

Winter 2016

THE

# ONTARIO MASON

MAGAZINE

In Memory of  
M.W. Bro. Raymond S. J. Daniels



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

Brethren,

Since our last issue many things have happened, from Christmas and New Years to the final in print issue of the Reflections Newsletter, to a beloved Past Grand Master passing to the Grand Lodge Above.

Many of you have made resolutions as a way of bringing in the new year, as well as those resolutions for health or family how about a resolution to visit a new lodge or to take a course from the College of Freemasonry. These spiritual and fraternal "New Years" resolutions are a great way to make an advancement in Masonry for 2016. As always remember that in regards to Masonry you get out what you put in.

In January the last print version issue of the Masonic Education newsletter entitled Reflections was sent out to the newsletter subscribers. Like many other publications the cost of printing the Reflections Newsletter has become prohibitive. To mark this occasion the last issue of the Reflections Newsletter is printed in this magazine on pages 9-21. Moving forward we will have a section in the magazine for articles from the Reflections Newsletter team. We thank them for all of their hard work and welcome them to the pages of the Ontario Mason.

As most of you know we have lost one of the bright lights of Masonry and a major advocate for the Craft. M.W. Bro. Raymond S.J. Daniels passed to the Grand Lodge Above January 24, 2016. The cover as well as the first five content pages of this issue of the magazine are dedicated to him. Mere words cannot convey the loss to his friends and family, as well as to Masonry, that his passing has created.

Sincerely and Fraternally,

W. Bro. Dan Dignard  
Managing Editor/Team Lead

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# THE ONTARIO MASON MAGAZINE



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# M.W. Bro. Raymond S. J. Daniels

M.W. Bro. Raymond S. J. Daniels: Musician, Educator, Mentor, Brother.

by R.W. Bro. David Cameron

Passed away peacefully at Clair Hills Retirement Home in Waterloo on Sunday, January 24, 2016 at the age of Seventy-Eight. Born in Orillia, Ray earned a degree in music and history from Wilfrid Laurier University, a diploma in organ performance from the Royal Conservatory of Music in Toronto, and diplomas in both performance and teaching from Trinity College, London, England. He was organist in various churches, one of the most notable being in Simcoe where he met his lovely wife, Brenda. They were married for Fifty-Two years. For Twenty-Three years, he taught music and history at Eastwood Collegiate in Kitchener where he helped establish the Arts Program. He was founding director of the Renaissance Singers and a founding member of the Waterloo Regional Gilbert and Sullivan Society. He directed G&S productions at the Drayton Festival Theatre and a series of Amadeus Festival concerts in Stratford. He was awarded the K-W Arts Council Award for Music in 1991.

M.W. Bro. Daniels was initiated into Freemasonry in Orillia Lodge No. 192 G.R.C. (Orillia), affiliated with New Hope Lodge (now Mystic Tie Lodge) No. 279 G.R.C. (Cambridge), and was the first Worshipful Master of New Light Lodge No. 744 G.R.C. (Waterloo). He also was active in innumerable other Lodges as well as both appendant and concordant bodies: Past First Principal in Royal Arch Masons, Past Most Wise Sovereign in Rose Croix – Ancient & Accepted Scottish Rite, Past Sovereign Master in Allied Masonic Degrees, Honourary Inspector-General 33° Supreme Council, Royal Order of Scotland, Mocha Shrine, Order of the Eastern Star, and Fellow of the College of Freemasonry.

Get KNOWLEDGE; get WISDOM; but with all thy getting, get UNDERSTANDING.

At any Masonic function you could usually find Ray in a corner talking to an entered apprentice. He sought them out, and they responded to him with enthusiasm. He was often asked to speak at the closing of the meeting, and would respond with a ten minute Masonic education talk, totally off the cuff. One of my favourites was how, despite all the gold on his and any Grand Lodge Officer's apron, there in the centre, is the white leathern apron of an EA. His Socratic method of propagating intelligence was gentle but effective. No wonder he was revered by his past students, both Masonic and secular.

He never proclaimed what he had done, but the list was profound: Canada Lodge U.D. in Afghanistan, New Light Lodge, the publication "Masonic Minute", which will be read by many Masons throughout the coming years, and the Sankey Initiative under whose branches we hope to sit one day.

I close with the words of a young Mason he inspired, now a Worshipful Master himself: A humble man with a wealth of knowledge and always a welcoming smile.

We cherish his memory in our hearts forever.





# In Memory of M.W. Bro. Raymond S.J. Daniels

By R.W. Bro. Garnet E. Schenk, FCF

M.W. Bro. Raymond S. J. Daniels was born in Orillia, Ontario, a year after King George VI came to the throne. He attended public and high school there. At an early age, musical studies enabled him to become an organist and choirmaster serving at several churches in southern Ontario. He served as Music Conductor for the Renaissance Singers from 1972 to 1994 as well as the Music Conductor – Director 1987 to 1991 for the Stratford Concert Choir.

He was a graduate of Wilfrid Laurier University with a degree in music and history. He also holds diplomas from the Royal Conservatory of Music, Toronto, and Trinity College of Music, London, England. He completed studies in Music Education and Organ at Syracuse University. He holds FTCL and ARCT Certifications. His professional life was spent as a teacher, conductor, composer and keyboard performer. For twenty-three years he taught music and history at Eastwood Collegiate in Kitchener, where he helped establish the arts program.

In 1991 he was awarded the K-W Arts Council Award for Music in recognition of artistic achievement in the community. M.W. Bro. Daniels was also awarded the Henry Price Medal by Grand Lodge of Massachusetts.

M.W. Bro. Daniels was initiated into Masonry, passed and raised in his father's lodge, Orillia 192, Orillia in 1959. He first served as Worshipful Master of New Hope Lodge No. 279, Cambridge, and was the founding Worshipful Master of New Light Lodge No. 744, a daylight lodge instituted in Waterloo District in 2001. He was a member by affiliation of several lodges, and has been accorded Honorary Membership in others. He served as Secretary to the Lodge of Instruction Team (1999-2002) with the Custodian of the Work, and was named Secretary Emeritus of the group. M.W. Bro. Daniels was elected Grand Junior Warden 2000-2001, and was appointed to the Board of General Purposes in 2001, and subsequently elected in 2003 and 2005, where he served as Chairman of the Membership Resources Committee and the Committee on Masonic Education. M.W. Bro. Daniels was elected to the office of Deputy Grand Master at the Annual Communication in July 2007. He was elected Grand Master of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario in 2009 at the Annual Communication in 2009.

M.W. Bro. Daniels presented Papers at the World Conference of Regular Grand Lodges held in India and in California. He also gave a Paper at the Masonic Restoration Foundation.

M.W. Bro. Daniels was a member of several Appendant and Concordant bodies in both the York Rite and the Ancient and Accepted Scottish Rite. He was Past Principal of the Kitchener Chapter No. 117, Royal Arch Masons, Past Most Wise Sovereign of the Guelph Chapter Rose Croix and Past Senior Grand Deacon of the Grand Council of Allied Masonic Degrees. He was coroneted Honorary Inspector-General 33° Supreme Council of Canada in 2005 and was inducted into the Royal Order of Scotland in 2003. He was also a member of Mocha Temple, Ancient Arabic Order Nobles of the Mystic Shrine. M.W. Bro. Daniels was also a Fellow of the College of Freemasonry.

Since 1968, he has resided in Kitchener with his wife Brenda.  
“We Cherish His Memory in Our Hearts.”



*The article below from the Waterloo Region Record has been reprinted with the permission of the Editor of the Waterloo Region Record. No corrections or additions of titles have been made to conform with the conditions set out for reprinting the article.*

*M.W. Bro. Raymond S.J. Daniels was loved and respected by many people not just Masons and it is wonderful to get to see the perspective of some of his students.*

*W. Bro. D.Dignard.*

## Lifetimes: Beloved music teacher's legacy went far beyond classroom

Ray Daniels of Waterloo. Born: Sept. 2, 1937, in Orillia;  
Died: Jan. 24, 2016, of age-related illness



Ray Daniels (left) with Thomas Goerz

Waterloo Region Record  
by Valerie Hill

Ray Daniels was a conundrum, a man who sculpted himself a career that shot him into the limelight, but who also refused public accolades and often downplayed his abilities. Outgoing or introverted? Ray was both, and that is what made him so interesting and a bit mysterious.

Ray taught vocal music at Eastwood Collegiate for 23 years, started numerous choirs and co-founded the Waterloo Regional Gilbert & Sullivan Society, launching it at the school. Because of Ray, students not only found their voices but several went on to professional careers including Alex Mustakas, artistic director of Drayton Entertainment.

Alex recalled, "I learned more about music and the works of Gilbert and Sullivan from him than anyone else I have ever met. He set the musical bar for me, no pun intended. An amazing human being."

Opera singer Thomas Goerz wrote a lengthy tribute to his old teacher, speaking of Ray's ability to inspire students. Ray was always at school an hour early and he led at least three choirs while encouraging even the most reluctant singer to open his mouth and just try.

"Raymond Daniels was known to many an Eastwood music student as Uncle Ray, Mister D, but usually just good ol' Ray," recalled Thomas. "Though I came from a musical family, it was Ray Daniels who was the true difference maker. He gave me the confidence to take the plunge into the unknown: a career in the performing arts."

Ray's father was an orchestral musician so the love of music might have been genetic. As a child, Ray studied piano then graduated to the organ at 13. At 17, he was hired as church organist in Barrie and later studied for a decade with a Toronto organist and at Syracuse University in New York. Ray also held diplomas from Trinity College of Music in London, England, and an undergraduate degree from Wilfrid Laurier University in music and history.

Ray was hired by a church in Simcoe where he was also music supervisor for the school board. It was in Simcoe that he met Brenda, a music teacher. Brenda declined to be interviewed for this feature. The couple, married for 52 years, didn't have children.

In 1967 Ray accepted the vacated organist's position at Trinity United Church in Kitchener. He was aware of the church's reputation and told a Record reporter at the time "one of the reasons for my wanting to come to Trinity was its tradition of music. Because of the background and the service already done here the church staff was anxious that they be continued. I am also."

Ray and Brenda were musical powerhouses in the region. Brenda sang in the Grand Philharmonic Choir, then known as the K-W Philharmonic Choir, and Ray served as accompanist.

Retired conductor Howard Dyck said Ray was an exceptional accompanist, an intuitive musician who anticipated the choir's needs, sometimes before Howard did.

"An accompanist has to be a pretty good pianist," said Howard. "He needs to be looking at the choir, watching what the choir is doing."

Ray had to play with emphasis if a particular section was faltering, trying to get them back on track and he usually knew exactly which bar to start at after the conductor stopped the singing to fix a problem.

"Ray was able to do this magnificently," said Howard. "He was a very fine musician."

Howard also spoke of how much his friend loved Great Britain, particularly the musical history, and he had taken The Renaissance Singers, a choral group he founded in 1972, to perform at festivals in England.

"He was an Anglophile, he loved all things English," said Howard. "He was a walking encyclopedia of music, very knowledgeable."

Ray often suggested beautiful but neglected pieces of music, works that even Howard didn't know.

On a personal level, Howard said his friend was "a quirky guy who didn't suffer fools gladly. He would say really irreverent things about people he thought were uninformed. He was very funny."

As Ray began winding down his musical career, he poured his energies into Freemasonry. Ray had joined his father's Orillia lodge in 1959 and he was an active Mason during his teaching career. By the early 1990s, he started moving up until he reached the highest rank in the province, that of Grand Master. Ray shared his fraternity's basic tenet of gentlemanly behaviour and compassion for others.

Fellow Mason David Cameron said that Ray worked hard to open lines of communication between the general public and the Masons, an organization that has long suffered from distorted public opinion about what goes on behind closed doors.

"He wanted to be open with them, get the facts out there as opposed to all those conspiracy theories," said David. "He rose to the top quickly because of his enthusiasm and his teaching ability."

Ray came up with the idea of the Masons and Brock University partnering to establish the prestigious Dr. Charles A. Sankey Lecture Series on Masonic studies and they also established a Masonic lodge in Afghanistan on a Canadian Forces base, to give young soldiers a sense of fraternity. "He made it happen," said David.

What made Ray a good Grand Master? David thinks it was his friend's caring manner and how he would gravitate to new members ensuring they felt welcome.

