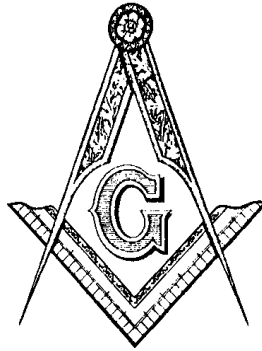


THE  
NEWSLETTER  
OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION



THE  
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IN THE PROVINCE OF ONTARIO

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## **TO ALL CONTRIBUTORS**

The Newsletter aims to make available articles and presentations written for Masons of Ontario, by Masons of Ontario. Author's opinions do not necessarily reflect those of the Grand Lodge A.F. & A. M. of Canada in the Province of Ontario, nor the Committee on Masonic Education.

Articles should reflect The Newsletter size and readability. Normally 1200 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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## **SUBSCRIPTIONS**

Your envelope label shows when your subscription expires by indicating the last Volume and Issue you are entitled to receive. Renewal reminders are included where appropriate.

## **FROM THE EDITOR**

Congratulations and thanks to all who entered the Shortest Masonic Education Challenge. You are now all published experts in Masonic Education! As these entries show, Masonic Education does not have to be a long presentation read out in lodge. It can be a short piece given while the candidates are changing back into their personal comforts - even if your lodge is doing multiple degrees in a night. And as W. Bro. Lorenz notes, a picture is worth a thousand words.

The inspiration for this contest came from my shortest piece of Masonic Education. One night during which we were rushing through the business meeting in order to join our guests downstairs for a Christmas party, I held up a piece of fruit and said "a pomegranate" At the party we opened it and the brethren saw the exuberance of it's seeds. I only wish I had bought two, which would have decreased my word count in half! Here are the entries. R. W. Byrd sent the shortest piece. As he already has a subscription, it will be extended for another year.

Congrats.,  
The Editor

## **A PICTURE IS WORTH A THOUSAND WORDS**

*By W. Bro. Kevin Lorenz  
Dominion Lodge No. 598, Windsor*

I did not know my grandfather very well. He lived in Sombra, a small town between Wallaceburg and Sarnia, while I grew up in Edmonton. He passed to the Grand Lodge above when I was just 9 years old.

When we visited Grandma, I remember seeing in the living room a framed picture of Grandpa wearing a blue apron. Grandma said he was in a fraternity that he was very proud of called the Masons. Once I was done university, I took the first available opportunity to start down that same road. I became a Freemason in 1999 and a Worshipful Master in 2005. In a few months, I can finally wear the Past Master's Apron I inherited.

If I could see him just one more time, I would thank him for that picture. It's now in my living room waiting for my son to see it and ask me about the man in the blue apron. Come to think of it, I have another Past Master's Apron waiting for him too.

## **THE FELLOWCRAFT**

*By Frank B. Young, John Ross Robertson Lodge No. 545, Toronto and Fidelity Lodge No.428, Port Perry*

We look upon the second degree or Fellowcraft degree as the middle degree in our present ritual and, perhaps in some ways, an inferior one compared to the other two. It is shorter for one thing and like the middle child in a family seems to garner less respect than the eldest and less attention than the youngest. But this was not always so. In former times the operative masons were not divided into three distinct classifications. In fact, one could say that the progress toward Master status was one continuum from apprentice through to fellow and eventually to master mason. A fellow was considered the equal of a master in skill and could, if required, do the master's work. Even in the beginning of speculative masonry fellows were considered the equal of masters. A fellow could become master of his lodge and hold Grand Lodge rank. In fact, when speculative masonry first became popular, the majority of the ordinary members were entered apprentices while the fellows and masters were the rulers of the craft and could

only be made so at Grand Lodge assemblies. The regular lodge could confer only the entered apprentice degree. It was not until 1725 that the fellow craft degree, as it came to be called, and the master mason rank could be conferred in a subordinate lodge. Even at this time, before the formation of the united grand lodge in 1813, one section of masons called the moderns still considered the fellow craft to be a fully qualified mason while the antients, as they were called, believed that only master masons could rise to become masters of a lodge and rise to higher ranks in the fraternity.

In order to preserve unanimity in the craft after the combining of the two factions the fellow craft degree was demoted to a midway position in freemasonry, superior to that of an entered apprentice but inferior to that of a master mason.

There remain many clues to remind us of the importance of the fellow craft within the fraternity. The working tools of the degree for instance are those worn by the master and his wardens. The square, level and the plumb rule which are among the most important tools of an operative mason are also among the most ancient. The tools used for the third degree are by comparison recent innovations, not coming into use in speculative lodges until 1813.

I personally think that the lectures and symbolism in the second degree are among the most interesting and profound examples of the best in Masonic thought. If the first degree deals with birth and awakening and the third with death and resurrection, the second looks at life in the present when man is at the peak of his intellectual and creative powers and encourages him to develop to his utmost potential.

For the time must assuredly come and the best and wisest know not how soon when all distinctions save those of goodness and virtue shall cease and death the leveler of all human greatness shall reduce us all to the same level.



## **JUST LODGE**

*By R.W. Bro. Douglas Garrett, PDDGM of Niagara District "A"*

A lodge is said to be Just, Perfect and Regular under the following circumstances: Just, when it is furnished with the three great lights; Perfect, when it contains the constitutional number of members; and Regular, when it is working under a Charter of Warrant of Constitution emanating from the legal authority.

## **GOD**

*By Bro. Tom Jeacock, Myrtle Lodge No. 337, Port Robinson*

As per the note in the news letter you have ask for the shortest Masonic Education that I have ever done and I have done this one in several Lodges . It is best done at the end of a second Degree. It will start some controversy but any thought process is an improvement.

What is the origin of the word "GOD"? We hear in the lecture that after our ancient Brethren had reached the summit of the winding staircase they PASSED into the middle chamber of the Temple where their attention was particularly directed to certain "Hebrew" characters which are depicted in a Fellowcraft Lodge by the letter "G" denoting "GOD" the Grand Geometrician of the universe, to whom we must all submit and whom we all ought humbly adore. But what does it really mean? In the book of ancient Hebrew "Septuagint" we find the words Gomar, Oz, and Dabar. And when translated into English they come out as Gomar = Wisdom, Oz = Strength, Dabar = Beauty and using the initials of the three of them as an acronym we get GOD,

That is where I leave it and after the meeting there are many questions and that is the working of our minds and that is what we should be doing.

## **THE WINNER - THE SHORTEST MASONIC EDUCATION**

The shortest piece of Masonic Education that I have presented in Lodge was how to properly address the presiding officer. *i.e.*:

The presiding officer is addressed as "Worshipful Master", or in the ritual of The Work as "Worshipful Sir".

Ref: Meeting The Challenge, Pg.76, No.3

*By W. Bro. Richard A. Byrd, F.C.F.  
Salem Lodge No.368, Brockville*

## **CRITICAL MASS AND ITS IMPACT ON LODGES**

*Delivered by R. W. Bro. William C. Sweet, DDGM Temiskaming District 2005-6 at Golden Beaver Lodge No. 528 Official Visit, November 9, 2005*

In the nuclear industry **critical mass** is defined as “the smallest mass of a fissionable material (uranium, plutonium) that will sustain a nuclear chain reaction.” If you have too much mass in a really short time, the nuclear lads would call it a bomb. If you don’t have enough mass, that is, you are below critical mass, then the nuclear chain reaction will stop in spite of good intentions, hard work and a large and expensive power plant to control the process. That is darkness, in other words. When you are close to critical mass, an inordinate amount of work and monitoring of the process is required to keep it in balance and from shutting down. This is not a comfortable situation to be in.

