario, Then and Now'

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Wellington County Museum and Archives

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www.wellington.ca/museum

ALTERNATE FORMATS AVAILABLE UPON REQUEST.



History hidden in plain sight:

Freemasonry exhibit explores truth and myth



January 30, 2015 the Wellington Advertiser

Picture credit: Hidden history-Elora mason T.P. Smith of Irvine Lodge No. 203, circa 1883..submitted photo

By Meaghan Leonard

preciation for the organization.

Curator Susan Dunlop says the exhibit will cover the history of Masonry and some of the stereotypes portrayed in the media along with a special focus on the lodges of Wellington County.

“Freemasonry is something a lot of us are intrigued by, but we don’t know much about it and consequently in popular culture you can get some misconceptions,” Dunlop said.

The historical origins of Freemasonry date back to the middle ages in Scotland, England and France, where stone mason guilds were developed to train men to construct buildings and enforce a higher standard of workmanship. Passwords and handshakes were developed to protect trade secrets and quickly identified members. Knowing a password gave a stone mason instant credibility in the field.

Aboyne- What do Henry Ford, Tim Horton, Sir John A. MacDonald and Phil Collins have in common?

They, along with many other notable figures throughout history, have aligned themselves with the age-old fraternity known as the Freemasons.

Shrouded in superstition and generally misunderstood, the oft-called “secret society” has been actively involved in bettering communities behind the scenes since the 1700s.

This tendency to fly under the radar and reject credit for many projects and initiatives they undertake has partly led to many of the misconceptions perpetuated by popular culture over the years.

This month, a new exhibit opening at the Wellington County Museum and Archives hopes to assuage some of the misunderstanding and evoke a newfound ap-

Today, there are some 3.2 million Freemasons worldwide, with over 47,000 in Ontario alone, and while members no longer construct cathedrals, they have continued to plan an important role in the community. Because their mandate is to keep mum on all contributions, this has often led to suspicion.

“I think it’s like the Christian faith says” don’t let your left hand know what your right hand is doing. In other words, you don’t have to be blowing your own horn or touting how great you are,” Dunlop said. “You don’t have to be out there looking for pats on the back.”

Contemporary popular culture in part has been responsible for fuelling the speculation and conspiracy theories associated with Freemasonry-particularly movies like National Treasure and Dan Brown’s best-selling novel The Da Vinci Code.

"It's maybe the secretiveness that they do have-they're closed-mouth about their rituals and what they do at their lodges, so I think it's easy to speculate," Dunlop said.

"Modern pop culture sees it as an institution shrouded in secrecy, but often misses the deeper historical significance."

Over the years Masons have been associated with Nazism, communism, devil worship, founding the United States, sympathizing with Middle Eastern terrorists, writing their own religious doctrine, answering to a pagan deity and being the masterminds behind some of the world's greatest crimes. Surprisingly, some believe London's Jack the Ripper acted on Mason orders.

Masons are also often erroneously connected with another enlightenment-era group: the Illuminati who were persecuted for promoting revolutionary doctrine and heresy. During the 1700s, Masons were connected with the group and the revolution due to their overlapping values of freedom, liberty and equality.

However, unlike the Masons, the Illuminati believed in the creation of a new world order by toppling church and government. Despite modern superstition, the Illuminati had disbanded by 1800.

"It's easy to read the sensational, but if you take the time and hard work to learn about the group, they're really quite an impressive organization," Dunlop says of Freemasons.

Members say they simply share a common goal of helping each other be better men and believe they have a responsibility to improve themselves while still remaining devoted to family, faith and country.

Mapleton resident John Green has been a member of the Drayton-Conestoga Masonic Lodge for almost 40 years and says he didn't really know what to expect when he first joined.

"I knew the people that belonged there were well respected in the community, but it was something that was very secretive and I didn't know much about it," Green said. "Some of my friends were members and I thought I should be too."

He scoffs at the notion of a secret society.

"It's a secret society that's not very secret in my opinion," he said with a chuckle. "There are certain things

that a lot of people don't know, but you can find almost anything with the introduction of the Internet."

Some of the charity initiatives of local Masons in recent years include providing scholarships for students and seeing-eye dogs for the visually impaired.

Green says the current province-wide initiative focuses on prostate cancer research.

"We've given money to three researchers in Kingston, Hamilton and London and they're researching different aspects of prostate cancer," he said. "One of the philosophies of Masonry is that you do good in the community and you be a good person but you don't go around bragging about it saying 'look what we did'. We do it very quietly and have the inner pride of knowing we did something good."

Green says he is looking forward to the exhibit coming to Wellington County as it has received a great response from other areas of the country. He says he hopes it will give the group some exposure and the public a better understanding of what they do.

Although the organization has changed very little since its inception nearly 300 years ago, Green foresees it continuing successfully into the future due to its promotion of universal values.

"It's about brotherly love, relief and truth...supporting your family, your friends and your neighbors-being generous (to) those who are less fortunate and have honesty prevail your whole life," he said.