"He always had a smile when he'd greet you," said David. "He was always approachable."

vhill@therecord.com

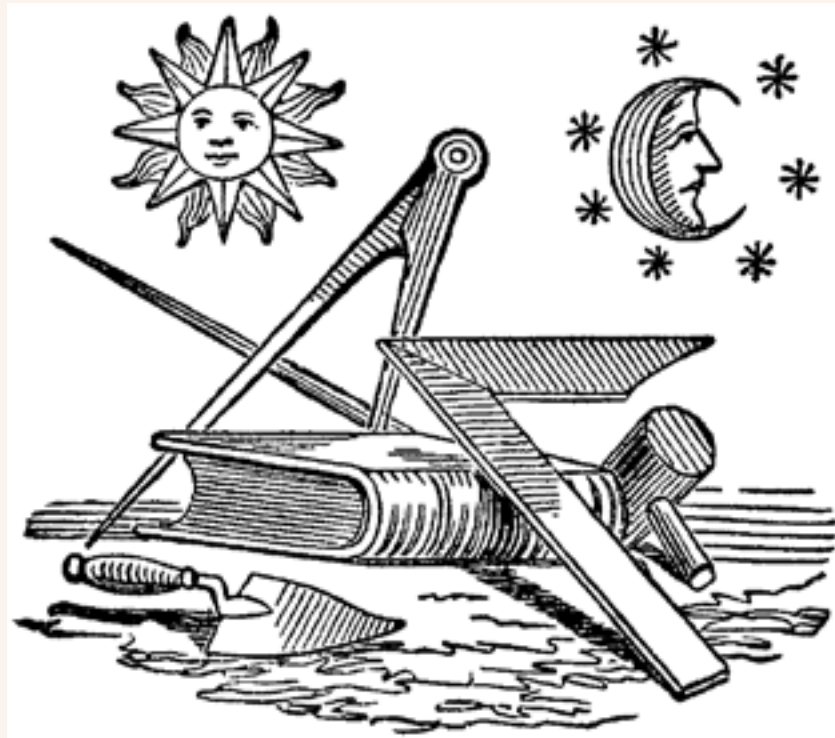
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# REFLECTIONS

The Newsletter  
of the Committee on  
Masonic Education



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

Vol. 29 No.4



M.W. Bro. John C. Green  
The Grand Master of  
The Grand Lodge A.F. & A.M. of Canada  
In the Province of Ontario

## From The Chairman of Masonic Education

In medieval times, operative Masons placed Keystones in the sweeping Gothic arches of their cathedrals.

Webster's Dictionary defines "keystone" as "the central stone in an arch, bearing the lateral and vertical stresses and binding the structure of the arch together".

The Keystone enabled these arches to let light into the structure, sometimes through multi-coloured glass.

Education is the Keystone of Speculative Masonry and, as such, it binds the Masonic Craft together, making it strong and beautiful through the enlightenment of Masonic knowledge and awareness.

The Reflections Newsletter has been an important Keystone in our Jurisdiction for 34 years, built by Ontario Freemasons for the enlightenment and enjoyment of Ontario Freemasons.

And the Reflections publication will continue to do so, although undergoing a metamorphosis into a new format – the online sphere of communication – in partnership with the Ontario Mason Magazine.

By embracing this partnership, every Ontario Mason will be able to enjoy reading Masonic educational articles at no cost and I am hoping it will even inspire many brethren to write articles for publication.

So, come brethren! Find the builder within yourselves and create your own Keystone to help support, educate and bind you to our noble Craft.

Fraternally,  
R.W. Bro. Charles A. Woods  
Chairman of Masonic Education

## From the Editor

Brethren,

On behalf of everyone on the Reflections team, I wish you all a Happy New Year.

Thank you to all those who contributed articles over the past year, we appreciate it very much and encourage you to continue to submitting. Indeed, I personally appreciate your support over my 5 years as editor.

2016 brings many changes to Reflections and, prior to this message, is a message from the Chairman of Masonic Education, R.W. Bro. Charles A. Woods who explained these changes for you.

May the G.A.O.T.U. protect and guide you for the ensuing year and beyond.

Fraternally, W. Bro. Andrew Douris F.C.F. Editor

## Comments from the Team Leader

This is an exciting time in the evolution of the Reflections Newsletter. Since its first edition in January 1981, this valuable publication has been produced and circulated amongst subscribers across the Province of Ontario with articles of both educational and inspirational content. The manner of distribution is being changed as of this edition from a subscriber basis to a wider circulation with its regular inclusion in the Ontario Mason Magazine. The new approach to publishing and circulation will undoubtedly not receive praise from all corners of our jurisdiction, but the team felt it was time for a more modern and equitable way to distribute the knowledge enjoyed by a few for the benefit of many, at no cost to our Brethren.

What has not changed, is the adherence to the beliefs penned by the newsletter's first Chairman, R.W. Bro. Wallace E. McLeod; "More than anything else the Craft today needs members who are aware of the aims, purpose and significance of Freemasonry. That is what Masonic Education is all about. Your Committee is convinced that one of its main functions is to serve as a clearing house for ideas".

A unique aspect of this Newsletter is that the content is written by Masons of Ontario, for Masons of Ontario. Ex-



tend the reach of your brotherhood by offering and sharing your ideas and papers for inclusion in upcoming editions.

The Masonic Education Newsletter / Reflections quarterly periodical, has made a huge contribution to furthering Masonic Education across the jurisdiction and we are certain that the new format will continue to educate and inspire. I am sure, M.W. Bro. David C. Bradley, Past Grand Master and its first editor would be most proud.

The legacy created since 1981 remains a lasting one for all to read and use, as each issue is archived on the GL website. Much of what has been documented in past issues remains as relevant today as it did back then. It would serve us well to embrace today with lessons and knowledge gained from the topics written in the past.

Fraternally, R.W. Bro. Geoffrey S. Allan, FCF

**What's the Point?** R.W. Bro. Richard Kaufman, Dec. 2015

How would you answer the question; what's the point or purpose of Freemasonry? The answers you receive to this question may be as varied and unique as the people you ask. The Ritual however provides a very clear answer to the question – What's the point of Freemasonry? The General Charge from the Ceremony of Installation very clearly defines for us the “aim” or “purpose”, of Freemasonry. When an author or lecturer wants to emphasize a particular point, they repeat it. The authors of the General Charge tell us twice what our purpose is.

The original English text of the ceremony of installation from 1723, which we still use today, provides us with an answer to our question. It says, “I trust that we should have but one aim, to please each other and unite in the grand design of being happy and communicating happiness.”

To further make this point the general charge in the final paragraph describing how we should conduct ourselves towards each other while in lodge concludes with these words; “...then will be obtained the chief point of Freemasonry, namely, to endeavour to be happy ourselves, and to communicate that happiness to others” These are the words of then V.W. Bro. Otto Klotz, originating from his address presented on December 27th 1864 to the ladies and members of Alma Lodge #72 on the occasion of La-

dies Night.

What's the point.....to be happy and communicate that happiness to others!

What is happiness? How do we achieve happiness, what “makes” you happy?

Happiness is personal and individual. What makes one happy can have an equal but opposite reaction for another. Happiness doesn't come in a one-size fit all pre-packaged microwavable solution. Happiness is as individual as each and every person, and it is equally as multi-faceted. However, we cannot escape that the “chief point of Freemasonry”, is, “to endeavour to be happy ourselves and to communicate that happiness to others.”

Let's explore this notion of happiness a little further. After all, it is our purpose as Freemasons.

Research has identified a number of attributes that correlate with happiness: relationships and social interaction, extraversion, marital status, employment, health, democratic freedom, optimism, endorphins released through physical exercise or eating chocolate, religious involvement, income and proximity to other happy people. Philosophers and religious thinkers often define happiness in terms of living a good life, rather than simply as an emotion.

The ancient Greeks had many schools of thought about happiness. Socrates advocated self-knowledge as the path to happiness. Plato's allegory of the cave influenced western thinkers who believe that happiness is found by finding deeper meaning to life. Aristotle believed that happiness is constituted by rational activity in accordance with virtue over a complete life. The Epicureans believed in reaching happiness through the enjoyment of simple pleasures. The Stoics believed they could remain happy by being objective and reasonable.

More recently studies measuring human happiness make some interesting observations. One, that human relationships are consistently found to be the most important correlation with happiness. Happiness tends to spread through close relationships with friends, siblings, spouses, and next-door neighbours and the researchers reported that happiness spreads more consistently than unhappiness through the network. Moreover, the structure of the social network appeared to have an impact on happiness,

as people who were very central (with many friends and friends of friends) were significantly more likely to be happy than those on the periphery of the network.

What have others had to say regarding the living of our lives and happiness?

Albert Schweitzer, winner of the 1952 Noble Peace Prize, had this message for the youth of his day, "I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve."

Helen Keller had this to say, "Happiness cannot come from without. It must come from within. It is not what we see and touch or that which others do for us which makes us happy; it is that which we think and feel and do, first for the other fellow and then for ourselves."

Mahatma Gandhi offers this, "The best way to find yourself is to lose yourself in the service of others."

Buddha said, "Teach this triple truth to all: A generous heart, kind speech, and a life of service and compassion are the things which renew humanity."

What is the common thread offered by these quotes from noteworthy figures of history? I trust it is obvious; service. Happiness is derived from our service to one other, to our community, to our fraternity, to our fellow man and to our family. Service is what carries our principles as Masons into action, into practice. It's through service that we communicate our happiness to others.

I also believe that Otto Klotz spoke from personal experience, and the happiness that he derived from his service, to his family, his church, his community and to the Craft when he spoke to the ladies and members of Alma Lodge more than 150 years ago. Klotz is described as "Waterloo County's most public-spirited citizen of the nineteenth century." He was a Notary Public, a Commissioner for taking affidavits, a Clerk of the Division Court, a Justice of the Peace, the first secretary of the Hook and Ladder Company of Preston, secretary of the Preston Fire Brigade, first Clerk of Council for the Village of Preston, President of the Waterloo County Agriculture Society, first President of the Preston Horticultural Society and Chairman of the Building Committee for St Peter's Lutheran Church. His major contribution, however was in the field of education. Klotz was the Secretary-Treasurer of the School Board,

elected School Commissioner and later appointed Superintendent of Schools. This is a condensed version of Otto Klotz's public service, not to mention that he was in the service industry, building and operating the Klotz Hotel for some 40 years! Without detailing his service to the Craft, suffice it to say that, his service to the Craft warranted the bestowing of the honorary rank of Past Grand Master in 1885. If, the happiness you experience in your life is in fact related to your service to others, Otto Klotz lived a very happy life. The extent of service that Klotz exemplifies should lead us to belief that when he spoke the words, "to endeavour to be happy ourselves and to communicate that happiness to others" he spoke from his life experience.

We all enjoy moments of happiness, of pleasure, of joy or satisfaction. But, I don't think that V.W. Bro. Klotz who penned the chief point of Freemasonry had in mind anything less than achieving perpetual happiness in the lives of Freemasons.

If true happiness is to be achieved by each and every one of us, and if it's our responsibility to communicate the genuine tenants and principles of Freemasonry through our lives and actions, how can we achieve this? Could it be that the only way to happiness is through service?

**Hiram Abiff** R.W. Bro. John K. Johnston PDDGM, Hamilton C  
February 8, 2012

The word "Abiff (Abif)" has in one way or another caused considerable controversy among both Biblical and Masonic scholars. Our familiar King James Bible translates the word two ways "Hiram my father's" and "Hiram his father" which in itself has led to some confusion as to whether our Hiram Abif was the only Hiram or the father of another. Scholars, however, are fairly well agreed that "my father" as a translation of "Abif" is correct if the words are to be understood as a title of honor. Hiram the Widow's Son was "father" in the same sense that priests of the church are so known and the same variety of father that was Abraham to the tribes of Israel. Abif, then, is a title of respect and veneration, rather than a genealogical term.

Just when the legend of Hiram Abif came into our symbolism is a study by itself of which only a few bare facts can here be included. Common understanding believes that Hiram Abif has always been in our system, and descended





to us from the days of Solomon. But critical scholarship will have none of “common understanding” and demands proof; names, dates, places, documents before setting a date to any happening.

Our oldest Masonic manuscript (Regius Poem, dated approximately 1390) traces Masonry not to Solomon but to Nimrod and Euclid, in a still earlier time. In this there is no mention of Hiram Abif. The Dowland Manuscript, dated about 1550, mentions him but only as one of many. Not until The King James version of the Bible appeared (1611) do we find Hiram Abif known as such with any degree of familiarity. Yet here a curious fact is to be found. Sometime after the new Bible made its appearance - late in the sixteen hundreds, when the King James version had become well known - interest in King Solomon's Temple was so keen that many models were made and exhibited and handbooks about it printed and distributed. Such specific interest in this particular building from the then new book may easily have come from the familiarity of Operative and some Speculative Masons with the Temple symbolism and, by inference, with Hiram Abif.

In First Kings we read: “And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning to work all kinds of brass. And he came to King Solomon and wrought all his work.”

Alas for those who would believe in the literal truth of the Legend if they could find but a single word to hang to; the end of the story of Hiram Abif is short and calm, not great or tragic. The Chronicler says, “And Hiram finished the work that he was to make for King Solomon for the house of God” and the writer of Kings is no less brief:

“So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord.”

The chief builder, architect, master workman, give him what title you will, could hardly have mixed in such company, directed the greatest work in Israel's history, been received by Solomon from Hiram King of Tyre as the best he had to offer, and not been a man of parts, ability, skill, learning and culture. To think of him only as one “cunning to work all kinds of brass,” in other words, only as an artisan, is completely to misunderstand the too few words

in Chronicles and Kings. Rather let us put our belief in the statement that Hiram Abif was “filled with wisdom and understanding” and recall Solomon's many words of admiration for wisdom. He must have been a wise man indeed into whose charge Solomon the Wise was content to give his most ambitious undertaking.

We are informed that Hiram Abif was one “who by his great skill in the arts and sciences was so effectually enabled to beautify and adorn the Temple,” which seems to make him a mere adorer! The Temple built by Hiram Abif was no mere shelter; it was the expression of Israel's love of God. To consider Hiram Abif as a mere decorator, beautifier and one who ornaments is to deny the very thing for which he lived and - in the legend - gave his life. He was an Architect, in all that the best sense of the word implies; builder he was, in that he carried out his own plans.

Of his physical being we have no details. The probability is that he stood about five feet six inches in height, was bearded, swarthy in countenance, had dark eyes, his hair likely long and curly, his shoulders broad - these were the characteristics of his people. Doubtless he was married and a father when he built the Temple.