The Masonic parallel for this nuclear definition would be “the fewest number of masons that are actively participating in the running of the lodge such that the lodge operates effectively.” This definition inherently takes into account Pareto’s Principle which states, in this case, that 80% of the work will be done by 20% of the members. The scenarios in this analogy follow the nuclear industry quite closely, but not with such catastrophic results in the case of having too many members. We would not have a bomb but a pleasing problem of trying to keep all the brethren engaged and interested in the lodge. When we have too few Masons actively participating and are below the critical mass, then we will stand still. This would be akin to a “lifeboat” situation in that everything you do is only to ensure survival until tomorrow. In this case attrition will likely cause darkness to prevail

in time. When we are in the grey area near the critical mass, which is where I think we are, we must take care with every move that is made lest it cause us to sink below critical mass. Some of the issues that will crop up in this grey area are poor attendance; members are tired out from overwork; recycling of members through the lodge offices; enthusiasm wanes; scheduling conflicts occur between various concordant bodies since the members of your lodge are also members of several other concordant bodies. Does any of this sound familiar?

I am pretty certain that almost everyone here has experienced some of these problems or at least sat in lodge while they are discussed at length. So what do we do? I believe going below critical mass is terminal and is therefore not an option. Staying where we are is not healthy for the long term and will likely cause us to sink below critical mass and darkness shortly thereafter. This passive approach is a self limiting option as well. As I see it, the only viable alternative is to increase membership participation.

Membership participation encompasses many dimensions. The first of course is actual members. However it is not enough simply to park Masonic posteriors on the side benches. We need members who are inspired and willing to contribute to this fine fraternity with their hearts and minds. This is where we must make use of the Friend to Friend program and the Mentors program to bring in fresh talent and ensure that they stay with us and participate. The Brother to Brother program has a vast array of programs and information for lodges to use to Retain, Revitalize and Renew the interest and commitment of brethren already assembled under our banner. The fraternal environment in which we operate is also of very high significance. R. W. Bro. Brian Gilkinson wrote the following; "Lodges of Instruction are designed to instill discipline in the conferring of degrees, in the conduct of our social affairs and in the other rituals we engage in such as the Memorial Service. Masons should not question the value of doing things correctly since the self discipline fostered in this manner inspires the practice of moral discipline in the observance of the lessons contained in the Book of the Work. How we convey the moral lessons is often as important as the lessons themselves, because excellence in their portrayal enhances the importance our system of morality represents to all who receive and witness them. It conveys the message that what we have to offer the candidate is so significant that the degrees must be conferred with accuracy, precision and reverence. Propriety in the manner in which we relate to one another conveys a message that we value our fellow brethren so much that correct and courteous demeanour in our relationships is fundamental to our brotherhood.

As Masons we are called on to make a daily advancement in Masonic knowledge. We are informed that as we increase in knowledge so we will consequently improve in social intercourse. There exists a tangible comfort level to be enjoyed by those who know well what they are doing and why they are doing it in a particular manner. It transcends the mundane and gives meaning to how we live our lives as men and as Masons.”

The fraternal environment also must include a wise and entertaining use of the mental faculties of a brother when he is here at lodge with us. We must never waste his time. Interesting talks on Masonic education are what I am speaking of. It is up to the Worshipful Master to “employ and instruct” his brethren in Masonry. To the Worshipful Master also falls the task of ensuring interesting and engaging social activities for the brethren either with or without their families involved. He has brethren to whom he may delegate these tasks but he must provide the leadership to create a welcoming fraternal environment. (Note that the WM must have an ample supply of brethren to delegate tasks to, which ties into critical mass.)

I think it should be obvious now that we already have all the necessary tools in our tool pouch to solve these membership problems. We just need the will to do something! Worshipful Master I challenge you and all the other Worshipful Masters of this District to summon that will now! Make use of the Friend to Friend program, the Mentors program and the Brother to Brother program. Indeed I offer the services of the District Chairmen for these programs and I offer my help to enlist Grand Lodge support if necessary. Call on me at any time.

I am deadly serious about all of the aforementioned concerns and suggestions. In conclusion let me underline it for you. Tonight during the lodge closing the Senior Warden will say “Brethren, in the name of TGAOTU, and by command of the Worshipful Master, I close this lodge, and it stands closed until the next regular meeting, except in case or cases of emergency, of which every brother shall have due notice.” Isn’t it comforting to know that you can return to “this retreat of friendship and brotherly love” within a month? However, we must take action now to ensure that we remain well above critical mass rather than do nothing and sink below critical mass and into darkness whereupon the final pronouncement of the Senior Warden will be “Brethren, in the name of TGAOTU, and by command of the Worshipful Master, I close this lodge.”

## **“REACH OUT” TO THE FRIEND TO FRIEND.**

*By R.W. Bro. David A. Bedford, DDGM of Peterborough District 2005-6*

On the Grand Lodge website, there is a presentation that can be viewed if you wish to look.

What I would like to ask is, how do we get good men to join an organization that cannot ask them to join? Well I have here a 2 pound bag of paper clips. This represents the male population of your district. In my other hand I have a pencil magnet. I stick the magnet into the bag and pull out 10 or so paper clips out of thousands. Now you being the magnet you can pick up a few solid contacts with acquaintances, there are the hangers on and those (the rest) that you just can't pick up.

So how do you become the better magnet? Think about this for a second. When you met your girlfriend you were being yourself. When you got into a solid marriage, you both were being true to yourselves and built a solid home for your family.

When you set up your business, trade or vocation--- honest with yourself first, you drew in customers. So why do these clients and customers return? By being honest to yourself and these clients. You do that by projecting that inner light that is seen as comfort and calm around you. This is the inner light that Masonry describes. By projecting that calm and quiet confidence your light keeps drawing people to you.

It doesn't take too long for friendships to develop and interests to be discussed. This leads to a perfect opportunity for a mention of your association with Masonry and how it has been a valuable tool in your life. Using this it is possible, in conversation to lead into how you have met many friends like the person you are talking to, at the lodge, and would be happy to discuss the organization with him if he was interested. Given time and other circumstances and other acquaintances you may be pleasantly surprised at how this friendship can grow even more. So **BE THE BETTER MAGNET by BEING YOURSELF.**

## **THE SYMBOLISM OF THE CORNERSTONE**

*Given by R. W. Bro. Morley Allen, DDGM of Prince Edward District 2005-6, at the dedication of the cornerstone of the new Belleville Public Library and Art Gallery on June 9, 2006*

Good Afternoon, ladies and gentlemen; you have been told why we have come today and that this is a very important and special day in the history of the City Of Belleville.

However, no doubt, some of you are curious who “we” (the gentlemen with the aprons) are and why “we” are here.

We are the Freemasons; we are called Masons because we are the successors of the stonemasons of 600 years ago, so we are a very old world-wide fraternal organization. As part of our inheritance we are sometimes called upon to lay the cornerstone of buildings.

In our rituals, we use the tools of a stonemason to symbolize the best qualities of mankind.

We use a mason’s square to represent the basic honesty and fairness that we should use in all our daily activities. (No doubt, you have heard the phrase; “a square deal” to indicate that an arrangement has been handled in a fair and just manner.)

For us, the level represents truthfulness. The question “Is he on the level?” As a test of a person’s truthfulness, it is well known.

And finally, just as a plumb rule is used to determine if a building is straight and true, we consider that there is no greater compliment to describe a person than to say that they are Upright, Faithful and True.

So, as the stonemason’s tools are essential for the proper construction of a building, we believe that with the qualities that we assign to them, these same tools can be thought to represent the most desirable characteristics of a person.

Recognizing the importance of the symbolism that we use, many organizations have requested that Masons be present when the cornerstones of their buildings have been dedicated.

This is a tradition that goes back many, many years:

We know that Masons assisted in laying the cornerstone of the New Royal Hospital of Edinburgh, Scotland in 1738.

As well, in the United States, Masons took part in the ceremonies when the cornerstones were laid for the White House, the Capital Building and the Statue of Liberty.

So, from my remarks, you can see that to-day's ceremony is actually a continuation of the long-time tradition of Masons participating in cornerstone dedications.

We would like to thank the Mayor, Her Worship Mary Ann Sills, members of City Council and The Library Board for inviting us to participate in the celebrations of this historic event. Thank you.