The exhibit runs from Jan. 24 to April 26 at the Wellington County Museum and Archives and features a special history of local Freemason groups and the role they played in Ontario towns. One room in the museum will also be converted into a "lodge" setting.

A special event will be held on Feb. 22 featuring guest speaker Michael McDonald, who will provide a look into the fraternity.



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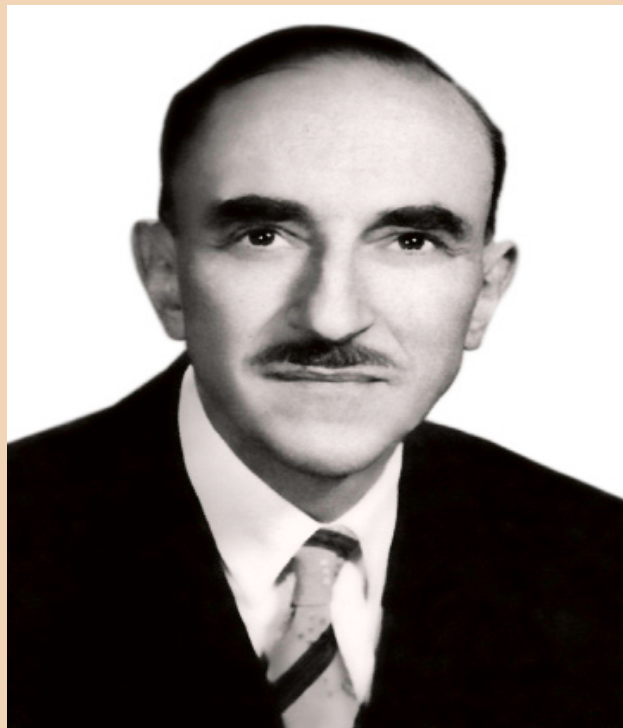
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Dr. Andreas Önnersfors, 2010



R.W. Bro. Charles A. Sankey

If you want to help and make a donation, please contact:

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361 King St. West
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The Charles A. Sankey Lecture Series Presents



Dr. Susan M. Sommers ***The Masonic Empire of Thomas Dunckerley:*** ***England to Quebec and the Broad Oceans In-between***

Sunday, March 22, 2015 at 3 p.m.

Brought to you by the
Grand Lodge Brock University Partnership Committee & Brock University

David S. Howes Theatre
Brock University



Dr. Susan M. Sommers is Professor of History, Saint Vincent College in Latrobe, Pennsylvania. Dr. Sommers is the author of *Parliamentary Politics of a County and its Town: General Elections in Suffolk and Ipswich in the Eighteenth Century* (Greenwood Press, 2002) and *Thomas Dunckerley and English Freemasonry* (Pickering & Chatto, 2012). Her current book projects include: *Dr. Ebenezer Sibly and his Circle: A Family's Life in Books in Georgian London*, and *The Radical Brotherhood: The Society of the Gentlemen Supporters of the Bill of*

Rights. Both of these projects involve placing Freemasonry and Freemasons into a larger contemporary context.

This annual lecture series is named in honour of R.W. Bro. Charles A. Sankey (1905-2009) and is part of the partnership between the Grand Lodge of Canada in the Province of Ontario and Brock University. Dr. Sankey served as Chancellor of Brock University from 1969 to 1974. A renowned Masonic scholar, he was active in all the concordant bodies of Masonry including the Ancient & Accepted Scottish Rite, the Royal Order of Scotland, and Royal Arch Masons. His extensive collection of rare Masonic books and papers is in the Special Collections of the James Gibson Library at Brock, providing a rich resource for research scholars and students.

Tickets are required, but to enable university students to be exposed to this exemplary speaker and program, they will be free. We are again asking Masons who are able to do so, to make a tax-deductible donation to the Masonic Foundation of Ontario, Brock University Partnership Project Number 2937, in lieu of the price of a ticket. General contributions to the overall project can be made through the same project number.

Tickets will be available in early 2015. There will be a limit of 5 tickets per request.

All contributions should be made through the Masonic Foundation of Ontario, Project Number 2937. The Foundation can be contacted at 361 King St. West. Hamilton, ON. L8P 1B4.

(905) 527-9105 or FAX:(905)527-8859

E-Mail: melvyn.duke@sympatico.ca

masonicfoundation.on.ca

More information about the Sankey Lecture Series can be found at sankeylectures.ca

[Ensuring the Timeless Vitality of Freemasonry in Ontario](#)

[GLCPOO 12.14](#)

The Full Circle:

Masonic Mentoring in Action.

Ill. Bro. Darian S.G. Bacon 32°

When one conjures an image of a Freemason in their mind, they often think to a man who has seen several decades under their belt; a man who has already made his mark on the world, and has the experience and platform in which to help his Brothers on their quest for Personal Development.