Hiram Abif would have a reasonable amount of wealth; the chief workman which Hiram, King of Tyre, sent to King Solomon who “wrought all his work” would be no tyro, amateur or beginner; but a man famed for his art and science and craftsmanship. Thus, he was one who had already won fame and fortune before he was given this, the greatest task ever placed on the shoulders of a man of the time of Solomon. Undoubtedly he was regarded with awe and veneration by those workmen, over whom he came to rule while building the Temple, and all their families and connections, because of his ability as a great artist.

Tribes which but a short time back had been tent-dwelling nomads, whose art was small and whose handiwork was of the crudest, must have looked at one as skilled as Hiram Abif as at a magician, a miracle man, one equal to the very High Priest himself. No wonder they called him Abif, “my father!”

Hiram Abif must have been, at least in private, treated by Solomon as a familiar friend, as much an equal as was possible for an Eastern Potentate of absolute power and authority. Consultations would be daily in the building of

the Temple. Hiram Abif would be received as an honored guest at Solomon's table. If in public the Architect treated his lord and master with the profound respect which such as Solomon would have always exacted from subjects high and low. It is probable that such gerents were relaxed in private, so that there is nothing incongruous in our legendary picture of Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif, acting together in concert as co-rulers - "our first three most excellent Grand Masters" - in governing the workmen and erecting the mighty structure which engaged their attention for seven years.

It is easy to say this verbal picture is but a flight of fancy. It is less easy to draw a less attractive one in its place and make it appear true. While we know Chronicles and Kings and a few other ancient accounts almost nothing of the architect, we do - thanks to patient scholarship, much digging in the earth, and a reading of the literature of all times - know much of the people of Israel, how they worked and ate and lived and loved and labored. After all, it is less important that our mental picture of the illustrious Tyrian be absolutely accurate in small detail than that we keep a true image of a venerated character in our hearts. The color of his eyes and hair matter little; the hue of his conscience; everything.

We are told of his knowledge of art and building, of brass and stone, of carving and sculpture - knowing other great artists who have devoted their lives to the creation of the beautiful, it is with some assurance that we liken Hiram Abif's character to the average of great workmen who have labored to produce beauty before the eyes of Him they worshipped.

Legendary though our story of Hiram is, and must ever be, our conception of the Architect can continue to be an inspiring fact, and we are the better men and Masons that it is such a man as this we are taught to represent.

### Science & Spirituality R.W. Bro. Joe A. DeMello

PDDGM, Toronto Don Valley District March 6, 2014

Brethren, I receive and read 19 Summons from our District each month as well as others from around the jurisdiction, and I must confess to you that some of them are a real delight for me to read. One of my favourite is High Park Melita because the Message from the East is always so well composed and always so 'relevant'. This Month the

Worshipful Master wrote about 'being an Officer' and not only identified the ideal qualities but also outlined the aspect of the 'journey' as being equally crucial.

In conversations with many Brethren and friends, especially the old ones like me, we often speak about a more esoteric journey. Tonight I would like to share some of it with you as a possible continuation of a conversation begun by your WM and also because our Craft schools us in science and spirituality.

"Who am I? Where did I come from? Where do I fit in, in this vast cosmos?" These are the questions that trigger all spiritual journeys. Both science and spirituality seek truth; both encourage experimentation and both are concerned with understanding the reality of creation and the cosmos. As Einstein said, "My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds."

Why then are the paths of science and spirituality considered diverse? The reasons are many but perhaps, the most important one is the tendency to confuse blind belief and dogma with spirituality. Often, we are mired in the outer layers of religion, which comprise rituals, customs and doctrines that exist due to social or historical reasons. Going to a place of worship on a particular day, wearing a particular garment or talisman or reciting a prayer in a specific language or style is considered 'religion' by most of us.

If we examine the psychological basis of this phenomenon, we would realize that our motives are often flawed in religious practice. Explaining transactional analysis in his book, 'I'm OK, You're OK', Dr. Thomas Harris lucidly explains the three distinct aspects in our personality - parent, child and adult.

A 'parent' acts dogmatically based on what has been told to him by people in authority. A 'child' acts due to feelings of rejection or inadequacy, while an 'adult' acts rationally after self-examination, self-exploration and experimentation.

Most of our perceptions of religion are due to a 'parent' or 'child' perspective. We follow rituals and customs either because we have been told to do so by people in authority,



or because we are afraid that something negative will happen if we don't.

However, by focusing on this outer layer, we not only encourage an unscientific and obscurantist mindset, but we deviate from the essence, the innermost core of all faiths, the quest of God.

To pursue spirituality scientifically, it is necessary to recognize that while objective truth has its place in the physical domain, 'subjective truth' that can be verified and validated by direct experience alone is necessary to gain insight into the higher levels of consciousness. Science can grow in this area only if it removes the shackles of pure objectivity to include subjectivity too.

As Carl Jung said, 'Who looks outside dreams, who looks inside awakens'.

### **Freemasonry – The Brand**

R.W Bro. G. Charles Singh, PDDGM, Ottawa 2

Many of us display Masonic symbols on our cars, wear rings and pins and don a variety of apparel which indicate our proud affection to our Craft. Are we displaying our brand, the brand of Freemasonry?

The term "brand", as a noun, is defined as "a kind or variety of something distinguished by some distinctive characteristic", or "a particular product or a characteristic that serves to identify a particular product". Some of the key characteristics of successful brands are said to include products that offer great value; are relevant for today; have a solid reputation; are meaningfully different, have personality and offer a good experience. Successful brands continue to renew themselves and adapt to change and circumstances around them while maintaining their core values and purpose. It is said that most brands are as good as their last experience, and those which meet the needs of their consumers will cultivate loyalty and goodwill.

Is Freemasonry a "Brand"? We certainly share many of the attributes of good brands. In fact, the Square and Compasses are trademarked in our Grand Jurisdiction. They are recognizable globally, but is it clear what that trademarked symbol stands for? Our candidates are given an explanation, and our members understand what they rep-

resent. Freemasonry uses symbols to teach, and as such, "our brand" has primarily been used by and intended for our membership. Historically, Freemasonry has not been accountable to those outside our circles, and for good reason. In modern times, this has changed significantly. Our families, partners, co-workers and peers simply do not accept "it's a secret" anymore when inquiring about Freemasonry, and why should they? If we claim to be a legitimate and relevant aspect of the communities in which we operate, we should be able to speak confidently about what it is we stand for and what we profess to do. We do not need to do so in an effort to attract members or justify our existence, but perhaps to extoll the values and tenets that make us proud to be part of the world's oldest fraternity. When we wear our brand on ball-caps, clothing, and jewelry; as we raise funds for worthwhile charitable causes, and when we claim that we "make good men better", should we not be able to offer a credible and intelligent explanation of what being a mason is all about?

Our brand stands for particular values, tenets and principles which have stood the test of time; words of encouragement and affirmation that have influenced change within individuals and societies and acts and deeds which have built communities over the centuries. Our brand looks inwards, towards the self, and when cultivated from within can be effectively applied outwardly towards building better Lodges, Districts, communities and country.

Perhaps Freemasonry should not be viewed as "a product". The analogy could serve us well to examine the various aspects of what it is that we offer to our members. Do we offer good value, and are we relevant to our brethren? What is our reputation like? Are we any different than most service clubs and social groups? The answer to those questions can only be gleaned by careful consideration of the overall experience of our members.

If it is about the product, then we should be able to speak confidently about the fellowship and mutual support among a vast network of membership; about leadership development, public speaking opportunities, about a safe and sacred place to contemplate the challenges of life, and take pride in meeting with men who share common values and ethics. We can be proud that, indeed, we are contributing to our communities in meaningful ways by strengthening our brand.

WE are the brand, and we represent Freemasonry. Like most brands, it is the product that proves the test of value, usefulness, and reputation. Obviously we take pride in the unique opportunities provided by the legacy that is Freemasonry. It compels us to practice those important and useful lessons inculcated within the sanctity of our Lodge rooms, and to ultimately become the brand. I think we can all agree that the high calling of our Craft constantly challenges us to live up to the value and esteem portrayed by those symbols.

We have a good reputation and we can offer good value and unique experiences. Yes, we are certainly relevant for today's world, perhaps more so than ever. We are distinctively different. Let us use our "personality" and our "passion" to be the brand and demonstrate that we stand for something tried and true, and continue to offer a great opportunity for a life-long journey of discovery and self-improvement..... today and beyond.

**"When all you have is a hammer, everything begins to look like a nail".**

R.W. Bro. Geoffrey S. Allan PDDGM, Hamilton C, January 28th, 2014

I love tools and what they can do to simplify your life. I have quite a varied collection of tools; some bought, some inherited and some I just had to have. Even though I may only need to use a certain item once in a blue moon, it has a very specific purpose for which it was designed. When used properly in the appropriate application, the particular tools will get the job done effortlessly and perfectly.

It's great to have a well-stocked tool chest, but you also have to know and understand how to use the implements and gadgets at your disposal. You can take a man to the Hardware store to buy a power tool, but you cannot force him to read the instruction manual. Failure to do so, which seems to be male trait, may result in damage, embarrassment or a loved one taking you to the emergency ward.

Would it be fair to say that you have either assembled something bought from Ikea, or at least know someone who has? I know fun has been poked in Ikea's direction about their instruction manuals and their funny cartoon character, but in reality, their directions are very straightforward.

There is a right way to assemble and a wrong way. You do it the right way according to the instructions and your kitchen cupboards hang level and securely and it will be a project of which you are proud. Not paying attention and doing it the wrong way or taking a shortcut; and your wife is telling you "I told you so" as your cupboard slopes and all your dishes are smashed on the floor.

I think you would agree; "Knowledge is what you get when you read the manual; experience is what you get when you don't".

Are you well equipped and informed to deal with the challenges and opportunities that are likely to occur along your Masonic journey? What tools do you have in your Masonic Tool Chest to get the job done right and level? When you were made a Mason you were presented with The By-Laws of the lodge, The Constitution of our Grand Lodge and as you progressed through our rites and ceremonies, were presented with the appropriate piece of Ritual for further study.

If you go through your Masonic career with these 'tools' only, your tool chest is somewhat inadequate and you may not be properly prepared.

I would suggest when you only have a hammer; everything is going to look like a nail. A true craftsman will have a whole array of tools to handle a wide range of projects. Just as the Craftsman will invest in quality equipment and continuing education, so should the Mason invest in his tools and knowledge. An investment in education is a lot less expensive than the embarrassing cost of ignorance.

I guess in a manner of speaking; a man will become 'the product of his tools'. The better his collection; the better the craftsman he is likely to be. Let's bear in mind that simply owning a collection, does not guarantee knowledge, but does provide the opportunity for nourishment in the trough from which we must all must drink if we chose wisdom.

So I now wish to share with you some of the items I have in my collection and you can make your own determination of how great a tool I am.

First and foremost, the VOSL: This is the supreme rule





and guide to our faith and contains the promises of just rewards for a well-spent life. Within the pages of this sacred volume we find comfort in our sorrow, a companion along our journey and a compass to help us stay on the correct path.

Exactly as the name implies, Meeting the Challenge is an informative volume covering the duties of Lodge Officers / Progressive Offices, the effective use of committees and making better use of Masonic Resources. From the very first paragraph in Chapter One, it states: "The Lodge with well-informed and enthusiastic officers will have better attendance, will enjoy more fellowship and will show greater strength". If these are your goals, I think this might be a good read.

For me, The Masonic Manual is what I consider the Holy Grail of publications and I cannot recommend it strongly enough for your library. It served me well back when I was initiated and I refer to it quite frequently now.

What is the Annual Communication of Grand Lodge and who are the Board of General Purposes? How is the Masonic District organized? What about motions, rules of order and General Purpose meetings? These are all reasonable questions and the mind of the inquiring Mason will find answers in this book. Banquet room protocol and visitation of the DDGM are also covered in this Masonic Treasure.

When I was initiated on March 16th, 1988, M.W. Bro. David C. Bradley was our Grand Master. The craft will be ever grateful for his contributions to Masonic education and for the number of publications he authored.

The other most notable publications for me are "Penetrating the Veil" and "Towards the Square". Of the former you delve into the "development of Masonic ceremonies". M.W. Bro Bradley said in the preface "The most basic resource is knowledge. The task is not simply to teach, but encourage members to want to learn". Of the latter, M.W. Bro Bradley published this book with the intent to "educate junior officers in the organizational procedures, government and understanding of our Masonic meetings". And then there are those inquiries that I refer to as water cooler questions, general interest, but no less important.

"How does the Deacon carry the box when collecting the ballot?" "What is the proper use of the Sign of Fidelity?"

"May a Memorial Service be held on a Sunday?" Some of you may know emphatically the answers to these questions, however, there are those who may not.

In any event, I think we all would benefit greatly from Questions and Answers / Revised Edition. In this publication you will find answers to 360 questions broken down into sections by General Questions, Openings and Closings, Each of the Three Degrees, Banquet Hall Protocol, Installation and Investiture and finally, Memorial Services.

We owe a debt of gratitude to the contributions of M.W. Bro. C. Edwin Drew, Past Grand Master and then Custodian of the Work from 1995 to 2006 for recording our questions and providing the much needed answers.

The publications I have previously referred to and which are readily available from our Grand Lodge offices would alone answer most of your Masonic questions of "How, when, where, why, who and what".