## **THOMAS J. SALMONI'S RECOLLECTIONS RESPECTING MASONRY IN AMHERSTBURG APRIL 25, 1944**

*As told to D. P. Botsford and republished in the 150<sup>th</sup> Anniversary book of Thistle Lodge No. 34, Erie District*

*Born: September 15, 1869*

*Master: 1896*

*Mayor: Kingsville*

*Died: January 28, 1954*

“I joined Thistle Lodge when I was 21. I paid my initiation fee in dollar bills, and they were hard to come by then as I was only a clerk in a store. My earliest remembrance of the Masonic brethren was when I was a small boy and my mother and I would be invited to the annual banquet which then were usually held near Christmas time at least some time in the winter. These banquets were held in the hotel where the Dominion Store is now (today the Heritage Mall next to the post office). Later, when I was a member, the banquets were held in a room adjoining the present Lodge room across the hall.”

“The night I joined there was another candidate, Hackett, (Harry)?, and when the

deacon inquired which of us wished to go first I stepped forward and thus had the privilege of seeing Hackett initiated, a little later in the evening.”

“I became Master in 1896, but did not serve out my year as I had an opportunity to better my circumstances by removing to Kingsville where I became a store proprietor. In time I became thoroughly identified with community affairs. I have been honoured with every office that the citizens of Kingsville could give me. I have been Justice of Peace, Councilor, Mayor and School trustee.”

“My father, and my grandfather were Masters before me in this Lodge which I think is a record unique in Masonry in these parts. My grandfather’s hotel then new-built in 1849 housed the first Lodge which was organized in that same year. The Lodge room may still be seen for the room on the top floor was especially fitted at the building for the Lodge’s reception.

*The Grand Master and Thistle Lodge will be laying the cornerstone of the newly renovated Salmoni Building on Saturday, October 14, 2006 in Amherstburg.*

## **THE SHORTEST MASONIC CAREER?**

*By the late R. W. Bro. Grant Golden, PDDGM of Erie District and Historian of Thistle Lodge No. 34, Amherstburg. This reprinting is dedicated to his close friend, V. W. Bro. Oliver Thrasher, who passed to the GL above, August 2006.*

In 1854 the lodge met on a Thursday evening to receive and approve an application from a Mr. Ironsides. The next evening Friday they met again and initiated their new member. They also met on Saturday evening and passed brother Ironsides. Sunday was a day of rest. They repaired to lodge Monday evening and gave him his third degree.

But that’s not the end of the story. Before the meeting was over with their new Master Mason asked for a demit.

At the next regular meeting in the minutes there is a hint of what might have happened, as one of the brethren who had objected to Brother Ironsides receiving his third degree asked that his objection be added to the minutes. Now you have to look through minutes for a period of ten years before the whole story is revealed. At the time that Brother Ironsides received his degrees he had not paid his dues for either his degrees or initiation. And apparently there had been a great deal of



objection leveled. But in order to smooth things over the then Master of the Lodge Worshipful Brother Kolfage offered to pay the lodge the money that was owed them. But this did not stop brother Ironsides request for his demit.

So now again later some ten years down the road it comes before the lodge that they still had not received what I guess you might say was their just dues. It was also remembered that Worshipful Brother Kolfage had agreed to make payment. The meeting of the lodge was being held above the Past Master's store. Now, they sent a delegation down to question him and he returned with them to the meeting. He said indeed that he had made a commitment on that night ten years ago to pay the money owed the lodge but because Grand Lodge never granted a certificate to Brother Ironsides, he figured he only owed the lodge eighteen dollars. Then he immediately presented the lodge with a bill for \$153.66 for back rent which they owed him. There is no further mention in the minutes of the incidents as far as any money changing hands.

## **WHAT'S THE POINT?**

*By Bro. Guy Hosson, Dalhousie Lodge #52, Ottawa*

In our ritual, the location of where our Grand Master was interred is given. Following those directions literally while standing will lead to a spot near the center of your chest. We know where it is.

But what is the point?

Like early man looking up at the moon, knew where it was. What it was and how to go there still eluded him. Hard work, studies, perseverance and time paid off. He finally achieved the destination, which in the past had only been the object of his dreams. The unexpected reward of that journey was a new perspective, being on the outside looking back. Seeing that little blue planet in the vastness and realizing his place in the universe.

Inner space may be more intangible than outer space. What it is and how to get there may be vague. Our rituals light the way.

In the first degree we are told that hard work and perseverance will take us out of darkness. We are also asked to devote our leisure hours to the study of the liberal arts and sciences. In the second, the emphasis is on those studies of grammar,

geometry, arithmetic, astrology, rhetoric, logic and music.

To achieve the destination however, “Balance” is the key. Looking at other rituals gives a wider perception. On the first degree tracing board, of the York Rite practiced in Nova Scotia, is a circle framed by two parallel lines. This is drawn on the altar just underneath the volume of the sacred law. Their lectures refer to the two parallels boundaries between the left and the right that we must remain in as we spiral around the circle. Keep in balance between intellectual and pleasures of the flesh, between science/logic and arts/music.

If our mind focuses heavily on one more than the other, our concentration and devotion tends to follow. When that happens our hearts are drawn away from the center and is no longer equally distant from all parts of the circumference.

We have all heard how some express themselves with statements like: “I love my work”, “I’m passionate about my art”. Spiraling will keep the heart centered.

In our ritual, the explanation of the working tools for the second degree refers to “a due medium between avarice and profusion, between intemperance and pleasure; to hold the scales of justice with an equal poise”.

So, what is the point?

Brethren, let me leave you with this thought:

While our hearts remain centered and balanced, it is free to judge without prejudice, see without the eyes and serve without selfishness. It is “that point within the circle from which...” the heart (the distinguishing characteristic) cannot err.

## **THE SEAT OF HONOUR IN THE LODGE ROOM**

*The Committee on Masonic Education composed and sent out by email a short piece by this name. You may have read it. A brother was inspired to elaborate on that message and wrote the following article. He felt that it represented “an anonymous example of how an original text may be revamped by any interested brother to achieve an enlarged, or even somewhat different, spin on the learning. I believe that this will nurture the Education Committee's desire to see their issuances act as spark plugs for the Education field at large.” Thank-you Brother.*

When we came into Masonry we did so “of our own freewill and accord” and we quickly learned that, as long as we respect the boundaries established by Constitution and By-laws, indeed our “freewill and accord” is a basic tenet – perhaps, arguably, a landmark - of our fraternity with regards to all of our Masonic endeavours. Thus, we soon realized it is of our own choosing when and how far we advance our knowledge and understanding of our Craft and, consequently, how much benefit and enjoyment we can, or may, reap from being a practicing Mason. We make our own decisions regarding our level of participation in the life of our Lodge – for example, if and when to offer ourselves for service on committees or in the Officer line or, indeed, if we will venture forth and visit other Lodges.

One small consequence of all this personal freedom we have is that when we entered the Lodge room tonight there was no one to tell us where to sit. Of course, we know not to sit in the chairs designated for the Lodge Officers or those reserved for dignitaries in the East, but, beyond those, all of the other seats are available to us to sit as equals around the perimeter of the room with the altar being the focal point in the centre. At least, it would seem that all side bench seats are equal.

Why, then, at the conclusion of each degree, is the Candidate directed to “take a seat to the right of the Worshipful Master and to the left of all senior brethren present”? As a Brother, should not he be allowed to take a seat anywhere among his brethren as he chooses? Designating a seat to the newest Entered Apprentice admitted, or newly advanced Brother, must have significant import. Why this apparent “seat of honour”?