But in order for that support to happen, their needs to be a counterpoint: The younger Brother. A man who has yet to “have it all figured out”, and who enjoys the craft not just for its social opportunities, but for the valuable insight that such mentorship and guidance can provide. Rarely do we consider a twenty-two year old college student in that original image; attending meetings, assisting in rituals, and enjoying the quality time with more senior Brethren. Today however, you will hear of such a Brother, and how he has found a piece of home within the Ancient and Accepted Scottish Rite.

Bro. Tanner Fetch 14° would not even be able to be initiated into the Craft in our jurisdiction due to his age. Initiated into Kinistino Lodge #1, in Prince Albert, SK at the age of 18, Bro. Fetch has gained significant notoriety as “Tanner Fresh”, the Canadian recording artist behind such hip hop songs as “Dange”, “Boom”, and “To the Floor”.

When Tanner’s passion for the entertainment industry turned into a full time career, he realized the importance of a quality education in order to make success a certainty. After arduous searching Tanner decided

The Ontario Mason Magazine Winter 2015

It’s time we rethink our perception of Masonry to include our younger Brothers, like Tanner Fetch. (shown)



that Durham College's Music Business Management program was the best fit for his needs. Attending class in Ontario meant a drastic change to the young Brothers life. He was separated from his friends and family by over 3000km's, and placed into the foreign world of Oshawa Ontario. Where did Tanner turn to for guidance and friendship? The Scottish Rite.

"The Scottish rite has given me a home away from home. It's difficult being away from everything and everybody I grew up with but I know with the rite I always have somewhere and someone to turn to", says Tanner, who has been a regular feature within the Valley of Peterborough for over a year now. "Keeping my ties to masonry was an easy decision for me because the teachings reach far beyond the lodge and into my personal and professional life and as a result I have friends all over the world".

When an Ontario Mason met Tanner, and realized he hadn't made any connections with the Rite in Oshawa, he immediately notified Ill. Bro. Kevin S Fudge 33° who was the T.P.G.M. of the Valley of Peterborough at the time. "Tanner needed the 14th degree to complete the Lodge of Perfection. I called, and then wrote the Valley of Saskatoon's Secretary; Ill. Bro. Robinson.

He gave me all information required to process Tanner, and I invited Tanner to our Reunion to complete his LOP journey", explains Fudge. "In the process, I gained a younger and more modern brother. The learning process and mentoring began from the first moment we met, and there was a lot of common interests that we share: music, sports and Freemasonry being the three that we spend the most time discussing with each other. A relationship formed that not only stretched from Oshawa and Peterborough, but also to Saskatoon and Prince Albert.

Even though Bro. Fetch is eager to proceed into the Rose Croix, and Consistory; regulations prohibit him from doing so in Ontario at this time, and his schooling has kept him away from the opportunity in his home Province. Tanner however, does not let this setback discourage him from Masonry. "I enjoy what opportunities I have been allowed in Ontario, and am so very appreciative for all the support that the Valley of Peterborough, and the council has afforded me. I get to enjoy the camaraderie, and social interactions of Freemasonry, I can continue to learn and grow as a young man thanks to the Rite, which is extra important in this day and age, where positive role models are hard to come by."



Robbie Burns Night at Wingham Lodge No. 286 G.R.C.

Back row (L-R): R.W. Bro. Murray Hoover, V.W. Bro. Jim Dore, Bro. Richard Al, W. Bro. Kevin Pletch, W. Bro. Leslie Knight W.Bro. Dave Wall

Front row (L-R): V.W. Clifford Coultes, W. Bro. Archie MacGowan, W. Bro. Bill Aitchison, R.W. Bro. Roy Douglas - D.D.G.M. North Huron District, W. Bro. Kelly Church - Piper, W. Bro. Fred Uhler, W. Bro. Robert Hesse

Masons With Disabilities

W. Bro. James K. Chisholm



The question of allowing men with disabilities as initiates into Masonry is not a complex question. What is our policy here in Ontario and what happens to them after they join?

A Masonic friend from the BCY (British Columbia/Yukon) posed this question to me a few years ago. What happens here in our jurisdiction? The reason he asked was because there was still some misinformation circulating in his Lodge, regarding those with disabilities.

From BCY Grand Lodge Website:

To be eligible for membership in the jurisdiction of the Grand Lodge of Ancient Free and Accepted Masons of British Columbia and Yukon an applicant must satisfy the following qualifications:

1. The ability to read and write in English.
2. Have resided in British Columbia or the Yukon for the previous twelve months.
3. Have resided within the jurisdiction of the constituent lodge for the previous six months.
4. "Shall be a man, of the full age of 21 years,

free born and capable of supporting himself and those dependent upon him."

5. Be, in clear conscience, able to answer the following questions in the affirmative:

The questions are the same 3 questions posed by a PM to a candidate in the anteroom prior to actual Initiation.

Initiates in the Grand Jurisdiction of BCY are required to pay an Initiation Fee. Members are expected to pay Annual Dues and be actively involved in the working of their lodge. This requires a commitment of two to four evenings a month and the effort to study and understand Freemasonry's philosophy, history, ritual and practices. As in any society, the member can only get out of it what he puts into it. Requirements in other jurisdictions may vary.