At this juncture in my presentation I cannot help but think of the motto associated with the Boy Scouts; "Be Prepared". Just as the Boy Scout has to study and exhibit skills to earn merit badges, we as Masons should study and make a daily advancement in our craft so we are prepared and skilled. Should we give out merit badges for such skills as 'Banquet Room Protocol', 'Deacon Floor Work' or 'Obligations'? Would this then drive us to study and become proficient? Maybe we should be enhancing our skills knowing we would justly deserve them if they were handed out.

Do you realize just how lucky we are to live in an age where information is so instantaneous and readily available? It was not that long ago when publishing of materials was so prohibitively expensive that family and friends might share a single edition of a particular book amongst them. The King James Version of the Bible was first printed, only in 1611 and the earliest stages of what we now know to be large scale commercial printing were not perfected until the early 19-century.

I am sure the first brethren of our non-operative and speculative craft did not receive a printed copy of the ritual and other materials, but rather the lessons were passed from mouth to ear until the candidate was fully competent to pass them along himself. Anything he learned would have been greatly cherished and I suspect, never forgotten.

This would have been only several decades after the first publishing of the King James Bible for the first Free and Accepted Masons in Scotland. I would go so far to say that today we tend to take the information available to us for granted as it is so accessible.

In reality, there are brethren of our Craft today who have passed from initiation to Worshipful Master without having added any tools to their kit. This is a shame, because there is such a wonderful depth to our society. The more you know, the greater the meaning and the richer your experience will be. Winston Churchill said, and I apologize if I paraphrase, “I am anxious to learn, but I don’t always like being taught”. Although we do lecture our candidates, we invite them to “extend their researches”. I think this implies a process of self-study and discovery. Only something you alone can embrace.

What you may find fascinating is that while looking for something either in a book or on the Internet, you find something else and so forth and so on. You just need to ‘turn the first page’.

Brethren, before I conclude I will leave you to ponder a quote from the Roman philosopher, Epictetus; “Be careful to leave your sons well instructed rather than rich, for the hopes of the instructed are better than the wealth of the ignorant”.

I would strongly recommend the books I have referred to earlier to every lodge officer and I would encourage every lodge officer to persuade each new member to fill his tool chest with these valuable and useful resources. I will be forever grateful to my mentors for encouraging me to make a daily advancement in masonic knowledge and I can only share this gift with you in the hopes you may receive the same benefit and see more than just the nail.

Thank you for your kind attention:

### **Why the Work Matters**

R.W. Bro. Glen J. Notman PDDGM, Hamilton C.

Brethren, I firmly believe that the Work is our unifying cornerstone and when each of us puts effort into doing the Work well, everything else – the fellowship, the pride, the purpose, – comes naturally. But what do I mean when I say cornerstone?

According to Wikipedia, the cornerstone is the first stone set in the construction of a masonry foundation. This is important since all other stones will be set in reference to this stone, thus determining the position of the entire structure. The cornerstone, I am referring to is the crucial piece that gets laid in setting the parameters for a foundation.

The setting of the cornerstone is precise, and all of the subsequent lines and angles of the building are referenced from it. Our Work sets the standard for the bearing of the beams and walls in the construction of the entire Lodge.

So in plain terms, when I say that the Work is the cornerstone of Masonry, I am saying that it forms the beginning of our foundation, unites all of us; and that every Brother has a responsibility to take ownership of doing the Work well; and in making a good impression on yourself, your brethren, and your candidates.

Louis Pasteur said “Chance favors only the prepared mind.” By this he meant that sudden flashes of insight don’t just happen— they are the products of preparation. Preparation, therefore, is the key to success. So how does the Work prepare the mind?

It takes effort to make the Work easier to manage. You need to engage in a form of meditation, clear your mind of other thoughts and focus on what is written. This focus, and the practice of the words, brings a sense of freedom when the concept is finally grasped.

How many of us have struggled with a few words, or a part of the degree? You had to repeat, practice and verbalize, when Eureka!, Suddenly, we get the underlying meaning and intent.

The Work prepares us for life as men. It builds a mind well constituted for facing the daily travails of our lives. The concepts prepare us for seeking insight, growing awareness and learning to appreciate the lives around us. To cultivate harmony, practice charity and live peaceful lives.

In the Work we are taught to consider the harmony of the lodge as paramount. Not just getting along with each other, but striving together. The Work when done well brings us all together united in a common focus. It enables a level of trust, alignment and support amongst men that is inspiring to observe, and exhilarating in which to par-



ticipate. This month, due to all the unfortunate circumstances that a Master faces on degree night, one lodge had to call on members from four other lodges to perform a degree, and they did it well.

Watching someone who stands up for their first time to deliver a portion of the Work, you can see all the Brethren in attendance lean in. Trying to 'will success' on their Brother, wanting nothing more than to see him deliver without issue. It is their passion for doing the Work, and doing it well, level and square, which prompts those "encouraging" sideline whispers.

When you put the effort into doing the Work well, in a timely fashion, in harmony with each other, so that all parts are done equally well, then we see confidence grow. Then, your Lodge has time and energy to do more, to meet, discuss, and grow deeper fraternal bonds. Making attendance in Lodge a pleasurable and desirable experience for all of us.

The Work teaches us honour and integrity as individuals. We first hear the words and vow to uphold them. Then agree to take a part in delivering portions of the Work. Then mentor others to help them understand it. The life lessons it offers are vast...Who amongst us did not pause and gulp when facing the tray of benevolence in the North East....and heard..."He has nothing"...then felt the relief of replying in the affirmative to "Would you give if it were in your power?"

Finally the Work unites us all as brothers. We are brought from darkness into the light, from ignorance to awareness, from Mister to Brother, to learn the most important concepts of enlightenment, as we all work together to build our prepared minds. The words of the Work, and their intent, enable each of us to reach a balance of mind, of word, and of deed, as Men, as Masons, and as Brothers.

In closing, Mahatma Gandhi said "A man is but the product of his thoughts. What he thinks, he becomes." Make a personal commitment, study the words we are given. To do the Work well, you need to put in the effort, and you need to see it done well. I encourage you all to visit, to share and to practice.

The Work is our cornerstone, use it to find your Eureka moments and give your Craft Lodge a firm foundation.

### **Making a daily advancement in Masonic Knowledge**

M.W. Bro. Raymond S. J. Daniels, PGM

An investment in knowledge always pays the best interest.  
– Bro. Benjamin Franklin

Toward the end of the Charge to the Entered Apprentice Mason, the newly initiated Candidate is admonished to study the liberal arts and sciences and "to make a daily advancement in Masonic knowledge." At the very beginning of his Masonic journey, this defines the object of the Craft and reinforces the concept that Freemasonry is always a work in progress.

The making of a Freemason by Initiation might be described in three parts: 1) ritually, when the Solemn Obligation is taken; 2) legally, when the By-laws of the Lodge are signed; and 3) philosophically, through continuing study of the basic tenets and principles of the fraternity – the Foundation Stones of Freemasonry – for the rest of the candidate's life. Masons are truth-seekers, men in pursuit of the intellectual virtue of wisdom known as philosophers. Indeed, Freemasonry is aptly defined as 'a gentleman's philosophical society' ideally providing intellectual stimulation in the company of fellow travellers and leads us to investigate areas of knowledge that would not otherwise come to our attention.

That virtue only makes our bliss below,  
And all our knowledge is ourselves to know.  
Bro. Alexander Pope

One of the maxims inscribed in the forecourt of the Temple of Apollo at Delphi was "Know Thyself." Bro. Benjamin Franklin observed, "There are three things extremely hard, Steel, a Diamond, and to know one's self." 1 Yet, it is the very essence of Freemasonry, providing an opportunity to look in the mirror and see ourselves.

Freemasonry offers to those devoted to it a well-regulated course in self-discipline:

- Self-examination
- Self-discovery
- Self-analysis
- Self-realization
- Self-fulfillment

Initiation opens the door to a new and very different world of symbolism and ancient tradition, the accumulation of the wisdom of the ages, thereby enabling us to share in the vast store of knowledge. Obviously all of which cannot be completely absorbed or fully comprehended in one or two evenings. Rather, it will take years of intense study, serious contemplation, and keen observation – the exciting adventure of a life-long journey of discovery.

EDUCATION – the process;  
LEARNING – the method;  
KNOWLEDGE – the product

Every lodge is a learning centre. Just as our ancient operative brethren gathered in the 'lodge,' then a simple lean-to structure erected on the building site, to learn the trade secrets of the stonemason's art under the supervision of the Master Mason, so the modern speculative Freemasons gather in their Lodges to learn the moral and ethical principles, the core values of Freemasonry, in the company of like-minded men seeking answers to living a good life in the modern world.

Attract – engage – satisfy

The young men joining Freemasonry today are serious, intelligent, well-read, well-educated, and keen to learn – men accustomed to thinking for themselves. They are seeking something, perhaps undefined, that they have not found elsewhere in society. Many are interested in the esoteric aspects of the Craft. Freemasonry has the innate ability to be all things to all men. Opportunity knocks at our doors, but we must be ready to answer the questioning minds these men possess!

The General Charge reminds us that the noble object of Freemasonry is "the cultivation and improvement of the human mind." The Masonic term for this intellectual process is 'enlightenment.'

When the experience of age is combined with the enthusiasm of youth, a winning team is the result. The Worshipful Master, Past Masters, the Sponsors, the Mentors, in fact all Master Masons are charged with the responsibility of guiding, supporting, encouraging, nurturing every newly initiated candidate in the learning process, sharing their knowledge and experience. Every meeting should provide a learning opportunity for the brethren – providing something to take away and think about, something to make them come back for more. There is an abundance of interesting educational material available from Grand Lodge.

We do not force-feed our members. Sadie Black put it simply: "Be curious always! For knowledge will not acquire you; you must acquire it." Knowledge requires discipline to attain it.

### Knowledge is of two kinds:

we know a subject ourselves, or we know where to find information upon it  
Samuel Johnson.

It has been said that "Masons have more need to read than men in almost any other society or organization." 2 There are thousands of books available on the various aspects of the Craft – history, symbolism, philosophy. 3 The internet is replete with articles, although one must be careful to make judicious choices in order to winnow the wheat from the chaff, as there is much misinformation floating around in cyberspace.

To benefit from and gain access to the profound truths embodied in our Rites and Ceremonies demands in-depth study and reflection. To be fully appreciated, the symbols and allegories in our degrees must be explained and interpreted. Bro. Albert Pike summarized the process thus: "It is for each individual Mason to discover the secret of Masonry, by reflection upon its symbols and a wise consideration and analysis of what is said and done in the work. Masonry does not inculcate her truths. She states them, once and briefly; or hints them, perhaps, darkly; or interposes a cloud between them and eyes that would be dazzled by them. 'SEEK, and ye shall FIND,' knowledge and the truth." 4

Curiosity is, in great and generous minds, the first passion and the last.

Samuel Johnson

Albert Einstein, once admitted, "I have no special talents. I am only passionately curious," and advised: "The important thing is not to stop questioning. Curiosity has its own reason for existing. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvellous structure of reality."

Get Knowledge – get Wisdom – but with all thy getting, get Understanding.

'Tis the good reader makes the good book – Emerson  
The ancient Hebrew scribe wrote in Ecclesiastes 12: 12,





“of making many books there is no end” – a statement that could be applied to the subject of Freemasonry. Where does the serious student start? Here are some recommendations.

## There are standard works of reference:

Coil, Henry Wilson, edited Allen E. Roberts. Coil's Masonic Encyclopedia. 1995  
Carr, Harry, rev. Smyth, Frederick. The Freemason At Work, 1992  
Smyth, Frederick. A Reference Book for Freemasons, 1998  
Hodapp, Christopher. Freemasons for Dummies, 2005  
‘Classics’ that every Mason should read:  
Wilmshurst, W. L. The Meaning of Masonry, 1927  
Jones, Bernard E. Freemasons' Guide and Compendium, 1950

## And some Interesting interpretations:

Cryer, Rev. Neville Barker. I Just Didn't Know That,  
Cryer, Rev. Neville Barker. Did You Know This Too? 2005  
Cryer, Rev. Neville Barker. Let Me Tell You More. 2009  
Rees, Julian. Tracing Boards of Three Degrees in Craft Freemasonry Explained, 2009  
For more serious, in-depth study:  
Lomas, Robert. The Secret Science of Masonic Initiation, 2008.  
Rees, Julian. The Stairway of Freemasonry, 2007  
Churton, Tobias C. Freemasonry: The Reality, 2007  
Hammer, Andrew. Observing The Craft: The Pursuit of Excellence in Masonic Labour and Observance. 2012  
Kinney, Jay. The Masonic Myth: Unlocking the Truth About the Symbols, the Secret Rites, and the History of Freemasonry, 2009  
Lomas, Robert. The Secret Power of Masonic Symbols: The Influence of Ancient Symbols on the Pivotal Moments in History and an Encyclopedia all the Key Masonic Symbols, 2011  
MacNulty, W. Kirk. Freemasonry: A Journey Through Ritual and Symbolism, 1991  
MacNulty, W. Kirk. The Way of the Craftsman: Search for the Spiritual Essence of Craft Freemasonry, 2002  
Nikolic, Stevan V. Royal Art: Three Centuries of Freemasonry, 2006  
Porter, Cliff, The Secret Psychology of Freemasonry: Alchemy, Gnosis, and the Science of the Craft. 2011

## What is Heritage Lodge? How does one affiliate?

The Heritage Lodge, No. 730 GRC, was formed to provide an intellectual environment for the pursuit of Masonic knowledge, and also to provide a means for receiving and recording historical artifacts to ensure the preservation of our Masonic Heritage without encroaching on the normal functions of Constituent Lodges.