It comes immediately to mind that our ancient operative brethren in Masonry, when laying out the ground for the foundation of an intended structure, placed a stone to mark the North East corner of the building - the foundation stone or Cornerstone - to which the perimeter walls would be squared and aligned. Every Entered Apprentice, as we are reminded in the charity lecture given at the North East angle of the Lodge, is regarded both figuratively, and literally, as "the "foundation stone" upon which the future of the Lodge and the Craft depends. It is thus not an exaggeration to consider this place "to the right of the Worshipful Master and the left of all senior brethren present” at the North East angle of the Lodge room, as truly a Seat of Honour and, as such, maybe even superior, in consequence, to any other seat in the Lodge. Thus the Candidate is afforded the privilege of the “seat of honour” to symbolically celebrate the laying down of, or building upon, his Masonic foundation – as the case may be – and to remind him of the aspirations his Brethren have for him regarding the foundation of the Lodge

and Craft. But there can be more.

In the Northern Hemisphere, particularly in the winter months, the North is a place of darkness. However, at the summer solstice - on Midsummer's Day - the longest day and the shortest night of the year (21<sup>st</sup> June), the sun rises in the Northeast. In our Lodge rooms, the lesser lights are situated about the altar in the East, West and South. There is no light in the North as symbolically that is considered a place of darkness in Masonry. During the degree ceremony, the candidate has been brought from darkness to light and, just as the rising sun heralds a new day, the candidate, therefore, is placed in the "seat of honour" in the Northeast to symbolically mark his new beginning in Masonry - so full of promise for the future. It is here he is given two choices of direction to travel. If he decides to go North, that is, he chooses not to continue his travels in Masonic knowledge and understanding, then all he can expect will be the making of his own "darkness". He will never know all of the light that Masonry can bestow upon him. If he elects to travel Eastward, he journeys towards enlightenment and wisdom, which can make him the perfect, upright man and Mason, who can stand erect, and true, before God and man.

As with any of the many privileges we enjoy as Masons, the privilege of occupying the 'seat of honour' comes with attendant responsibilities. For the candidate those not only extend to making a timely decision on what direction to travel, but also to taking appropriate steps to facilitate his enlightenment should that be his choice. Most importantly, it should not be overlooked that responsibilities also fall to the Brethren-at-large to ensure that our Candidates – at whatever stage in their Masonic careers – are integrated into Lodge affairs or, otherwise, befriended to the point of having all the necessary tools, information and encouragement to make an informed decision on the direction to travel.

In conclusion Brethren, the next time you look on the Candidate in the "seat of honour" think not just of celebrating his achievement with his Masonic foundation, but think also of his pending decision and your responsibility – through him - to shore up the foundation of your Lodge and our Craft!

## **A BETTER WORLD**

*From a speech given by R.W. Bro. Allan T. Burns DDGM of Sudbury-Manitoulin District, 2005-6 at his Official Visit to Doric Lodge No. 455*

Would it not be a great world to live in if everyone embraced the teachings of Freemasonry?

Think of the world we would have if everyone truly embraced brotherly love, relief and truth. Actually loved their fellowman respected their opinion and had compassion and understanding toward how they honoured God.

Freemasonry deals exclusively with ethics; right and wrong conduct in today's world. In short, it teaches us how to live as human beings, who nourish life and seek the sacred in the ordinary leading to a journey into self-understanding.

The fundamentals of a good and moral society are justice, freedom, mercy, law, order, responsibility and respect for others. The ritual reinforces the natural order of a good and humane society by encouraging its members to follow the will of the Great Architect of the Universe laid out in the V.O.T.S.L. Our ceremonies provide the elementary base to understanding Masonic philosophy and it is up to each Mason to unlock its secrets and discover the spiritual nature contained therein. The future of Freemasonry as a moral force in society depends upon the view we as Masons take. If we do not spiritualize it, we will increasingly materialize it. If we fail to interpret its veiled significance, to enter into the understanding of its underlying philosophy, and to translate its symbolism into what is signified we will mistake shadow for substance and diminish what was designed as a means of spiritual instruction and grace. The message of Brotherly Love, Relief and Truth is needed more today in our troubled times than it has even been needed before.

Although the fundamental principles of Brotherly Love, Relief and Truth sound deceptively simple, they form the root of Masonry and represent a code of ethics. Brotherly Love is much more than friendship, because it includes teamwork, unity of purpose, loyalty, harmony and tolerance. Teamwork unites individual contributions into a collective effort, while harmony joins these efforts together in sincere affection, but does not mean unquestioning approval, unqualified agreement or unconditional acceptance against one's own judgment and conscience. Loyalty is devotion but, more importantly, it is intelligence. Tolerance is simply a belief in permitting others to express their own opinions and to be

whatever they wish to be within the guidelines of law and order.

Brotherly Love is neither an abstraction nor a bundle of magic words, but is contained in little acts of kindness, expressions of comfort and appreciation of the joy of friendship. It is the strange beauty and magic of Brotherly Love that binds members together in unity. It touches the togetherness to enter and permit two hearts to bond together with a fresh and vigorous harmony. Can one explain the force that draws a Bedouin to the desert or a sailor to the sea? All these are in the heart and it is difficult to explain the working of a friendly, tolerant heart.

Relief is greater than charity. It is personal attention, sympathetic understanding and a caring attitude to others. Throughout masonic history, benevolence has been one of the central themes of Masonry. The word indicates the anxiety of being alone when illness strikes, of knowing that someone cares, of acting towards others with thoughtfulness, kindness and a gracious generosity of spirit that requires no reward. Truth does not simply imply remaining true to masonic principles. It is honesty in business and integrity in all dealings. Members are urged to be good and true. Sincerity and plain dealing are thus advocated, so as to promote the general welfare of others. It is an attempt to develop excellence in everything a Mason does, whether it be in personal, social or business activity. Masons strive for truth by calling for high moral standards, striving to attain them in their own lives and thereby influencing others in the same way. It means that a Mason continually searches for the Truth, the light of knowledge to transform himself into a better person of sincerity, honesty and straight dealing. The Mason also seeks the knowledge to understand the values necessary for real survival as a human being. Thus tranquility, peace, dignity and decorum are the words that usually rise into the mind in Brotherly Love, Relief and Truth require courage, determination, strength of mind and soul and independence of judgement.

Have you ever thought Ritual Work was not that important, simple language from a simple time that

does not have to be done that well? We feel that just need to have more Masons for our Lodges. But if we fail to share the teachings properly, who do you think loses? Think back to your first night, a night that each of us has shared. When you were asked to learn the Degree and Obligations, you shared something that no one else can understand. The task of learning Ritual that we choose to accept and accomplish teaches us what we can accomplish with hard work. Each lecture reveals to me man's labour in life and how he will benefit from his faith in God and dedication to himself and love for mankind. The hidden meanings in the lectures await the curious mind. The Mason who does not care to and those who do not listen carefully or perform them properly will never find the lessons taught

in Masonry.

The candidate's method of entry into the lodge denotes a release from worldly distractions and a clearing of his mind as he enters upon a different experience. He enters in a state of unknowing and as a petitioner for what he feels is new knowledge, but suddenly realizes, that he has always had this knowledge in the recesses of his mind. The ceremonies may appear strange, even incomprehensible. They may have also appeared awe-inspiring, but taken gradually, it will be similar to unrolling a parchment a little at a time until the total grandeur and majesty of Masonry is understood. The candidate assumes an obligation, his eyes are opened to the ideals of Masonry, his feet are placed on a path to knowledge and he is told of man's journey through life.

There are two aspects of the ritual: first, admittance according to certain administrative requirements, second, the presentation of ethical matters by means of lectures. Upon the completion of the ceremony, the candidate is seated in the North. In symbolical language, the North always signifies the place of imperfection and undevelopment. Seating the candidate in the North is intended for him to see, that on one side of him is the path that leads to the perpetual light of the East, into which he is encouraged to proceed and that on the other is that of spiritual obscurity and ignorance into which it is possible for him to remain or relapse. It is a parable of the dual paths of life open to each one of us; on the one hand the path of selfishness, material desires and physical indulgences, of intellectual blindness and moral stagnation; on the other the path of moral and spiritual progress, in pursuing which one may decorate and adorn the Lodge within him with the ornaments and jewels of grace and with the invaluable furniture of true knowledge, and which he may dedicate, in all his actions, to the service of God and his fellow men.