No-where does it say the man must be physically able to carry out the physical components of Ritual or practices. It only requires the effort to study and understand Freemasonry's philosophy, history, ritual and practices. It is the same here in Ontario.

Referring to Mackey's Jurisprudence of Freemasonry, it is one of the 25 landmarks of Freemasonry that for a Man to become a Freemason, he must be whole in body and free from physical impairment. I would argue that this was due to the nature of the origins of Masonry, where an operative Mason could not do efficient Mason's work if he was physically deformed.

Have you ever wondered why the candidate's right hand is raised by the Senior Warden during his presentation to the W.M. during each of the degrees? It seems like an odd thing to do. The answer is simple. In earlier times, if born



a slave or not free-born, his little finger on his right hand was cut off. This practice is a hold-over from that era which confirmed he was free-born by having all five fingers.

It is but human nature however, to look at the disability first, the man second. Many then look at the severity or degree of the disability. Will he be able to do this or that in the Lodge or perform the Work? While important to our fraternity, it is the inner man we are trying to make better; not his outward appearance or execution of the Work.

I will tell you that I know of several Masons with some sort of physical limitation, and that there is an understanding that many physically disabled men are perfectly capable of doing even Master's work in speculative Masonry.

To my knowledge, I am confident the BCY fraternity does not force out any of their membership. If having joined a Lodge as a fully functioning person and they become disabled after the fact (after joining) because of disease, accident, aging or other causes; nothing has changed. He still has the same desire for further Light as we do. The same could be said in our Grand Jurisdiction.

The fraternity would not dream of expelling a once fully functional member, should he become disabled. He, regardless of infirmity, still has much to offer. Perhaps he was or is, a GL Officer for example. Could you imagine the outrage of the fraternity and to the man, if he was abandoned by them.

In Ontario, the former Grand Master M.W. Bro. Raymond Daniels lost his left leg due to infection in 2010 while serving as Grand Master. The fraternity did not abandon him. He continued to serve out his term. He is one of the finest men to have graced our fraternity in recent memory. He remains an active participant and contributor to Masonic dogma and thought to this day.

In Ontario, the Constitution of:
Grand Lodge of Ancient Free & Accepted Ma-
sons of Canada in the Province of Ontario Sec-

tion 310 states:

Section 310: - An applicant who is able to understand and appreciate the ceremonies prescribed by Grand Lodge, & who is morally worthy, is a fit and proper person to apply to become a Mason

Nothing in the above says he must be physically whole, sound body, etc...

The "sound body" requirement of other jurisdictions is generally taken to mean physically capable (perhaps with assistance) of taking part in Lodge rituals, and most Lodges today are quite flexible in accommodating disabled candidates. Movements are often done by proxy, with a stand-in accompaniment for the appropriate ritual movement.

This also holds true of initiated Bro's who are infirm or aged. The requirement to, for example, stand when addressing the Master or to participate in Grand Honors has been relaxed to accommodate their infirmities. The Master realizes it is quite an effort for some just to stand & is given permission to remain seated. For Grand Honors, the Bro. only has to assume the sign of fidelity, rather than exert himself and go thru the motions.

A practice in many lodges and districts is allowing brethren to "Retire without Ceremony"

It is not a sign of disrespect, but an acknowledgement by the Master of the infirmity or medical condition of the brother.

Brethren with disabilities have much to offer; the same as you and I. Our jurisdiction here in Ontario is at the forefront of not only their accommodation, but also the changing attitudes towards the brethren who have disabilities. In this day of progressive thought, it is gratifying to know they are welcome in our fraternity.

W. Bro. James K. Chisholm
Corinthian Lodge No. 96 G.R.C. (Barrie)



Cornerstone Designation

W. Bro. Gary D. Mudford

Burford Lodge No. 106 G.R.C. (Burford) has received their Cornerstone designation.

The concept of the Cornerstone program comes from the first stone set in the construction of a masonry foundation, as shown in the 1858 image (LOCATION), where W. Bro. Emerson Rutherford (right), and R.W. Bro. William J. Stephenson (left) lay the cornerstone of the Burford Mason Hall; located at 421 Maple Ave. South, Burford (near Brantford). This stone is important because all other stones are set in reference to it, thus determining the position and strength of the entire edifice.

The cornerstone is also symbolic to Freemasons because it provides the basic tools for understanding and growing the larger intellectual edifice. As the proper placement of the stone ensures a solid foundation upon which to build any structure, so too it teaches our lodges the important lessons of having innovative and vibrant programs to ensure that they are strong.

Just as a new mason symbolically represents the cornerstone of a lodge and thereby its future; so too does the lodge symbolically represent the cornerstone of our Grand Lodge and its long-term sustainability.