The Heritage Lodge accepts, by affiliation in the usual manner, all Masons of like mind, desirous of working together to fulfill the aims and objectives established by the membership.

Talk to a fellow Mason about membership. Annual Dues are \$55.00. For further information, contact:

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Since 1958 the Blood Donor Committee of the  
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Canadian Blood Services and are encouraged to give Blood!

**“The good news is that just one donation can save up  
to three lives!”**

# **Masonic Blood Donors...**

*It's in us to give.*





# Senior Wardens Mentoring Program:

by W. Bro. Brian Adams

The story of our Lodges Senior Wardens Group really first started the year I was Master of Carleton Lodge No. 465 G.R.C. (Carp) in 2010-2011. That year our Masters group was very tight and active, with a lot of visiting and interaction. The president of our group ("The Gridirons"), was W. Bro. Shawn Todd and he had arranged for a couple of past D.D.G.M.'s to speak to our group about what it took to be a good Master of a lodge. Their words of wisdom were very valuable.

After my year as Master was over I was thinking about how I could get involved, to keep active in the District. I always felt that as a master I should have been better prepared somehow to sit in the chair of King Solomon and wondered why there was no program to do that. The more I thought about it I finally got up the nerve to ask the then DDGM R.W. Bro. Anthony St. Denis. He told me he was not sure why there was no formal program, and that it sounded like a good idea. I innocently said I would like to put something together and he said he would think about it. He later got back to me and said to go ahead and put something together.

It was at this point that I got really scared of what had a gotten myself into. So I decided to turn to the most knowledgeable Mason I knew and that was M.W. Bro. Donald H. Mumby. I met with the M.W. and told him of my idea, asking him what he thought we should be covering in the course and whether he thought that at least one of the

Past D.D.G.M.'s of Ottawa District would even come out to speak. He proceeded to give me a list of topics that we should cover and then said that not only did he think they would come and speak to our group; but that he would offer to be the first speaker himself! It was at this point that I realized this new organization had a chance.

Even though we knew that GL had a study program that was designed to educate Masons, I felt that there still needed to be a more grass roots type program. If the GL program was akin to a "university" with all the theory, then I felt we needed a more "college" type program that would give the Brethren skills they could take and implement right away, based on the past history of previous masters and DDGM's.

So I started to put together some ideas of what this animal would look like, and arrange for a time that would not conflict with other meetings and groups in the District. I decided that the other key component of this group had to be practice. Lots and lots of practice. When you look at any professional athlete, musician or theatre performer and what sets the good ones apart from the great ones; it all comes down to practice. It is not fun, however it is what is necessary in my opinion!



We now meet 8-9 times in the Masonic year, basically once a month. We move the meetings from East to West and back again to make it fair for all Brethren, no matter where their Lodge or home is located in Ottawa. The first hour of the meeting is devoted to listening to the lessons of a Past D.D.G.M. and the remainder of the meeting is spent practicing openings and closings. We only spend the first few meetings with openings as the key preparation in this regard is for the closing of the lodge in all three degrees at their installation in May or June. Initially we allow them to use an open Book of the Work, but after a few meetings we encourage them to close by memory alone.

We have been conducting these meetings for four years  
"Ensuring the Timeless Vitality of Masonry in Ontario" Page 23

now and the gauge of their success that I use is the feedback from the District. It did not take long to hear results. After the first year, as the new masters were installed in the East I heard the first feedback. The D.D.G.M.'s all said that they could tell which Senior Wardens had attended our course and which ones had not. This was evidently quite apparent at the Installations. This was the feedback that I was looking for to tell me that we were on the right track.



Senior Wardens of Ottawa in 2015, plus M.W. Bro. Donald H. Mumby (middle right) and W. Bro. Brian Adams (right)

We now also encourage the Junior Wardens and Senior Deacons to also attend our sessions to have an opportunity to sit in the South and West respectively; to see what the world looks like from that perspective, and to practice the closings of those positions in the various degrees.

The rest as they say, is history; and we continue to do our best to prepare candidates for the position of Master, and to teach them the lessons they need to run a Lodge successfully. It needs to be emphasized that this program would not work or be as successful as it is, without the generous support and donation of time by the Past D.D.G.M.'s of Ottawa District One & Two.

# Dues, Dues, Dues.....

by R.W. Bro. Richard Kaufman

The financial health of your lodge depends on each of its members paying their dues, on time. Lodge dues and budgets are set based on the expenses the lodge expects to incur and the number of members of the lodge contributing to those expenses by paying dues. We are reminded in the general charge at installation that "there is no right, without a parallel duty". The rights and privileges we enjoy as masons have a parallel duty, that we pay our dues to the lodge on time. Most masons pay their dues in a timely manner, for which we are thankful! Statistics reveal that many lodges are experiencing challenges collecting dues from some of their members. The purpose of this article is to highlight the size and scope of the challenge across this Grand Lodge and to suggest an approach to address the issue of collecting dues.

In the Masonic year 2014/2015 lodges across the jurisdiction reported that they were owed a total of \$ 423,023 by members 12 months or more in arrears! Only 1 out of 4

lodges have no members in arrears. Did you know that 20 lodges reported having more than 20 members more than 12 months or more in arrears. These numbers concern me and I hope they concern you.

The lodge must pay expenses such as, rent and various per capita assessments regardless of collecting the dues from the members. The current per capita assessment from Grand Lodge is \$ 20.00 per member per year. Many of the Masonic Centres calculate their rent on a per capita basis ranging from \$ 65.00 to \$ 100.00 per member. There is also a per capita assessment from the District Deputy Grand Master to the lodges in their District in accordance with Section 107 of the Book of Constitution, and many District Associations assess a per capita fee. These expenses are paid on behalf of each member regardless of the member having remitted their dues to the lodge.

It is imperative to the financial health and good manage-





ment of the lodge to ensure that all members' dues are reconciled and paid in a timely manner each year. The Secretary, when being invested, is charged to collect all monies, and pay them to the Treasurer. I would like to suggest that we all share in the responsibility of ensuring that our lodges remain financially healthy. This may translate into each of us being called on to assist the Secretary with contacting those we are friends with, have sponsored or are family, to assist with the collection of "all monies".

There maybe some discussion when dues are actually due. There is really no debate, dues are due on or before the first day of the Masonic year of each lodge. For example, if your dues card is issued with the calendar year (January 1st – December 31st) dues are payable to the lodge on or before January 1st each year. Technically, all members who have not paid by January 1st are in arrears. Traditionally, many lodges will read out member's names that are twelve months in arrears. This tradition may contribute to any confusion that may exist amongst our membership regarding the timely payment of dues. The best practice to support the timely payment of dues is for the Lodge to issue an invoice to each member, independent and separate of the lodge summons prior to the due date. This best practice has been promoted by Grand Lodge for the past 20 years, yet 40% of lodges have yet to adopt this best practice. It is the first step in collecting dues, the second and more important step is to follow up with members who have not remitted their dues within the first 6 months of the Masonic year of the Lodge.

#### Follow-Up on Non-Payment of Dues

When dues have not been remitted within the first six months of the Masonic year the member should be contacted by the Lodge. The Lodge Secretary may be an appropriate choice, but a family member, neighbour, friend or sponsor may also be a good choice to make contact with the Brother. Contact should be in person, the telephone may be a suitable alternative, but an email or letter are not going to effectively resolve the non-payment of dues.

There is a very simple question to pose to the Brother when you meet. After raising the subject of the Brothers tardiness in paying their dues simply ask them, "Is there anything we can do to help you?"

You will get one of four answers to the question:

1) Yes, the Brother is experiencing some financial difficulty and needs our help with his dues. Now the Lodge

knows why the Brother has not paid, and can discreetly remit the dues on behalf of the Brother. Most of us will not ask for help, but when a friend and Brother makes a discreet and caring inquiry, we will often confide in them our circumstance of distress.

2) No, the Brother just hasn't gotten around to sending payment to the Lodge, they thought they were all paid up or some other "slip of the mind". In any case, you will likely be given payment and the Brother is again in good standing without any further action.

3) The conversation reveals that the Brother has lost interest or for some other reason they no longer wish to retain their membership. This is our opportunity to educate our Brother on how to exit our fraternity. Explain that they need to make written request for a Certificate of Demission (Demit). This certificate when issued in good standing (meaning that all dues were paid) allows for the orderly return to Freemasonry should the Brother wish to do so at some point in the future. Ensure to Explain that, "The honourable way to leave the Craft is in good standing, all dues paid with a Certificate of Demission". Most men will pay their outstanding dues and will request a demit.

4) Lastly, we will encounter those who have become completely disenfranchised and their membership can only be resolved through suspension for non-payment of dues. When we encounter this situation the Lodge should take action to suspend the Brother at their earliest convenience in accordance with the Book of Constitution and the Lodge By-Laws.

In a perfect world we would never have to deal with the issue of collecting dues, our members would pay on time. The reality is we have a serious issue considering that lodges reported being owed \$ 423,023.00 in outstanding dues in 2014/15. Lodges continue to pay the per capita assessments for the members who have not paid their lodge, creating financial stress on the lodge and those members who are paying on time.

The resolution is simply to talk to our Brothers, find out why they have not paid; providing that gentle reminder to write the cheque. If, the 3 out of 4 lodges that have members 12 months or more in arrears simply reached out to their members we could reverse the current situation and have 3 out of 4 lodges having all their members paid in full!

# Test of Time: The Belleville Masonic Temple

## A Success Story Moving Forward

by W. Bro. Hugh Brown



In 1950, the current Belleville Masonic Temple was built within a year and completed. It was completely paid for from donations from its Members. The Temple was completely hidden from view by the wall of cedar trees; which have now been removed.

Masonry has been a presence in Belleville since the 1700's, with Moira Lodge No. 11 G.R.C. receiving its warrant in 1801. There are 3 Lodges that use the Temple, Moira No. 11, The Belleville-Temple No. 123, and Eureka No. 283 (All G.R.C.). The Temple Board has a representative from each Lodge and Concordant Body totalling 8. Since 1950 there has been a slow decline in membership which has continued for 60+ years.

In 2010, The Temple Board was presented with the question of whether to sell the building because of rising costs and shrinking membership. An ad-hoc committee was formed to present options and a business plan was presented. This led to the formation of the Management Committee (MC) and upgrades were begun with the installation of all new windows (32 in total). The payback of this investment was estimated to be 5 years, but came in 3 years. The MC continues to meet after THE COFFEE CLUB each Thursday. The premise is that the Temple Corp. is a business; investments have paid for themselves, designed not only to reduce costs but also to improve income. Part of the philosophy to offset the shrinking and

aging population of its Member Bodies, is to do things that increase awareness of Masonry in the area. The MC has its own accounts which enable it to contribute to improvements without the necessity of Board approval. Every 3 months Board members are encouraged to meet with the MC so that they are up to date with planned improvements. The MC also puts on fundraising functions such as a Lobster dinner, and a golf tournament.

Looking to the future; Solar Panels were installed on the roof of the Temple to create an income stream once the individual investors have been paid out via the income created by the Ontario Micro Fit Program.

The Hall itself has undergone a complete "re-do" which makes it a much more desirable venue for weddings, parties, receptions, etc.



A complete exterior and interior entrance system was installed, and the foyer was redone with new light fixtures, and exterior flood lights were replaced with LED fixtures.





The kitchen was redone including a commercial sink, stainless elevated countertops, new lighting, commercial gas range, removal of 2 rented electric water heaters being



replaced with an owned hi-efficiency gas water heater.

The furnace room was completely overhauled with its 2 boilers now delivering heat one at a time, to the now 5 zones throughout the building on demand only, (only 1 boiler is required at a time now, with the other as an alternate spare).



The boardroom has had LED fixtures installed and the ceiling will be re-

painted soon.

The crystal chandelier in the main staircase landing has been lowered, cleaned and rewired, which is a drawing feature for wedding pictures.



The upper staircase and approaches to the Lodge room have been panelled with birch panelling in keeping



with the boardroom and ante room for the Order of the Eastern Star Chapter room in the basement, as well as the carpet installed in front of the lodge room entrance.

The Lodge room has been completely redone, including a new integrated sound system, LED lighting, and a



new paint scheme with cable tow motif to complete the new custom made wool carpet with its colourful mosaic pavement.

Hall rentals have increased dramatically due to facelifts, and this increases awareness that Masonry in Belleville is alive and well. To further increase awareness; the Temple will conduct an open house event on May 29, 2016, with Lodge room and Eastern Star room setup and manned, a Masonic Chip Program setup in the hall, and food served from the kitchen for visitors. Guided tours will be given and questions from visitors will be answered. The Grand Master will visit in September to re-dedicate the Temple.



The internet has added to our success. Please visit our site <http://bellevillemasonictemple.ca/>

Moving forward:

Future projects include the refurbishing of the caretaker's apartment, and the creation of the John Millett Masonic Museum.



# Annual Arctic Char Dinner

by W. Bro. Richard Reeve



What started out in 1987 as an opportunity for a few members of Carleton Lodge to have Frobisher Bay char at their April meeting's dinner, quickly turned into a popular fund raising event in Carp, ON; all because one of their members, Bro. Stonehouse (a pilot), was able to fly in enough char for those early meals.

In just three short years afterwards, this annual dinner grew from a meal for 65 members to a family and friend event of 125 attendees. As a result, they have had to relocate from the Lodge's dining hall, to the local St. Paul's United Church. Then they quickly outgrew even the Church's facilities.