To conclude, the philosophy of Freemasonry is closely connected with the past. It has preserved, fortunately, the wisdom it took centuries for man to acquire. The connection may be remote, but it is still there. Masonry, through its symbolism, has kept this wisdom alive. It allows men to interpret this symbolism as his mind and heart dictate. It leaves men free to speculate, to think, to create. (Roberts – The Craft and Its Symbols) While we have this freedom, we are also reminded to be ever “watchful and guarded in our words and actions.” This is advice that should be followed under any circumstances. Unfortunately, it is not the enemies of Freemasonry, who should necessarily be feared. The greater danger comes from the uninformed Mason. He has learned just enough to cause the Craft irreparable harm. Not always by saying too much, but often by saying too little. He knows so

little about the Fraternity he believes everything is secret. Actually, there are few things that are secret. Too often good men never petition a lodge because the member they asked about Freemasonry could, or would, tell them nothing. What the member should have done was to contact a well-informed brother, one who could discuss the teachings and principles of Masonry circumspectly and discreetly. Serve the Craft well Brethren and consider the good you can do for it.

References: Penetrating The Veil – David C. Bradley  
The Meaning Of Masonry – W.L Wilmshurst  
The Craft and Its Symbols – Allen E. Roberts  
Pocket Encyclopedia of Masonic Symbols – The Masonic Service Association

## **AS CLOSE AS THE BROTHER NEXT TO YOU...**

*From Wor. Bro. James Daley's Message in the June 2005 summons of Naphtali Lodge No. 413, as reprinted at [www.eriamasons.org](http://www.eriamasons.org)*

"... and while, at the moment, we don't have any Masonic Education planned, that doesn't mean that we won't have any at the Meeting."

## **FREEMASONRY AND THE CHURCH – A SHORT SKIT**

*By W. Bro. Kevin Lorenz, Worshipful Master and Bro. Roy Gellner, Junior Warden of Dominion Lodge 598, Windsor District*

*This was presented at the DDGM's Official Visit on March 15, 2006. It's not the typical Masonic Education piece, which is generally delivered from a podium by one person. In an effort to both entertain and inform, we have written this in the form of a skit.*

Setting: A church sanctuary, before the morning service. This works best if the Pastor is in the East and the Parishioner is on the level between the working tools and the J.W.

Cast: Pastor Roy (*Italics*)  
Kevin, a parishioner (**bold**)

Pastor Roy is at podium, reading over his notes. Does sound check, thanks



organist. Looks up and notices Kevin sliding into a pew a few yards away. He walks down from the dais to greet the early arrival.

*P: It's good to see you Kevin, what brings you to church so early this morning?*

**K: Good morning to you too, Pastor Roy. I wanted to get a chance to look over the Scriptural references for this morning's sermon. I want to make sure I get the most out of your sermon.**

They share a laugh, after which Pastor Roy notices the Masonic ring on Kevin's hand

*P: Is that a Mason ring? What made you decide to become a Mason?*

**K: I became a Mason because it teaches solid values while showing me a good time.**

*P: I admit that I have no first-hand knowledge of Masonry, but have heard some things that are a bit troubling for a minister of the Gospel. For instance, what is the role of God in Masonry?*

**K: God is the most important person in Freemasonry. We encourage all of our members to love and honour God and make him a part of their lives. In fact, no atheist can become a Freemason.**

*P: Are all your Masonic brethren professing Christians like you?*

**K: That depends where you are in the world. Freemasonry is open to any man who professes a belief in a Supreme Being. Our rituals and ceremonies teach us to treat each other as brothers and to revere God as our Father and Creator. In other words, we seek to create a brotherhood of man under the fatherhood of God.**

*P: Interesting that you should speak of this brotherhood of man. You're familiar, I'm sure, with II Corinthians 6:14, where Paul exhorts us: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"*

**K: Pastor Roy, you know that I respect and admire knowledge of Scripture, but I do not believe that Paul wanted us to sit only with those who share all of our beliefs. Masonry does not ask me to compromise my Christian beliefs,**

**nor does it ask me to hide my religion from the brother next to me. What it does do is focus on that which unites us and leave that which does not to be discussed at another time and place.**

*P: I can appreciate that, but don't you think Masonry holds itself out as a religion or, at the very least, a substitute for religion?*

**K: Masonry calls upon its members to practice their own religion with vigour and piety. It is a friend and companion of religion, but not a substitute. It teaches us to live the good life and to practice charity and other good deeds whenever possible.**

*P: I have seen literature with the initials GAOTU and reference to Masons worshipping him. Who is this person and do you have any difficulty reconciling your worship of him with the faith you profess?*

**K: The Great Architect of the Universe is a term created by John Calvin that we use as the generic name of God in the initiation ceremony when we request God's blessing and guidance. We use this, and other generic names in other degrees, so as to be inclusive of all our brethren's faith. Personally, I know who I am praying to no matter where I am.**

*P: Your referred before to good deeds. Well, of course, Scripture reminds us that we can't reach the kingdom of Heaven by good deeds alone. Still, I'm curious. What sorts of good deeds do Masons do?*

**K: Charity is one of our core values, not because it provides a path to Heaven but because it makes the world a better place. Freemasonry contributes over \$2 million dollars a day to charity worldwide. Ontario Masons contribute to drug abuse resistance, hearing loss research and student bursaries, among other causes.**

**Having said all that, I believe that the greatest deed done in the name of Freemasonry is to encourage men to treat those around them with respect, generosity and love.**

*P: What of these claims that Masons have been involved in all sorts of conspiracies; that you take oaths to protect one another, no matter what the cost, disregarding your legal, moral and civic duties?*

**K: I suppose that meeting behind closed doors and including among our**

**membership some of the great men of our times has made us a big target for conspiracy theories, but those allegations are again inconsistent with the facts. Our oaths specifically forbid using Masonic bonds to subvert the laws of God or man. Our oaths bind us to uphold principles of piety and virtue and to help the needy. Besides, can you really see me joining a group which puts personal advantage above the laws and duties of my country?**

*P: You make some compelling points, Kevin, and there's no question you have a strong walk with God. I'd like to learn more. Tell you what. I have the afternoon free. Would you like to catch some lunch after the service? We could talk more about Masonry, that is, if you don't mind.*

**K: Pastor Roy, it would be my pleasure. I will meet you in the vestibule after the service.**

The two men shake hands and walk off in opposite directions.

## **SUGGESTED GRACES THAT MAY BE USED IN LODGE**

*Being mindful that our Craft is universal and has men of many creeds, those that ask a blessing on a meal should use prayers that are suitable to all faiths.*

Grand Architect of the Universe, show us how to take our lives in their rude and natural state and dress, square, and polish them so that we might become disciplined and educated. Keep us everlastingly at the task of self-mastery. Enable us to uncover the Perfect Ashlar within us by removing the superfluous material which encrusts our lives. Teach us how best to perfect our spiritual edifice. SMIB.  
*By Rev. Gregory A. Megill*

Great Architect of the Universe as the great hands of time rest upon high 12, may we take a repast. May the peace, friendship, and brotherly love shared here find its way out into the world. May the three great rungs of the ladder of Masonry, Hope, Faith, and Charity emanate from all those herein gathered. In the Hope that peace will envelop the world, that Faith will guide the hand of mankind in love, and that Charity will be known throughout this wondrous world. May the blessings of heaven be upon you, now and for always. SMIB  
*By Bro. Reverend Justin Schmidt, District Chaplain, Toronto District 7 2004-5*

Let us be thankful for whatever light, laughter, food and affection and friendship

that may come our way, and let us be mindful equally of those who at this festive season or some future moment may be sadly without any or all of these good and golden things. SMIB

*Submitted by David Shimmings*

May the blessing of Heaven rest upon us, and all regular Masons!  
May Brotherly love prevail, And every moral and social virtue cement us  
SMIB