Lodges who wish to become classified as a Cor-

nerstone Lodge must complete a number of designated standards, created by the Grand Lodge Resources Committee. Lodges have a two year period to complete these standards, which cover a number of different categories. Completion of these categories, brings the fol



Bro. Bertran, R.W. Bro. Robert L. Bailey D.D.G.M Brant District, V.W. Bro. Gary D. Mudford

lowing benefits to a lodge:

- 1) Increased lodge vitality
- 2) Enhanced teamwork
- 3) Increased community involvement
- 4) Increased sense of pride in the lodge
- 5) A greater sense of accomplishment.

Only after careful review of all the pertinent reports by the Grand Lodge Cornerstone Program Chairman, can a lodge be given the Cornerstone Designation.

On Wednesday September 17, 2014, R.W. Bro. Robert L. Bailey - D.D.G.M. for Brant Masonic District presented the Cornerstone Certificate to Bro. Lucas Bertran - Chairman of the Cornerstone Program for Burford Lodge No. 106 G.R.C.



R.W. Bro. Robert Bailey presents the Cornerstone certificate to Bro. Lucas Bertran



Masons in our Community.



From Right to left: W. Bro. Greg Bulloch, R.W. Bro. Virgil Garrett, W. Bro. Bill Kennedy, W. Bro. Ian Reid (Worshipful Master), R.W. Bro. Bill Bowick, Bro. Dave Whalen Phot by W. Bro. Simon Spanchek

The Brethren from Frontenac lodge No. 621 in Sharbot lake Ontario gathered together on a Sunny Sunday for an impromptu Pancake breakfast. Spending time with each other is building the lodge moral and cementing the friendships of all the brothers. As well as conducting a little extra curricular business.

What they probably discussed at this breakfast was a fund-raiser for the lodge which came to fruition a short while later.

Liquor and wine bottles have a deposit now, and seeing that blue boxes around the village were full of them, that is not saying that there is an exorbitant consumption in Sharbot Lake by it's residents, the brethren of the lodge decided to open up a drop off point for those bottles. At ten cents a piece, it is hardly worth while returning them to the beer store for a refund one at a time. The foresight of Frontenac Lodge was to collect, or rather accumulate, those bottles and return them on mass.

The drop off depot which is located at the waste facility of Central Frontenac Township has only been open a short while so there is no accurate figure on how much they have collected so far.

Frontenac Lodge has a vigorous scholarship program and I am sure that some of the proceeds from the bottle depot will go to that fund.

People using the waste facilities are encouraged to drop their empty liquor wine and beer bottles or cans off in the shed for donation to the lodge which in turn will assist the lodge in our support of the North Frontenac Food Bank, a charity that receives regular support from the Lodge . The final construction took place 29th Oct and the first donation took place then as well .

This project could not have happened without the support of Central Frontenac Township. Two of the members of the lodge are active in the political system of the county as well.

This is just another example of Masons in our community and of the dedication and hard work of the members of Frontenac Lodge No 621.



R.W. Bro. Bill Bowick and Bro. Erik Zierer

Masonic Measurements

by V.W. Bro. Daniel J. Glenney
Grand Archivist

Did you ever wonder about the actual length of a cable or a cubit?

Masonic ritual contain numerous references to archaic measurements that pre-date the Imperial and Metric system. It is interesting to discover the origins of these ancient forms of measurement, and to compare them to modern units. While they may not be as straightforward as the modern Metric system, they do have their own logic and reflect the era in which they were adopted.

Cable's Length:

The traditional nautical measure is a fathom, or 6 feet, a bit less than 2 meters for those who utilize the Metric system. This unit is based on the length of a rope held out tight between a sailor's outstretched arms. It was often used during soundings to determine the depth of water into which a ship was sailing. A crewman would be stationed in the bow of the ship with a weight called a sounding lead, since it was usually made from lead, attached to a long line.

The sailor would cast the lead line forward so that the weight would fall to descend through the water in a relatively straight line. As he retrieved the line, it would be stretched out between his both hands, arms held wide, to determine the depth in water in fathoms. He could then call back the depth to the navigator. For example, "by the mark 5" would mean that the water was approximately 5 fathoms deep. The lead would often have a small recess in the bottom, "armed" with tallow. When the weight hit the bottom, the tallow would pick up samples of whatever comprised the bottom, such as sand, broken shells, or clay. The type of bottom was also important to the navigator in determining the position of the ship.

A cable was a long thick rope used as the anchor line for a ship in the days of sail. Therefore, the length of this anchor line, or "a cable's length," was usually described as 100 fathoms, or approximately 600 feet in Imperial measure.

Cable Tow:

The word, "cable tow" as one might say, "within the length of my cable tow" is derived from the German word "Kabletau." This word literally translates as a rope or cable. In the 1730's the expression used in English speaking Lodges was "cable rope." But by the time of the creation of our Grand Lodge of Canada in the Province of Ontario, that expression had changed. Masons eventually adopted an anglicized version of the German word which became our "cable tow."