Since then, Carleton Lodge moved the dinner to the nearby Carp Agricultural Hall. The event is now on a Friday night near the end of April or early May of each year. For 2016, it will be held on May 6th.

To demonstrate how popular this event has become, in 2015 Carleton Lodge sold 178 tickets at \$35 each and even with the expenses, still had enough money to make their Lodge treasurer happy.



The organizing and planning are still done by the Lodge members, but for the preparation and

serving of the food, the Lodge has received help from Bro. Vincent Pucci of Cabotto's Restaurant. Vince and his Chefs prepare the Arctic Char and vegetables to a high standard.

The local Demolay group and Acacia fraternity of Carleton University assist with the serving and cleanup. Several local businesses also donate services and material to this event.

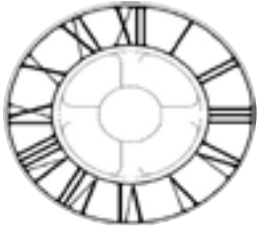


When the dinner is finished and cleared away, a DJ provides music for dancing which helps conclude a great event.

To get tickets to this year's fantastic event, contact W. Bro. Peter Pregel WM; 613. 223.1239 [peter.pregel@blackgoldcoffee.com](mailto:peter.pregel@blackgoldcoffee.com) or W. Bro. Rick Coker JW; 613.623.3542 [rcoker542@gmail.com](mailto:rcoker542@gmail.com)







# A Masonic Minute

Freemasonry is not an end in itself, but a means to an end

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

Whither are you directing your course?

When a Candidate is first admitted to the lodge, the Inner Guard confronts him with this caution: "Take heed upon what you enter." Soon after, the Candidate is reassured that "where the Name of God is invoked, we trust no danger will ensue." So what is the import of this warning if "no danger" lies ahead? The admonition contained in the marriage ceremony comes to mind: "to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, but reverently, discreetly, advisedly, soberly, and in the fear of God." <sup>1</sup> Perhaps we can draw an analogy between matrimony and Freemasonry. Both require solemn vows and long term commitment and both are based upon a bond of mutual trust.

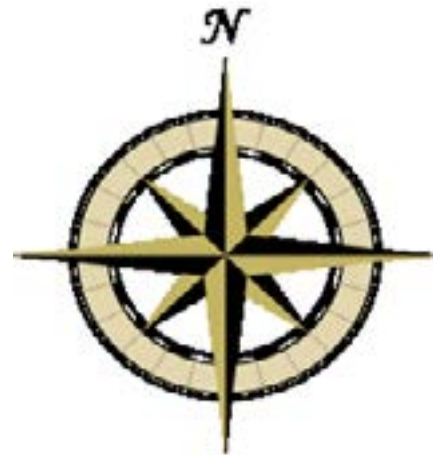
"The real voyage of discovery consists not in seeking new landscapes, but in having new eyes." – Marcel Proust

We must never consider the attainment of the Master Mason's Degree an end in itself. Rather, it is the beginning of a lifelong journey of discovery, both spiritual and educational. The Gift of Freemasonry is an open ticket to this lifelong journey. It provides us with the moral compass – a guiding light upon our path.

"The journey is the reward." – Chinese Proverb

In his book, *The Alchemist: A Fable About Following Your Dream*, Paulo Coelho gives us an exquisitely written parable expressing this concept. <sup>2</sup> It tells the story of Santiago, a shepherd boy, who sets out in search of treasure, but along the way discovers the real meaning of life from those he encounters. It has been described as "an eternal testament to the transforming power of our dreams and the importance of listening to our hearts." I seriously recommend this book to every Brother that has embarked, or is about to embark on his personal journey of self discovery.

No man is an island entire of itself; every man is a piece of the continent, a part of the main.



**John Donne**

(1572-1631)

The adventure of the journey of discovery is a solitary journey, but the experience is enriched by all those we meet along the way. It provides intellectual stimulation in the company of like-minded men – our fellow travellers. The Charges of a Freemason remind us that, "Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise remained at a perpetual distance." <sup>3</sup> It is our association with these "good men and true" that produces a positive difference within ourselves. This difference cannot be reduced to words, but must be experienced to be understood and appreciated. It does not suddenly burst upon you with initiation, but quietly and gradually creeps into your inmost consciousness, until it becomes an integral part of your innermost self. This process is the real 'secret' of Freemasonry and how good men better themselves.

1. Book of Common Prayer, 1611 – Solemnization of Matrimony  
2. Published by HarperCollins and available from most bookshops.

# The Distinguishing Badge of a Mason

Given by R.W. Bro. Robert Inglis, DDGM, Nipissing Muskoka District at his Official Visit  
To Corona Lodge No. 454 G.R.C. (Burks Falls) on December 3rd 2015

## Introduction and History

“More ancient than the Golden Fleece or Roman Eagle; more honourable than the Star or Garter; or any other order in existence, being the badge of innocence and the bond of friendship”.

So is the Apron first introduced to the new Mason, and so was it presented millennia ago to initiates of the ancient mysteries, as a symbol of the control and restraint of the animal passions, and freedom from the base nature of Man.

No Mason is considered “clothed” without an Apron. It is worn “to protect their garments from spot or stain” while engaged in building the spiritual temple.

The apron, in ancient times, appears to have been an honorary badge of distinction. The Israelites, in the investiture of priests, used a girdle. In the mysteries of Mithras in Persia, the candidate was invested with an apron, as it was in certain Japanese rites of initiation. The same applies to ancient Indian, Ethiopian, Egyptian, and Mayan ceremonies. Also in the Christian church, the apron is connected with certain senior dignitaries.

In Masonry, there are two things essential to preserving the symbolism of the apron: its colour; and its material.

## Colour

In all ages and countries, the colour white has been seen to be symbolic of purity. For this reason, the Jewish priesthood were always clothed in white. The priests of the Romans wore white when they sacrificed. The Druids had different colours for each of their degrees – white being appropriated to the highest degree, the degree of perfection, and none were admitted unless they were cleansed of all impurities of body and mind. In early Christian rituals, white garments were placed on the newly baptized.

Later, the colour blue was added – blue being a spiritual colour.

## Material

A Mason’s apron must be made of lambskin. The lamb has always been considered an appropriate symbol of innocence.

## Geometry

The ritual says “Geometry, and Masonry, originally synonymous terms...”

***“The point of the triangle is 3 units from the top, 4 units from the sides, and 5 units from the bottom. You will recognize that 3, 4 and 5 are the dimensions of a Pythagorean triangle, which is used to construct an angle of 90 degrees.”***

Geometry is displayed in much of our Masonic symbolism, and is true of the apron, which consists of two basic geometric shapes: a rectangle; and a triangle. One is lain over the other.

When the apron is made with the proper dimensions, some interesting geometry emerges:

The point of the triangle is 3 units from the top, 4 units from the sides, and 5 units from the bottom. You will recognize that 3, 4 and 5 are the dimensions of a Pythagorean triangle, which is used to construct an angle of 90 degrees. If a line is drawn from the same point of the triangle to each of the bottom two corners of the apron, the resulting triangle has the same angles as that of the great pyramid of Giza.

## Symbolism

The four sides of the rectangular part of the apron bring to mind the four cardinal virtues.

The three sides of the triangle remind us of: the three great lights in Masonry; the three lesser lights; the three pillars and the three attributes of the G.A.O.T.U.



When the flap of the apron is worn by the entered apprentice in an upright position, as is done in some jurisdictions, there are five sides. This reminds us of the five who make a lodge, and the five noble orders of architecture.

It also represents the five senses, (touch, sight, hearing, taste and smell).

Counting all the sides gives a total of seven, reminding us of the seven who make a lodge perfect, and the seven liberal arts and sciences. Also, according to ancient teachings, man is a seven-fold being.

Even in ancient times, the rectangle has been regarded as the symbol for matter. So, the rectangular part of the apron represents the lower forms of our existence – our base physical nature.

The triangle has long been considered as the symbol representing spirit. On the apron is shown spirit overlaying matter – spirit starting to dominate over our base nature.

The entered apprentice apron is totally white. To the Fellowcraft apron is added two blue rosettes.

These represent body and mind, of which one of those two are integral to that particular degree.

The Master Mason apron has three blue rosettes, which represent body, mind, and spirit, (again, one of those plays a key role for that ritual). Blue edging encompasses the apron (remember what the blue represents?).

In the first two degrees, there is no metal on the apron, representing the divestment of materialistic base metals. In the third degree, silver is introduced (silver being a representation of the soul). There are seven silver tassels; they represent-

The 7 liberal Arts and Sciences

7 or more make a lodge perfect.

King Solomon was 7 years and upwards in building the temple to God's Service.

7 was the perfect number of the Pythagoreans because it was composed of three and four - the sum of the points of the triangle, and the square - the two perfect figures. Jacob saw a ladder of 7 steps leading to heaven.

The number 7 appears in nearly every ancient institution. The sum of the strings in the two tassels is 14, which was the number of pieces into which the body of OSIRIS was divided by Set, (his brother), in the Egyptian mysteries.

The silver clasp has the form of a serpent, which is an ancient symbol representing wisdom.

The Installed Master apron has, replacing the rosettes, three Tau crosses. The Tau incorporates the square, level, and plumb rule into one image. They also represent the triple-tau.

The deeper blue of the Grand Lodge officers' aprons signifies a deeper spirituality. The gold is an ancient representation of spirit. The corn represents growth.

Note that the apron is presented in the West, not by the Master (or divine principle) but by the Senior Warden, representing the soul (or psyche).

## Conclusion

Brethren, the Apron, the distinguishing badge of a Mason, should be regarded as the most precious symbol of Masonry – one that, when you are about to wear it, speaks volumes about the Craft and all that it means.

# Used Regalia – What to Do?

By W. Bro. James K. Chisholm

Every Lodge and fraternity is faced with this question on an almost daily basis; what to do with regalia no longer needed? This question arises from many sources, but usually comes from inquiries of family members who have passed to the GLA.

“Ensuring the Timeless Vitality of Masonry in Ontario”

The answer is as diverse as the question. There is no written down directive in our Constitution, but invariably is dependent on the local custom of the applicable fraternity or district. One generally accepted practice however is agreed upon from all concerned; that rega-

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lia is not to be disposed of by throwing it in the garbage.

There are many reasons for not doing so. One is the sentimental value to the family. Every member in his day was proud of his apron, jewels, G.L. certificate or other items awarded or accumulated. The regalia should not be carelessly discarded. Often, family members keep these items or display them as a keepsake of their loved one. Regalia is often kept to be handed down to a family member in later years. How many times have we heard, "My father or grand-father was a Mason, I'm glad the family kept them."

More often than not, local Lodges are contacted because with the passing of the fraternal member or the discovery in some trunk or dresser of some long lost relative, the family is unsure of what to do with the items. In most districts in our jurisdiction, the applicable D.D.G.M. has appointed a Regalia Committee. This committee is often overlooked for guidance. Its members can and do ensure returned items are treated with the reverence they deserve. They can evaluate the further useability of items such as aprons. If they are found to be no longer wearable and time has taken its toll, they can be disposed of properly. For example, typically Masonic Aprons are burned, or at the very least shredded when no longer in useful or wearable shape. The family when consulted should be asked if they know what the member's wishes were.

There are other items that should be returned for historical purposes for display or to be passed on to later deserving Masons. These include, but the list is by no means inclusive; Past-Masters jewels, D.D.G.M. aprons, cuffs, collars and jewels, other Grand Lodge dress and undress regalia, buttons, insignia, certificates or other Masonic connected accoutrements.

Often times, Lodge bi-laws state a Past-Masters jewel is to be returned to the Lodge upon the members passing. These jewels, especially if quite old, are often made of gold and are therefore of quite some value. These jewels may also have inscriptions or bars on them of Past-Masters who have worn them before. These should be passed on to later Past-Masters to perpetuate their wearing and the historical significance of the Lodges past.

District associations may have their own written or unwritten custom concerning the return of Regalia. In some districts for example, the Masonic Association purchases the D.D.G.M.'s &/or Grand Steward Regalia. In others, it is up to the D.D.G.M./Grand Steward's mother Lodge to do so. This involves quite a bit of cost. What the Bro.

may keep and what is required to be returned is up to these individual organizations. Returned D.D.G.M. regalia is often issued to and worn by later D.D.G.M.'s. Note: For D.D.G.M.'s - the constitution stipulates the cuffs and Jewel of office are required to be passed on to his successor. The return of his other regalia, if so written or understood is also of great historical perspective. Often, the current D.D.G.M. will ask to wear the regalia (if available) of a Past D.D.G.M. who was a close friend or mentor to him personally. For others, the return of regalia to his mother Lodge is often placed in a shadow box for display.

There are also Masonic items that come into the hands of a district, that originate in another district or even another jurisdiction. These items, if practical and economically possible, should be returned to their proper or original owner, Lodge, or district if known; all will be extremely appreciative for their return. If this is not possible, perhaps contact one of the many district Masonic Museums such as in Napanee or Bruce District. The Grand Lodge Library, Museum, and Archive is always willing to hear from you. Besides regalia; books, manuscripts, or other Masonic items of interest are always in high demand.

Our Masonic heritage should not be sitting in a storage box collecting dust. Neither should it be seen to be up for sale by non-Masonic collectors on E-bay. Many of our brethren have purchased from their own funds, items up for sale and returned them without expectation of re-imbursement, to their rightful Masonic roots.

On a benevolent note: It is becoming a common custom for Brethren who are visiting less affluent Nations abroad (but have resident Lodges), to bring with them aprons which by our standard can no longer be worn by our members; but would mean a great deal to those receiving them. The next time you're travelling, think about your fellow Brothers abroad.