*Submitted by David Shimmings*

May the Great Architect of the Universe bless His gifts to our use, and whilst partaking of His benefits, make us ever mindful of the needs of others  
SMIB

*Submitted by David Shimmings*

Great Architect of the Universe, may your all seeing eye watch over us and protect us all, as brothers and sisters of the world. May your benign influence become manifest in this world amongst all people. May you share with each and every one, the bounty of your harvest, shelter from the storms, and relief for those stricken. May the camaraderie of this fraternal fellowship, become one amongst all on the earth, and may we one day know the peace love and fellowship found here in this temple. SMIB

*By Bro. Reverend Justin Schmidt*

Great Artificer of the Universe, Who providest refreshment for those who work, bless, we beseech Thee, this Thy bounty with Thy gracious favour that, this meal ended, we may return to our labours and consecrate our humble efforts to Thy service. SMIB

*Submitted by David Shimmings*

Great Architect of the Universe, who has so inspired the ancient members of our Craft that in the bond of brotherhood they met each others needs and first of all men came together in the hidden mysteries handed down to us, give us, we beseech Thee, grateful hearts, that in joyful service we may bring relief to the unfortunate, and in perfect loyalty both preserve our trust and leave behind us an increased inheritance. SMIB

*Submitted by David Shimmings*

For food in a world where many walk in hunger;  
For faith in a world where many walk in fear;

For friends in a world where many walk alone;  
We give you humble thanks O Creator  
SMIB

*Submitted by David Shimmings*

(Use this one with discretion)

From the sin of gluttony, and the pain of indigestion, may the GAOTU protect us.  
SMIB

*Submitted by David Shimmings*

For these and all his benefits, may the Great Architect of the Universe be blessed  
and praised

SMIB

*Submitted by David Shimmings*

## **THE ENTERED APPRENTICE**

*Given by R W Bro. Fred C. Smallbone, DDGM of London West 2005-6, at the  
Tuscan Lodge No. 195 in March 2006*

This evening we have witnessed Entered Apprentices proving their proficiency in the first degree and they have done so with near flawless answers and in repeating their obligation. The object in doing this is to ensure that they have understood and learnt some of the tenets in the first or Entered Apprentice degree. As we all know there is much to learn from the ceremony of initiation and we can continue to learn about it throughout our Masonic careers.

We use the principles of apprenticeship of an operative stone mason to illustrate the principles of Free or Speculative Masonry. The apprenticeship of an operative mason would be a long and very regulated process. There are many principles that have to be taught and thoroughly engrained in order for the apprentice to move on in his career. The three most important are the Square, Level and Plumb. We know this to be the case because the instruments used to check these qualities are worn by the Master and his Wardens and are the Square, Level and Plumb rule and are transferable to their successors at installation.

In order to learn, the apprentice is required to repeat the same process over and over again in order to master the skills required to complete the task. This was the same in my apprenticeship as a Scientific Instrument Maker. In order to master

the tasks we repeated them many times over. One of the tasks was to file the feet of optical benches flat. An optical bench is a triangular piece of cast iron approximately 4 inches along each side of the triangle and 6 feet in length. On the bottom of which were four feet about 2x4 inches. This was placed on a reference plate and then checked to see how flat it was. The requirement for this was to have all four feet flat within .001". This was checked with a feeler gauge, which is a thin strip of metal .001" thick. I can tell you that the first one took a very long time but of course as you repeat this task over and over you become quicker at it. We generally did these in batches of 50 or 100 and you became more proficient and the time decreased to the point where you could do it quickly and efficiently. The only tool that you used was a hand file and a lot of elbow grease.

This is the basic way all apprenticeships are done. The new technology has taken much of the manual work out of the tasks but you still have to learn the skills in the same way. Imagine an entered apprentice mason's first day and the overseer tells him that he wants this large block of stone turned into a piece for a round pillar with flutes up the side. This would be a daunting task for the apprentice but I imagine that he would only be required to start the process by bringing the piece close to size for a more experienced craftsman to finish. In the lecture in the first degree it says that the Rough Ashlar is for the entered apprentice to work mark and indent on; the Perfect Ashlar for the more expert craftsman to try and adjust his jewels on.

In order to start the process of getting a block to its shape you must start by making one side flat. This can be done with a chisel, the common gavel and a straight edge or 24 inch gauge. These are the working tools in the Entered Apprentice degree. You do this by checking the block with the straight edge and taking off the high spots, repeating the process over and over until the face is flat. The rest of the faces are then measured, or squared, from this one face. Now here I can tell you how to get a perfectly flat surface with very basic tools. First you make three blocks with one flat or close to flat surface. These you letter A, B and C. You then place block A on top of block B and then with a circular motion rub one on the other. This will take the high spots off of both until you have two matching surfaces, not necessarily flat but close to it. You then take B and put it on top of C and repeat the process until they are matching; then C on A. You then start the rotation again with A on B and so on. This process will produce perfectly flat surfaces. During my apprenticeship I had to do this with three metal plates and it was a lot of hard work but the result was three perfectly flat plates. The plates were approximately one foot square and the surface was flat to .0001". This is very accurate and at this stage you can wring the plates together. This

means that the plates are so flat that the air is driven out between the plates and the air pressure on the outside of the plates will hold them together, one atmosphere being about 14 lbs per square inch.

This method was developed by the British Engineer Joseph Whitworth. I don't know if he was a Mason but he was certainly a very clever man. He standardised screw threads, made very accurate measuring machines and revolutionised the manufacture of machine tools. In 1854 he made a measuring machine that could detect differences of one millionth of an inch and this set the standard for all measuring equipment.

Entered Apprentices in Freemasonry need to be treated the same way if they are to learn the tenets and fundamental principles of the Craft. We need to instill in them the many lessons of the Craft by teaching them and helping them to become more proficient by encouraging them and supporting them while they learn. When they progress to become Master Masons they should be encouraged to undertake some smaller pieces of work and then graduate onto the more difficult parts. It is important that the regulars who always do certain pieces of work, and each Lodge has them, pass on these pieces of work in order to encourage the younger members to keep their interest in the Craft. The Entered Apprentices are the future of the Craft and we need to ensure their success by encouraging and praising them when they do good work.

### **THREE ITEMS**

*By V. Wor. Bro. David Cameron, Grand River Lodge No. 151, Waterloo District*

For a fun bit of Masonic Education, set up in front of the Brethren a bottle of Seagram's Crown Royal, a Tim Horton's coffee cup, and a bottle of Molson's beer. Then ask them what they think is the common link. After all the ideas about drinking, ask them what the Masonic link is.

The link is that the men whose names these items bear, were all Canadian Masons.

Joseph Seagram was a member of Grand River Lodge No. 151, having served as Senior Warden in 1877. (He never became Master.)

Tim Horton was a member of Kroy Lodge No. 676, Toronto.

John Molson was Master of St. Paul's Lodge, Montreal in 1791 and Provincial Grand Master of Lower Canada in 1826

## **AND GIVE THEM PROPER INSTRUCTION**

*Presented by R.W. Bro. Robert Keith, DDGM of St. Thomas District 2005-6 at the Official Visit in West Elgin No. 386.*

This was originally presented by R.W. Bro. R. J. Chambelin, P.G.S.W. to Cedar Lodge. No. 270 Oshawa on October 23, 1984. Nothing has changed as I see it, and this is why I thought that it was worth repeating.

The ritual is constantly reminding the Worshipful Master that he has a solemn duty “to set the Craft to work and give them proper instruction”. The two key words “work” and “instruction” naturally go together. In recent years unfortunately, the word “work” has been applied only to the ritualistic work of the Craft. In its broadest sense it really means all types of Masonic work.

The aim of Freemasonry is to teach men to live uprightly, do good in the community, and by their work to set a good example. Since the word “mason” implies work and Freemasonry glorifies the dignity of work, we can reasonably assume that the Craft should devote its attention to the kind of work, which will help fulfill this aim.