Cubit:

The cubit was the standard measurement used in the construction of King Solomon's Temple at Jerusalem. This unit was figured by measuring the length of part of the Master Builder's arm, specifically that part from the elbow to the tip of his outstretched middle finger. It also worked out to one quarter the height of the Master Builder. As this measurement would vary with the size of each man, the first thing done at a construction site would be to cut cubit sticks or rulers to the size of the Master Builder.

Biblical and Masonic scholars in the 19th century computed the Hebrew cubit as 18 inches in length. Every Master Mason knows that the dimensions of the 2 great pillars of King Solomon's Temple were 18 cubits high, circumference 12 cubits, and diameter 4 cubits. Each column was a hollow shell, a hand's breadth or 4 inches thick.

But what does this mean in the 21st century? Using the figure of 18 inches, or a foot and a half,



as the standard Hebrew cubit, this means that each column would have been 27 feet high, with a diameter of 6 feet, circumference 18 feet.

Imagine the work involved to mine the amount ore to refine into brass for the Master Builder to be able to cast these 2 great pillars. Then, think of moving the pillars to Jerusalem to set them in place. The weight of the brass raw material works out to more than 500 pounds per cubic foot, in excess of a grand total of 80 Imperial tons for both pillars!

When the first Temple at Jerusalem was ultimately destroyed, that much brass would have formed a valuable part of the plunder of the Babylonian army, in fact it was a treasure trove. By converting these historic measurements into modern units, we can obtain a much better appreciation of all the work that went into building the Temple.

January 30, 2015.

Growing Freemasonry Through Sport

by W. Bro. McGaw.

With declining membership and poor retention rates in many districts, there is a need to start to think creatively on how to increase interest from both within the craft Lodges and the public at large. One solution to this may be sporting events, or more particularly the great Canadian game of hockey.

Last year, R.W. Bro. David E. Gillis challenged the brethren of Niagara 'A' District to think of ways to retain membership, particularly newer members. Like many great ideas, it was a small joke over a cold beverage between W. Bro. Kevin Haner from Ivy Lodge No. 115 G.R.C. and W. Bro. Mark-Anderson McGaw of St. George's Lodge No. 15 G.R.C. that lead to the creation of the Niagara 'A' Hockey club.

The purpose of the team was not to win games, but to have fun playing a sport that we all grew up watching. There was going to be no Bobby Orr's or Wayne Gretzky's on this team. Instead, it would have members from all the lodges as players or fans. It ended up having members that had just started playing mixed with younger players that had been born with skates on. This team



Niagara 'A' District and Massachusetts hockey teams.

would not be dominated by younger brethren, but a mixture of ages currently ranging from 28 to 75.

Once the team was created it was then time to find an opponent. The call was quickly answered by the hard work of W. Bro. Matthew Taggart of Union Lodge No. 7 G.R.C. of Hamilton District 'B' and W. Bro. Bill Paul of Valley Lodge No. 100 G.R.C. of Hamilton District 'C'.

The first two years have not been kind in the win column to the brethren of Niagara 'A' District. That did not prevent them, along with nine observing brethren, from travelling to Boston this past month to play a team of Massachusetts' Brethren.

While in Boston the Brethren were hosted by W. Bro. Louis Ciano of Mount Olivet Lodge, Cambridge, for a dinner and memorial service. The next day they toured the Grand Lodge of Massachusetts and played to a 5-5 draw at the Walter Brown Arena. It should be noted that the Niagara 'A' team tied the game with 12 seconds

left to remain undefeated in international play.

The creation of the team has helped bring Brethren of the district together. Brethren that may only see each other at an Official Visit or an Installation now meet once a month to play intra-squad matches or to accept challenges from other district teams. On occasion, sons and grandsons have played on the team, helping to cement the lineage of Freemasonry within families. Brethren, family members and guests have attended games to support the players and the Masonic community, thus helping to showcase Freemasonry.

This may not be the golden solution to growing the Fraternity, but it is a step in the right direction.

If your district is interested playing the Niagara 'A' District club, please contact W. Bro. McGaw. info@stgeorges15.com



Niagara 'A' District visits Mount Olivet Lodge, Cambridge MA.



Prostate Hope



Prostate: an organ found in men
Hope: to expect with confidence
(*Mirriam-Webster Dictionary*)

On the occasion of the 50th Anniversary of the Masonic Foundation of Ontario, the Foundation and the Grand Master have announced a project to raise \$1,000,000 to fund prostate cancer research over ten years.

Donations to Project Prostate Hope 2550 are tax-deductible and can be made by cheque mailed to the foundation at 361 King Street West, Hamilton, L8P 1B4, by credit card over the phone at (905) 527-9105, by fax, or on-line through the Masonic Foundation website at <http://www.masonicfoundation.on.ca>

Contribution Recognition Categories

Friend -- up to \$249

Donor \$250--\$499

Supporter \$500--\$999

Patron \$1000--\$4999

Benefactor \$5000 +

Dream To Reality

V.W. Bro. Stewart Hanna

The dream of bringing the fraternal history of Canada to life, has been a vision of V.W. Bro. John Schaeffer for a long time, but alas “the heart and mind will devise in vain if the hand be not quick to execute” So John used his hands, mind and his persuasive orations and started putting his dream on the path to futurity. He found a number of history buffs within the fraternities of Canada who had envisioned his dream as well. Together they created The Canadian Museum of Fraternal Lodges, a registered charity, located in Napanee, Ontario.