# DeMolay Alumni bestow Craft Lodge Initiation



Senior DeMolay, now Bro. Henry Patterson, was recently initiated into Ionic Lodge No. 526 G.R.C. (Ottawa), by a team of DeMolay Alumni and Advisors, including his sponsor.

Present at the initiation were R.W. Bro. Charles Singh; current D.D.G.M.; R.W. Bro. Richard Loomes (past Chairman of Ottawa Chapter Advisory Council); Past Grand Master DeMolay Canada, V.W. Bro. John Hawkins, and R.W. Bro Hassan Mohamdee, PGR to name a few.

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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 Team.

**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.
- **Please send actual article not a link to an article or database.**

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](mailto:OMM@grandlodge.on.ca)*

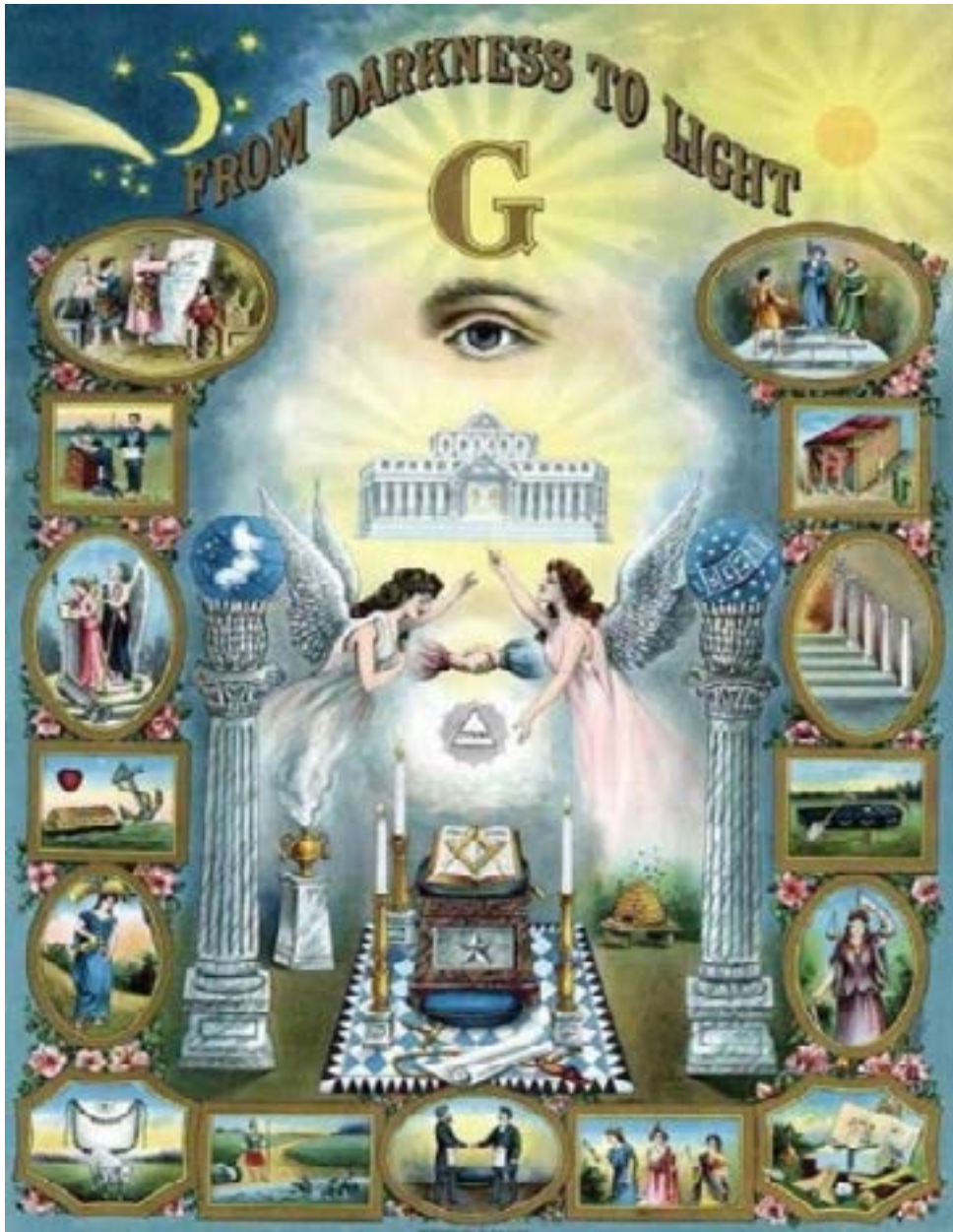
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# Communication in 2016

R.W. Bro. Devin L. Tuinstra

Presented January 28, 2016 at Corinthian Lodge No. 513 G.R.C. (Hamilton)

Brethren, in deciding upon what I might write about, I reflected back upon a recent car ride that I enjoyed with some fellow brethren on the way to Pickering. The conversation in the car centered on communications. Being the driver at the time, I just simply listened, as the brethren in the vehicle discussed the importance of using the phone over texting and other forms of communication. The question of the best medium and mode of communication has certainly been discussed before that car ride; though it has never been more important than it is today, or this year for that matter.

## ***Communication is entirely about the medium***

10 years ago a Communications professor would tell you that Communication is entirely about the medium and the message. The medium being the communication channel used to deliver the message. Today, almost equally important are timing and context of those same messages. Historically, people have always demanded increased personalization and speed in their communications.

Newspapers as we know them quickly evolved at its prime with extras, traditional post mail became telegrams, express delivery, e-mail, and now instant messaging. Likewise, Telephone party lines became household phones, then individual cell phones, then headsets, bluetooth and smartwatches. All of these advances were heralded by the younger demographic while the older generation suggested that the old way worked just fine. In recent years' Companies like Myspace, Facebook, and LinkedIn revolutionized the way people interconnect and communicate by allowing individuals to speak directly to mass audiences and in turn for those audiences to forward the message. Further sites such as Reddit, Stumbleupon, Tumblr, Yelp and other channels also grew as sources for instant news and information. All of this was great but... for the first time.... a very UNIQUE thing happened.. The younger demographic changed their sentiment. We as people were for the first time

being bombarded with too much news, and too much information with no way to filter it.

It was at this time that Twitter joined the stage in 2006 as a strange technology that nobody really understood. What Twitter did was it limited all of the noise to just a few characters. For the first time users were required to think and carefully craft their messages before sending them. This quickly grew into a global platform which allowed you to follow those around you whom you trusted to provide quality information. Information, videos, and articles from all over the web were pulled in and spread through this new network as short messages that were received only if those you followed endorsed them. Fast forward a few years, and now the world has become accustomed to this naturally filtered world that we all live in and as recently as just three years ago, we again began to ask for more. Twitpic, and Instagram quickly emerged to allow for easy sharing of photos, Pinterest gained in popularity as a visual solution for news and articles so that we no longer needed to read. Youtube allowed us to film video and share it around the globe, and more recently Periscope now allows anyone with a phone to record live anything going on around them and syndicate it across the internet at the click of a button. Snapchat, BBM, Skype, and Facetime emerged as solutions for not just sending but also retracting messages and communicating via live video.

I digress upon all of these technologies brethren, because this year, we are yet again, seeing a shift in communication.

Over the last couple of years artificially intelligent voice-activated assistants have been gaining adoption. Today SIRI, Google Now, Cortana, and others have now been refined to be able to communicate seamlessly with their human users.





## ***Google announced.....***

While this has been going on, in February of last year, Google announced that they felt that they had amassed so much data that they could now determine with certainty whether or not something is “true” and by extension deliver search results with preference for what they deem as accurate information.

In 2016 voice activated assistants will be analyzing your communications via your electronic devices in order to gain an understanding of what information and contacts you find most important in order to give those priority as you go about your day. You are already seeing this trend in your facebook feeds, gmail, and google search result predictions. In tandem with this trend, we will also begin seeing these voice activated assistants providing us with information from these google validated sources of information. The global hope is that all of this technology will essentially filter the huge amount of data that we are being presented with every day, to a level which we can manage as humans.

### ***are your members truly reading the summons?***

I am speaking about this today brethren because I think that this significantly impacts our Lodges in the coming years. As we send out our summons to our membership and our emails from time to time we are increasingly seeing the younger demographic missing our message despite their interest and by extension not taking part in events. George Shaw, who wrote Leadership Skills for Managers, is quoted as saying: “The single biggest problem in communication is the illusion that it has taken place.”

The question is brethren; are your members truly reading the summons? Or are they just attending on the stated night each month. Perhaps you should simply ask for a show of hands at your next meeting. I think that you will be quite surprised by the result.

What some of us call duplication of information; I would propose is an essential communication strategy in the world that we live in today. Your announcements and key messages should be posted in the Chronicle, on the District website, and in your summons at a bare minimum to ensure that you are reaching your audience no matter where they are and no matter how busy they are.

I recently watched a youtube video which struck a chord with me because I received it just as I had finished spending 4 hours crafting the perfect words for a simple 1 page advertisement for a client.

The video starts off with a blind homeless man sitting on a rug with a tin cup in front of him and a sign which read “I’m blind.. please help.” The odd passerby provided a coin here and there. Then as one woman walked by, she stopped and flipped over his sign and wrote a new message for him to display. Soon money was pouring into the man’s cup. Later, the woman’s message is revealed. It simply read: “It is a beautiful day... and I can’t see it.”

### ***communications to ensure that they cut through the noise,***

As I wrote this brethren, I noted that I myself have no spam and 36,000 emails in my inbox from just the last three years. This is before phone calls, instant messages, and social media. We must give great care to our communications to ensure that they cut through the noise, provide full and complete details, and that they do in fact reach their mark. Given the opportunity, we will all make time for those things that we love.



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**Professor Nancy Lucas,**

New York University, Steinhardt School of  
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## MASONIC TOPICS

### *"Our Masonic Ritual as a Lesson in the History of Metaphysical Thought"*

**R.W. Bro. David Cameron FCF**

### *"The Masonic Life and Times of R.W. Bro. Sir John A. Macdonald"*

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**R.W. Bro. Michael Jenkyns, Grand Historian**

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**Bro. David Yates**

### *"Prostate Hope – The Grand Master's Project"*

**R.W. Bro. Al Dvorak, President, Masonic Foundation of Ontario**

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## PROSTATE HOPE



# \$1,000,000 to fund prostate cancer research

An update by R.W. Bro. David Cameron

On the occasion of the fiftieth anniversary of the Masonic Foundation on 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 [www.CanadaHelps.org](http://www.CanadaHelps.org).



Researchers chosen to participate in this semi-centennial commemorative initiative are:

McMaster University: Ph.D. candidate, Jen Hoogenes under the supervision of Dr. Bobby Shayegan at McMaster University in Hamilton developed an assessment tool for trainees as they learn how to do robot-assisted radical prostatectomies. She is now assessing how using a novel surgical technique for posterior vesicourethral reconstruction ("Rocco stitch") affects return to urinary continence following robot-assisted radical prostatectomy.

Queen's University: Dr. Robert Siemens supervises a survivorship group which includes cognitive psychologists who are attempting to understand the needs and gaps for men and their spouses in terms of their care after treatment. This includes a better understanding of "quality of life" issues.

Western University: Master's student Carson Gavin under the supervision of Dr. Joseph Chin at Western University in London is working on a project to develop a drug delivery system using small "robots" – essentially "magic bullets" – that will first hone in on bones before releasing anti-cancer drugs directly to prostate cancer metastatic colonies present in the patient's bone.

All the supervisors are very excited at the prospects such funding will open for the researchers in their charge.

# Newly Made and Older Masons

Given by R.W. Bro. Robert Inglis, DDGM of Nipissing Muskoka district at his  
Official Visit to Nipissing Lodge 420 on December 12th, 2015

This talk was inspired by a piece of writing I studied, written by M.W. Bro. Raymond Daniels, Past Grand Master, the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario. It was intended for the Newly Made Mason but, I believe it is a message we should all remember and moralize on.

The ceremony of initiation can be somewhat overwhelming. There is much speaking, too much to take in to fully comprehend in one session. We can think back on certain aspects of the evening that particularly impressed us. Let me make a few observations and significant points for your consideration.

Every man comes to Freemasonry with high expectations. We must make two basic assumptions: that every man who seeks admission hopes to fulfill a personal quest, and that he is looking for something to satisfy a personal longing, perhaps undefined, seeking something that he has not yet found elsewhere in life.

At the ceremony of initiation, we were presented with the Constitution of Grand Lodge, the By-laws of our Lodge, and was informed that we were, that evening, made a member of a Lodge. However, the process of becoming a Mason is more complex and demanding.

This process of becoming a Mason may be simplified by identifying three parts. First, we were made a Mason ritually when we took the solemn Obligation of an Entered Apprentice Mason kneeling at the Altar. Second, we were made a Mason legally when we signed the By-laws at the Secretary's desk. Third, and the most important, we were now exhorted to become a Mason philosophically. That is an endeavour that will occupy us for the rest of our lives. To state it simply: It takes about an hour to make a member; it takes a lifetime to make a Mason.

There is nothing 'magical' about the Masonic initiation. Masons do not indulge in such "hocus-pocus." Nothing we do in these Masonic rites and ceremonies automatically confers knowledge and wisdom. It is no coincidence

that what we do in the Lodge is referred to as "The Work."