There is no question that the Masonic ritual is the foundation of the Craft. In it we find the message that Freemasonry has for the candidate, its philosophy, and its moral teachings. If one knows these lessons fully and completely, he is indeed a wise man. Too many of us are concerned more with perfection of the words rather than securing a full understanding of the spirit and the meaning of the ritual.

Let us not make the mistake of believing that the ceremony of initiation makes a Mason. True, this ceremony of is vital and necessary, but unless the lessons of the ceremony and the spirit of the ritual is understood it is nothing. For example, for hundreds of years in the ancient world there were a number of associations that we now call the Ancient Mysteries. These organizations had a number of things in common. One element stands out above all others: the belief that the ceremony of Mystery purified the candidate. This basic belief more than any other factor brought these organizations to an end. Let us learn one lesson from this page of history: The ceremonies of the three degrees are of no value unless they are understood by the candidate and are grafted into everyday life.

An informed and enlightened membership is a better and more successful one.



This is not idle talk. Brother William H. Knutt, in 1952, at the Mid-West Conference of Masonic Education, gave a report in which it was clearly shown that when the great depression of the thirties came along, the jurisdictions in which the Craft had been offering educational programs lost the least number of members.

The Craft should be put to WORK. That there be perfection in the ritual, that members receive instructions in the ceremonies of the Craft, and that our degree work be retained is of vital importance. No fault can be found of our Order. Fault should be found with the ritualistic work for it is the foundation of our efforts with the conferring of the degrees. We are amiss in our duty to the Craft when we do not properly prepare our candidates and then abandon the newly made Mason to his own devices. Lodges that devote their entire time to conferring degrees will soon find that quantity is not a substitute for quality. The quality of the membership is determined not only by the careful screening of applicants for the degrees but also in making the new member a Mason in fact. This can be done by putting the new Mason to work.

The Worshipful Master must determine what his work shall be. While the new member is receiving his degrees, someone should try to ascertain his likes, his dislikes, his hobbies, his aptitudes, and his inclinations. If he has a fondness for ritualistic work, by all means put him to work in that field. If he likes to read, introduce him to Masonic literature. If he likes to speak, why not encourage him to become a Masonic speaker? All this effort will help make this member a better Mason for he will be doing what he likes. And the Craft will profit thereby.

One method of discovering the talents of a member is a questionnaire. Each member is asked to answer certain questions so that the lodge may have information on his hobbies, whether he plays a musical instrument, likes to sing, is interested in amateur theatricals or has other interests. Thus the aptitudes, the likes, the inclinations of the members are ascertained. A resourceful Worshipful Master, by the use of the cards, can put practically every member to work at some time or other on a project to his liking.

The matter of giving the Craft “proper instruction” can take many forms. Each method should be used to make sure that the Craft does receive proper instruction.

INVESTIGATION COMMITTEE; The applicant for the degrees can be told about our Masonic homes, about our Masonic charitable activities, and he should be given a booklet explaining the fundamental principles of the Craft.

**CANDIDATE BOOKLET;** Many Grand Lodges have prepared a series of booklets for the use of the lodges while the candidate is taking the degrees. These booklets can serve a useful purpose if they are placed in the hands of the candidates and meetings are held to discuss the material; in this manner it can be ascertained if the new member is reading the booklets. It will also give him an opportunity to ask questions that have arisen in his mind.

**PROPOSING THE CANDIDATE;** The member who proposes the candidate performs a most important function. He can render a real service if he will also discuss the booklet with the candidate.

**DISCUSSION GROUPS;** Discussion groups may be organized on the District level. They should be established primarily for the candidates, but all members should be encouraged to take part. The group could meet at different lodges in the district in accordance with a pre-arranged schedule. This would also help to encourage more attendance by members and will bring lodges in the District closer together.

**SPEAKERS;** A list of speakers should be developed in each District so that they may be available for the lodges in the District as accessions arise. It may be discovered that there is among the members a real student who can from time to time make some valuable contributions to Masonic thinking.

**BOOK CLUBS;** Where there is a group of Masons that like to read, one inexpensive way to read Masonic books is to have each member of the group buy a book and then exchange books. In this way each member, for the price of one book, will have the opportunity to read as many books as there are members in the group.

**STUDY CLUBS;** If we can have successful ritualistic clubs, why can't we have successful Masonic study clubs? That the ritualistic clubs have done much to perfect the ritualistic work of many members is well known. The same could be done with groups that are desirous of studying Masonic literature, history, and other subjects.

Undoubtedly, there are many ways to do this, but only a few are discussed here.

The ancient ceremonies of the Craft should not be set aside. The basic laws of the Craft should not be changed. The times, however, call for re-evaluation of the

procedures of the Craft in fulfilling its part of the life of the community.

What we need is more well informed Masons. This can be done by proper instruction and by putting every member to work at a task that pleases him.

Although this was presented in 1984, I feel that we are in need of implementing a program of this sort more than ever. It is something to think about, but we MUST ACT.

## **THE WORKING TOOLS OF THE 6:30 DEGREE THE KNIFE & FORK DEGREE**

*Submitted by R.W. Bro. Douglas Garrett, PDDGM of Niagara District "A"*

I do not attend the meetings,  
For I've not the time to spare,  
But every time they have a feast,  
You will surely find me there  
I cannot help with the degrees,  
For I do not know the work,  
But I can applaud the speakers,  
And handle a knife and fork,  
I'm so rusty in the ritual,  
That it seems like Greek to me,  
But practice has made me perfect,  
In the Knife and Fork degree.

## **COUNTRYSIDE RAMBLES IN SEARCH OF FAMOUS CANADIAN FREEMASONS - OTTO KLOTZ**

*Third Part of a "Triptych" by R. W. Bro. Raymond S. J. Daniels, PGJW.*

In Cambridge, at the top of Kress Hill on Fountain Street North, Preston Cemetery forms a peaceful oasis between Highway 401 and the Toyota Plant, a final resting place for many pioneers of this community. (Preston was incorporated as a village in 1857. It amalgamated with Galt and Hespeler in 1973 to form Cambridge)

Here we find an imposing granite memorial to one of the great men of Masonry,

**OTTO KLOTZ.** He was initiated into the Barton Lodge, No. 6, Hamilton (1846), affiliated with Alma Lodge, No. 72, Galt (1856) and subsequently served as its Master, elected the first District Deputy Grand Master of Wellington District (1873) and the first Worshipful Master of Preston Lodge, No. 297, when it was Instituted (1873). He served on Grand Lodge Committees which revised the Constitution and drafted the Ritual. In 1885, Grand Lodge conferred the rank of Honourary Past Grand Master. A plaque near the entrance to the Cambridge Masonic Temple records his Masonic achievements, a large portrait of the Most Worshipful Brother adorns the Lodge Room, and Otto Klotz Lodge, No. 731, which met there, was named in his honour. (Otto Klotz Lodge has amalgamated with New Hope Lodge to form Mystic Tie Lodge No. 279)

Parsell's Illustrated Atlas of the County of Waterloo (1881) describes Otto Klotz as "Justice of the Peace, Notary Public, Conveyancer, and Division Court Clerk." From his arrival in Preston in 1837, this man was at the centre of civic life: elected to the Board of Trustees for the first public school (1838); Owner of the Klotz (later renamed the Central) Hotel; Secretary of the first Fire Brigade - The Hook and Ladder Society (1844) and when an Engine Company was formed in 1850, Klotz was the Chief Engineer. In 1845 he proposed free education for all, a concept not generally established in Ontario until twenty-five years later. At his death Klotz was mourned as "one of Preston's most civic minded citizens", an honour well and truly earned.

On top of the stone is a stylized scroll with the square and compasses superimposed, possibly representing the Altar with the Volume of the Sacred Law. On the west end of the stone in high relief is a hexagram, a six-pointed star known as David's Shield or Solomon's Seal, with the initials **OK** in the centre.