A meeting was held in late January at the museum to give the organizers and supporters of the museum a view of what had been going on since the acquisition of the building. Some of the necessary renovations have been completed including the environmental control of the 150 year

have been installed and the floor plan has been established.

The museum is not open to the public at this time, but a visit can be arranged to see the progress by calling or E mailing the Museum at 613-328-6713 and johnsch@kingston.net. The organizers are hoping to have a “soft” opening in the near future. One of the notable persons to visit the museum, during its infancy, was our Grand Master M.W. Bro. Donald A. Campbell. He was very impressed with the focus of the museum and the work that had already been accomplished since its conception.

There is a lot of work that still has to be done however, but with a limited budget to effect change and completion for the opening are taking a little more time than was initially anticipated. The museum is initiating fund raising projects such as Diners and bar-b-ques. The biggest help that people could partake is to buy a yearly membership in the museum, or to offer a donation to the project for a tax receipt. We are not only asking Masons for the help in financing the preservation of their history, we are asking the members of each fraternity across the country to help out.

The preservation of the fraternal histories of the four major fraternities in Canada (Masonic, Orange Order, Oddfellows and Knights of Columbus) is a huge task. So far it has been left to each organization and those histories are fragmented to say the least. The idea of having a central repository for the preservation and display of precious artifacts from the fraternities of Canada is a worthwhile project for more than a few reasons.



old building and the proposed entrance for the lodges who still call the building home. Display units have been acquired, display boards





Members on a tour of the museum.

The information will be properly preserved and organized which will aid researchers and historians to explore the past and report on the important roles that these organizations played in Canadian history. It will also assist genealogists to explore their roots.

V. W. Bro. John Schaeffer stated that the current Museum activities involve the development of displays and storyboards for the Masonic and Orange fraternities who were the first to be established in British North America. The display models for the Oddfellows and Knights of Columbus will follow, as will other Canadian based fraternities.

A LIVING MASON

(Unknown author, found in an E-mail circulating the Jurisdiction)

His name is John. He has wild hair, wears a T-shirt with holes in it, jeans and no shoes. This was literally his wardrobe for his entire four years of college. He was the top of his class. Kind of esoteric and very, very bright. He became a Mason recently while attending college. After moving to his new town, he finds that down the street from his new apartment is a well-dressed, very conservative Lodge. One day John decides to go there after work. He walks in with shoes, jeans, his work shirt, and long hair. The Lodge has already started and so John starts looking for a seat.

The Lodge is completely packed and he can't find a seat. By now the Brethren are really looking a bit uncomfortable, but no one says anything. John gets closer and closer to the East and, when he realizes there are no seats, he squats down right on the carpet. (Although perfectly acceptable behaviour at a college fellowship, trust me, this had never happened in this Lodge before!) By now the Brethren are really uptight, and the tension in the air is thick. About this time, the Secretary realizes that from way at the back of the Lodge, a Past Master is slowly making his way toward John.

Now the Past Master is in his eighties, has silver-gray hair, and a three-piece suit. A good man, very elegant, very dignified, and very courtly. He walks with a cane and, as he starts walking toward this boy, everyone is saying to themselves that you can't blame him for what he's going to do. How can you expect a man of his age and of his background to understand some college kid in the Lodge? It takes a long time for the man to reach the boy.

The Lodge is utterly silent except for the clicking of the man's cane. All eyes are focused on him. You can't even hear anyone breathing. The Secretary can't even continue with the "Minutes" until the Past Master does what he has to do. And now the Lodge watches as this elderly man drops his cane on the floor. With great difficulty, he lowers himself and sits down next to John and welcomes him so he won't be alone.

When the Secretary gains control, he says, "What I'm about to say, you will never remember. What you have just seen, you will never forget." "Be careful how you live. You may be the only Mason some people will ever meet."

Freemasonry and Prayer

By R.W. Bro. Garnet E. Schenk

Prayer is an important part of the ritual in the Craft. The opening and closing of the degrees and ceremonies invoke prayer and guidance from God, the "Great Architect of the Universe". Beginning with an examination of the earliest Manuscripts of "Old Charges", the Regis Poem Manuscript of 1390 A.D., shows that all lodge activities were begun with prayer to God.

Prayer is considered by Masons as being an important and integral part of the Order. The Universality of Prayer in Freemasonry can best be expressed in its acceptance of a principle as that "in which all good men agree." The initiate is required to profess a belief in a Supreme Being who is the Creator, Maker and Sovereign over us all. Masons are taught from the very beginning not to start any enterprise without first invoking the guidance of the Deity.