We were informed that although we inherited many traditions, signs and symbols from our ancient 'operative' brethren; the stonemasons of the medieval period, who built the magnificent cathedrals, abbeys, and castles that are the architectural glory of Europe. We by contrast are "speculative Masons." We come to understand that "speculative" means we are "thinking" men. In the lodge, we enter the world of the mind. It has been suggested that Freemasonry is really a gentlemen's philosophical society, dedicated to "the cultivation and improvement of the human mind." As such, we are both a learned society and a learning society. In the company of like-minded men; fellow travellers, we have the opportunity to explore the world of human knowledge and the accumulated wisdom of the ages. That is the intellectual challenge that Freemasonry presents.

To fully understand the profound meaning that Freemasonry conveys requires effort; concentrated and continuing effort. I remind you that "the rude material receives its fine finish from repeated efforts alone." The lectures and charges offer hints and point us in the right direction, but we ourselves must tease out the inner meaning of the symbols and allegories presented.

Let us begin at the beginning. As we studied the Entered Apprentice degree under the guidance of our sponsors and mentors, we were coached in a few questions which we were to answer in open lodge before proceeding on to the next level. The first of these questions was, "Where were you first prepared to be a Mason?" The response is the essence of our entire masonic philosophy. That is the symbolism of stone. The sculptor goes inside the stone to reveal its inner beauty, shaping, polishing, refining. Freemasonry regards the inner qualities, not the external. We are concerned with discovering and exploiting one's inner potential. Freemasonry is dedicated to the improvement of man as an individual and society as a whole.

You have probably heard the old cliché about Masonry





“making good men better”. Freemasonry is a vehicle for self-improvement, but the truth of the matter? Masonry can only provide the roadmap and point the way; only we as individuals can become better men, not better than our fellows, but better than ourselves, to realize our potential, to reach for the top. By that I do not mean the ego-centred scrambling after rank and title that is sometimes evident in certain individuals in any corporate body. I mean the striving after excellence in everything we do.

The words “KNOW THYSELF” were inscribed over the entrance to the chambers of initiation in ancient time. This is the challenge of initiation into the secrets and mysteries of Freemasonry that has been set before us during Initiation. We have embarked on a life-long journey of self-discovery. The goal of every true Mason: to be a good man and a good citizen. Ordinary men called upon to do extraordinary things. We are now sworn and obligated to play out the game of life with different rules, timeless, yet timely old-fashioned values based upon virtue and morality. Thomas Paine (1737-1809) wrote, “We see with other eyes; we hear with other ears; we think with other thoughts, than those we formerly used. The mind, once enlightened cannot again become dark.” That is the transformation effected by Freemasonic initiation.

If there is one thing we take from this once-in-a-lifetime experience of initiation, it would be this: In the final charge we are urged (exhorted, is the word the ritual uses) “to make a daily advancement in Masonic knowledge.” Admonition is really about learning and improving yourself; as has been suggested earlier. “Read, mark, learn, and inwardly digest” the ideas and ideals, the core values of Freemasonry in order to share in this vast store of accumulated knowledge and wisdom. I have found the subject is inexhaustible and the resources are limitless.

We must question our teachings to enable us to understand them better. That great physicist and thinker of the last century, Albert Einstein (1879-1955) articulated it thus: “The important thing is not to stop questioning. Curiosity has its own reason for existing. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvellous structure of reality. It is enough if one tries merely to comprehend a little of this mystery every day. Never lose a holy curiosity.”

## CORONATI LODGE PRESENTS 50-YEAR PIN AND CERTIFICATE

Bro. Robert Lewis Sillcox was presented with a 50-Year Pin and Certificate as Mason on January 14, 2016 during the regular meeting of Coronati Lodge No. 520. G.R.C. (Ajax). Bro. Sillcox was initiated on April 14, 1964; passed on June 9, 1964; and raised on September 22, 1964. Robert’s father, Bro. Lewis Kitcham Sillcox was also a member of Coronati Lodge. He was initiated on October 12, 1915 and was a recipient of the 50th, 60th and 70th Pins as Mason. Coronati Lodge is within the Toronto East District and meets every 2nd Thursday of the month at the Doric Pickering Masonic Temple located in Ajax, Ontario. It celebrated its 100th year anniversary last January, 2014.



Shown in the photo (L-R) are: Bro. Robert Lewis Sillcox, being presented with the 50th Year Certificate by V.W. Bro. Gary Rhodes, PGS. and the Worshipful Master of Coronati Lodge, W. Bro. Yolando R. Andrada.

## Previous Guest Speakers:



Dr. Susan Mitchell Sommers, 2015



Dr. Renee Laferty, 2014



Dr. Joy Porter, 2013



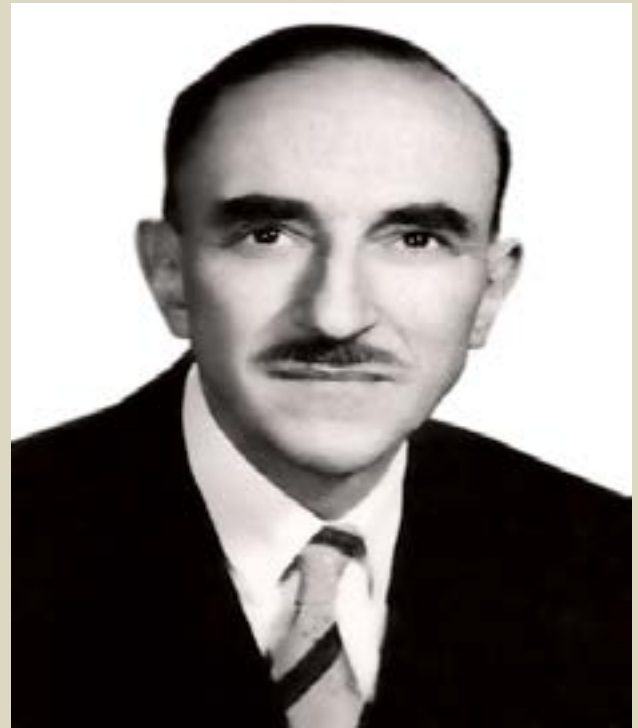
Dr. Steven Bullock, 2012



Dr. Harland-Jacobs, 2011



Dr. Andreas Önnersfors, 2010



R.W. Bro. Charles A. Sankey

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**The Charles A. Sankey Lecture Series Presents**  
**Dr. Andrew Prescott**  
***Searching for the Apple Tree: What Happened in 1716?***

Work jointly authored by Drs. Andrew Prescott and Susan M. Sommers

**Sunday, March 20, 2016**

**3 p.m.**

**Sean O'Sullivan Theatre**  
**Brock University**



Dr. Andrew Prescott FSA FRHistS is Professor of Digital Humanities, AHRC Theme Leader Fellow for Digital Transformations, University of Glasgow. Dr. Prescott will be delivering the lecture on work done jointly with Dr. Susan M. Sommers Professor of History, Saint Vincent College in Latrobe, Pennsylvania. They will be looking at the history of the Apple Tree tavern, Covent Garden, where the first meetings that led to the formation of the Grand Lodge in London were supposedly held.

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.

Tickets will be available in early 2016. There will be a limit of 5 tickets per request.

More information about the Sankey Lecture Series can be found at [sankeylectures.ca](http://sankeylectures.ca)

# Leadership in Freemasonry



By R.W. Bro. Garnet E. Schenk, FCF

“Rebuilding the West Gate” should in my view, be required reading by every Mason in this Grand Jurisdiction; at least once in every Masonic year. The document is carefully crafted to stimulate the thinking of Masons about why Freemasonry exists in this Jurisdiction and what the Order is collectively determined to achieve in the foreseeable future. The Grand Lodge Mission Statement is to provide effective and sustainable leadership to Ontario’s Masonic community. It also speaks of pursuing knowledge, ethics, spirituality and moral leadership. In addition, the document also suggests that building is about, “Building a better person, a better community, a better society and a better world; in that order.”

## ***leadership should be shown by each member of the Craft***

Reflecting upon those few selected statements from the document one can see that leadership is required in all levels of the organization to make things happen. It is implied that leadership should be shown by each member of the Craft. Every member has the opportunity to lead in some capacity and thereby is expected demonstrate vitality and, in a very strong sense, it challenges all Masons to enhance the vitality of their local lodge by fully manifesting those most fundamental Masonic virtues, brotherly love relief and truth. The document challenges every member of the fraternity to live the Craft each day by applying the lessons of the working tools in all our actions in our family, working and public life. The implication is that there is an important role for each member to show positive leadership influence in the community, society, and the world. There is an encouragement to look for opportunities to add value to society by regulating our life and actions on principles, morality, and virtue.

Every member of the Craft has the opportunity to lead up, down, and across at the lodge level; and if he so wishes at the district level and Grand Lodge level. Strong leaders, wherever they are in the organization, are people who maintain a close connection between what they say and

## ***They keep the audio in sync with the video***

what they do. They keep the audio in sync with the video they are creating. Every member is presented with a challenge to fulfill the vision, the values and the purpose of the Order to which he has pledged himself. It is much like the comment made by Jazz Great Charlie Parker; “If you don’t live it won’t come out of your horn.”

The ability to lead others is directly related to the ability to forge positive relationships. The strength of the masonic relationship must start during the process of reception when the candidate is welcomed at the West Gate. Building a better person, building a better community, building a better society and building a better world has, as its operating base, the ancient and enduring tenets of brotherly love relief and truth. Positive feelings must be sensed and felt upon entering the West Gate.

## ***the exercise of leadership is very often a choice***

Rebuilding the West Gate makes a case for the exercise of strong positive leadership at all levels of the organization. It must be remembered that the exercise of leadership is very often a choice one makes at a particular time and place, rather than the position that one holds in the organization. The true measure of leadership at any level in the organization is influence. Being at the bottom or the middle of an organization is a great place to be if you want to develop the skills needed to influence the outcome. To help influence the outcomes you must buy into the vision, the mission and the purpose of the organization. Understanding the vision and mission provides the opportunity to see a bigger picture and where the individual can add value to the organization in a supportive role. No one understood the idea of adding value in a supportive role better than the conductor Leonard Bernstein. He was asked which position was the most difficult to recruit. He responded immediately “second fiddle”, it is hard to get someone who wants to play that position with enthusiasm. There are many Masons who quietly but effectively play supportive role and do so without courting applause but where there is need; they lay hold and do their work





for the cause of good.

***“where there is no vision the people perish”***

The author of the ancient Proverbs set forth words of wisdom that are as applicable today as they were when he penned the short phrase “where there is no vision the people perish”. Everyone in the organization from the newest Entered Apprentice to the senior Master Mason has the responsibility to live out the vision, mission and purpose of the organization. That is where that key supportive role known as mentoring adds value to individual masons and to the organization. Those who lead and influence through mentoring have the opportunity to help fellow Masons form a compelling mental picture of where the organization and its teachings are heading. The mentor energizes people through the personification of brotherly love, relief and truth and thereby engages a mason's heart and mind to help them find meaning in their lives in terms of the vision and mission set out in the West gate. There is no greater leadership opportunity than to help a fellow Mason connect with something greater than his own personal success. When you light another's candle, you lose nothing from your own, it simply produces more light. The mentor brings meaning to the vision of the higher destiny of man every time he embraces the vision and passes it on. The very act of effective mentoring gives the vision a fresh pair of legs.

***no greater leadership opportunity than to help a fellow Mason***

Transferring the vision often times becomes the task of the mentor. They are often not the inventors of the idea (vision) but they are often the interpreters of the vision. What does that mean to a mentor/leader? It simply means that the mentor/leader must have a clear mental picture of the organization's vision. It is true that “the clearer the target, the surer the aim”.

Mentors and leaders at all levels of the organization are people who know how and when to maintain a balance between providing information and the act of communicating. Information more generally speaks to the head, whereas communicating more often speaks to the heart. Communicating has emotional content. Information is often delivered as a monologue; communication is more generally a dialogue. Information is often used to provide updates and data, while good communications builds communion and community. Bernard Barack points out

that the ability to express or communicate an idea is well-nigh as important the idea itself. The mentor/leader is the person who has the opportunity to put passion into the verbal and mental picture. If there is no passion in the picture it is not likely transferable; it only remains a pleasant snapshot of something that might be possible.

***Leadership in Freemasonry is journey that starts where you are not where you want to be***

Rebuilding the West Gate most appropriately challenges men to embrace a lifestyle based on the timeless vitality of Freemasonry. The document encourages a culture of commitment where the front line people at local lodges in this Jurisdiction reflect to the outside what a true Freemason feels in the inside. The document helps each Freemason to seek out the opportunities to influence perceptions in a positive way that people may hold about Freemasonry. I conclude this discussion with some words of wisdom used by my dear Amish friend. He often points out that the seeds you sow, determines the harvest you reap. Each Mason is challenged by Rebuilding the West Gate in a clear but gentle way, to sow good seeds about Freemasonry by his actions, deeds and conduct. In that way we will be doing our part in building a better person, a better community, a better society and a better world. There are leadership opportunities wherever you choose to be in Freemasonry. Leadership in Freemasonry is journey that starts where you are not where you want to be.

**References:**

Rebuilding the West Gate: Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario.  
(GL Website members area under “Craft Stewardship”, and then “Strategic Planning”.)  
Ceremony of Installation and Investiture: Grand Lodge of A.F. & A.M of Canada in the Province of Ontario.  
The 360 degree Leadership, John C. Maxwell: Nelson Business.  
The Search for Leadership, Allen E. Roberts: Anchor Communications.