**Otto Klotz**

Geb. den 25ten November, 1817  
in Kiel, Holstein,  
Deutschland,  
Gestorben in Preston  
Den 6ten Juli, 1892.

Our thoughts go back to the beginnings of Freemasonry in this County during the years following Confederation when several Lodges were instituted, a time when the Brethren of New Hope Lodge met on the Wednesday, and those of Preston Lodge met on the Friday "*on or before the full moon*" to take advantage of the brighter moonlight to guide them (and their horses) on their homeward way after

the Lodge was closed.

This cemetery is rich in fraternal symbolism for collectors of tombstone art. Many Freemasonic symbols, including examples of "advanced" appendant degrees, may be found openly displayed. Just behind the Klotz memorial is a splendid example of a broken column, which in Masonic terms, represents the unfinished temple. There is a large memorial erected by the I.O.O.F.. The Sons of England memorial is emblazoned with the sword in the form of a cross, a modern use often seen in civic war memorials, derived from the ancient practice of the Knights Templar, who marked the graves of the warrior monks by inscribing an impression of the dead brother's sword in the stone.

## **QUESTIONS OF THE FRATERNITY**

*No answers to the questions posed last edition have been received yet.*

We hope that readers continue to enjoy the challenge. Here are three more questions:

1. Please explain the words: -"Assiduity", "Sublunary", "Succoth"
2. Why is the lodge called "worthy, worshipful and warranted"?
3. How many men are included in the expression "Forty and two thousand"?

You are free to answer any or all of these questions. Please quote sources. Please send answers in writing to:

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Fax: 905-315-7329  
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### **Custodian's Corner**

*Editor's Note: The following questions and responses are reprinted from the booklet "Questions and Answers Supplement". The questions have been compiled*

*over several years from Lodges of Instruction held under the authority of the Custodian of the Work. The booklet is available in printed format from the Grand Lodge Office.*

Q. Does the I.G. knock before admitting the candidate?

A. The I.G. knocks when he is instructed to ascertain the cause of the alarm. See page 39 of the Book of the Work.

No knocks are required when the I.G. is instructed to admit the candidate. See page 41 of the Book of the Work.

Q. Does the I.G. salute when reporting an alarm to the J.W.?

A. The I.G. salutes, as called for in the work, when reporting all alarms to the J.W., who in turn is reporting them to the W.M.. The I.G. does not salute after receiving instructions from the J.W.

Q. Can a brother be received into lodge when a degree is taking place?

A. A brother might be admitted whilst the ? is resuming his personal comforts.

Q. Does a visiting W.M., who is leading a degree team, wear his collar when assuming the chair?

A. A brother who is leading a degree team does not wear the W.M.'s collar. The times when the Worshipful Master wears the collar are clearly detailed in The Masonic Manual (2003) p. 43 and The Installation book (2001) p. 72.

Q. Should the W.M. congratulate the candidate after he has proved himself?

A. A little encouragement will be long remembered by the new member.

## **BOOK NOOK**

*By R.W. Bro. Wallace McLeod, Grand Historian*

### **THE COMPLETE IDIOT'S GUIDE TO FREEMASONRY: A MYTH-BUSTING INTRODUCTION TO THE HISTORY AND PRACTICE OF FREEMASONRY.**

By **S. Brent Morris**. Published by Alpha Books, a member of Penguin Group (USA) Inc., 375 Hudson Street, New York, N.Y. 10014; 2006. Pp. xviii, 334, 117 illustrations. Soft cover. \$18.95 U.S.; \$25.00 Canadian. Order from commercial booksellers.

Just over a year ago, a relatively unknown and fairly new Freemason named Christopher Hodapp published a book, *Freemasons for Dummies*, in the well-known Wiley Press series "For Dummies." It told much about the nature and practices of Masonry, and was very well received; it was reviewed favourably in this newsletter, and has in fact has been adopted by our Grand Lodge as one of the books that are offered for sale to our members. Masonic exposures used to be the particular province of anti-Masons, but these days it seems to be increasingly fashionable for active Freemasons to write books telling all about the gentle Craft; they are intended to educate both members and outsiders. Now the well known Masonic scholar S. Brent Morris has put together another one --- this time in the well-established series, "Complete Idiot's Guide," which is published by Alpha Books.

The author's credentials are superb. He has been a Mason for thirty-five years, is a full member and officer of the premier lodge of research, Quatuor Coronati in England. He is the founder of the Scottish Rite Research Society, and editor of its transactions, the Managing Editor of *The Scottish Rite Journal* of the Southern Jurisdiction, and has written a number of books.

He provides reliable expositions of the history, definitions, the concordant and appendant bodies (including female Masons), the place of Prince Hall, descriptions and meanings of the uniforms, symbols, and jewels, refutations of the familiar anti-Masonic myths, sundry religious concerns that have been raised by various fundamentalists, discussion of regularity, the role played by research bodies, and our various philanthropic activities. The book is nicely organized, with a point-form outline at the beginning of every chapter, and a similar section at the end, entitled "The Least You Need to Know." Scattered through his text, the author does insert a

bunch (114 in all) of what are, or used to be called, Side-bars -- little informative insertions that are not intended to interrupt the main text. There are four types, Definition, Good Rule, Good Story, and Myths about Freemasonry; each is marked by a separate ideogram. Towards the end, Dr Morris includes the usual Glossary of Masonic jargon, and has a final list of useful books. In Appendix C, he gives examples of Masonic ritual (two old texts, dated 1730 and 1826). Altogether, the book is very well illustrated, and in general, quite reliable

Just to show that I've actually looked at it, let me offer one minor criticism. On page 33, in one of his side-bars ("A Good Rule"), he asserts, "If someone is claimed to be a Mason, but his lodge is not identified, the claim is probably bogus." In Appendix D, he offers a list of 210 "Famous Freemasons" (pp. 311-324). For 14 of them, he says "Lodge unknown." Does this mean that it is "bogus" to claim that they belong to the Craft? But this is just a trivial note, and doesn't decrease the value of the book.



## **OPPORTUNITIES FOR FURTHER LIGHT**

### **THE COLLEGE OF FREEMASONRY**

The Committee on Masonic Education offers its challenging Correspondence Course of Masonic Education throughout this Jurisdiction. The College of Freemasonry is a four-part program - taken separately or together as the student desires and in any order.

Upon completion of each of the four programs a certificate is awarded. To become a member of the College of Freemasonry, you must complete all four programs. The cost of each program is \$20.00, payable in advance to:

Masonic Education Course c/o V. W. Bro. S. R. Lowe, 1071 Guildwood Blvd., London, ON N6H 4G4
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Brethren, this is a real opportunity – don't miss it – broaden your Masonic knowledge – Education is the key to your enjoyment of your Masonic future!

(Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this Grand Jurisdiction).

Application forms are available on the Grand Lodge Web site or from your District Chairman of Masonic Education.

### **DDGM CORRESPONDENCE COURSE**

The Committee on Masonic Education also offers a challenging Correspondence Course for those Past Masters who are considering offering their skills and abilities as a District Deputy Grand Master.

The Course is divided into three programs:

DI Duties and Leadership

DII Administration, Finance and Communication

DIII Protocol, Etiquette and Ritual

The fee for this course is \$30.

Applications can be obtained from:

Masonic Education Course (DDGM)  
c/o V. W. Bro. S. R. Lowe,  
1071 Guildwood Blvd.,  
London, ON N6H 4G4.  
or  
[www.grandlodge.on.ca/Masonic\\_Education/college.htm](http://www.grandlodge.on.ca/Masonic_Education/college.htm)

Upon successful completion of all three sections of the program, a Certificate will be awarded.

### **HERITAGE LODGE, NO. 730 GRC**

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.

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. The fee for Affiliation is \$35.00; Annual Dues are \$35.00. For further information contact:

V. W. Bro. S. Forsythe,  
752 Hampton Court,  
Pickering, ON L1W 3M3  
Email: [sforsythe@sympatico.ca](mailto:sforsythe@sympatico.ca)

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