On entering the Lodge the initiate is asked "In whom do you put your Trust?" The reply forms the foundation of belief in the one True God. The affirmation of that belief inspires within the Mason the spontaneous praise, thanksgiving and honour for the maker and giver of life. The need for prayer is further affirmed for the E.A. when he is presented with the Working Tools of the degree. He is taught the moral interpretation of the 24-inch gauge and that he should apportion a part of each day Prayer, Labour, Refreshment and Sleep. Thus he is encouraged to bring balance to his life and honour to his God by opening the day with prayer. It is significant to observe the order in which the explanation of the 24-inch gauge is given; prayer is stressed as the first requirement.

What is Prayer? It has been described as a petition or solemn or humble request to God for His blessing or thanksgiving. It is a communication between man and God and is a means by which man can coordinate his mind with the will of God. Prayer is universal because it speaks to some basic human need. As Thomas Merton

put it, "Prayer is an expression of who we are... We are living incompleteness. We are a gap, an emptiness that calls for fulfillment." Merton's thoughts on prayer fit into the Masonic Philosophy of making good men better.

Prayer in Lodge raises the sights above the petty circumstances of life and affords a glimpse of that lofty perspective. Prayer is a declaration of dependence on God. It brings together the mind of man and the divine Spirit giving confidence to the suppliant that his petition for Divine Guidance will be granted. It creates reason and logical thinking within the petitioner. The Ancient Hebrews exercised a "dialogue" with Jehovah whose "ineffable name" could be pronounced only by letters or syllables. It is the Mason's duty to continue that "dialogue" as a response to the moral imperative set forth by the 24-inch gauge. The main purpose of prayer in the Lodge is not to make life easier, nor gain magic powers, but to get to know God "in whom we put our trust".

The early Masonic Fathers were sincere men of faith and dedicated the Fraternity to the moral and spiritual improvement of mankind. The ceremonies that they developed contained moral lessons that were intended to enhance the spiritual improvement of candidates and the brethren. The ceremonies contained in the modern rituals of our Grand Lodge are intended to foster that spiritual improvement. Freemasonry is not a religion, nor is it a substitute for religion. We are joined together in pursuit of universal brotherhood- recognizing the Fatherhood of God and the Brotherhood of Man. All Masons acknowledge the Supreme Being that imposes order on the Universe. The use of Scripture illustrates the fact that God-fearing men practice our gentle craft. Our ritual clearly demonstrates the extent to which Freemasonry places its dependence on God and the efficacy of prayer.

Freemasons, as builders of character, work on the inner man to polish and refine the raw ma-



terial. The lodge is a quiet place conducive to reflection and introspection. The lectures, charges and prayers of the several degrees are intended to assist a man to contemplate the deeper meaning of life and to ponder his place and purpose in it. To think seriously about the eternal Why am I here? Where did I come from? What am I doing here? And where do I go from here? When a man puts the timeless precepts and time honoured principles of Freemasonry into practice the world will indeed be a better place. His prayers will have been answered.

Freemasonry's attitude toward things spiritual is an important part of our belief in the Supreme Being and in the future life. Masons believe that at the time of death the soul returns to God who gave it. Freemasons are bound by the "eternal truths" contained in the Volume of the Sacred Law and those sacred truths are given to us to govern the rules of life and conduct. References, therefore, in the rituals of the Masonic Degrees to the omnipotence of God impresses upon the candidates and the brethren the power of prayer in Masonic Work.

God is not the Great I Was, but the Great I am. In

Him we live move and have our being. He speaks to us in nature, in the moral law, and in our own hearts, if we have ears to hear. He speaks most clearly in the V.O.S.L. which lies open on our Altar.

Every prayer in the ritual has a purpose and has an appeal to the Deity for direction and guidance. It is necessary not just to learn the prayers by rote but to reflect on them and think about their meaning for the life a Mason. The place of prayer in Masonry is not perfunctory. It is not a mere matter of form and note. It is vital and profound. It is truly a great prayer when we join in and place ourselves in the very hands of God, as all must do in the end, trusting His Will and way, where there is no path into the soft and fascinating darkness which men call death. The response of the Lodge to that prayer, as to all others offered at its Altar, is the old challenging phrase "So Mote It Be."

Resources: The V.O.S.L.; Book of the Work, GLCPO; Research Lodge of Oregon No. 198, A.F. & A.M., The Importance of Prayer in Freemasonry; Short Talk Bulletin, Vol. V June 1927; Brochure- Welcome to the World of Freemasonry, Grand Lodge of Canada in the Province of Ontario.



Scottish Third Degree

Battlefield Lodge No. 714 G.R.C. (Stoney Creek), held its annual Scottish Third Degree on Saturday 17th January, 2015. The degree was followed by a traditional Burns Supper. One Hundred Masons were in attendance, including Grand Junior Warden R.W. Bro. Rick Cadotte and Past Grand Master, M.W. Bro. Ronald Groshaw.

W. Bro. Graham Tait once again did a fantastic job of organizing the event and the work of the evening was done in an exemplary manner.

