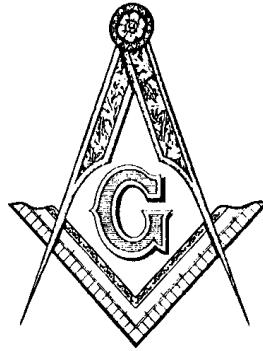


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ON  
MASONIC  
EDUCATION



THE  
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IN THE PROVINCE OF ONTARIO

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M.W. Bro. Allan J. Petrisor

**THE GRAND MASTER**  
M.W. Bro. Allan J. Petrisor  
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In the Province of Ontario

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## **TO ALL CONTRIBUTORS**

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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**

I have a favour to ask of you, our subscribers. I hope you find *The Newsletter* worthwhile. But in my travels I have found that there are many Masons who have never heard of it. I ask you simply to bring a copy to lodge one night and stand up when the Master asks “Has any brother anything to propose...?” Then tell them about *The Newsletter* and why you like it.\* If you could do that, it would be great. And then, if you could visit one other lodge in your District and do the same, I would be most thankful. That’s it. Then you are done your task. You will have done something for both the good of Masonry in general and of those lodges in particular.

Thank- you,  
**The Editor**

\* If you don’t know what to say, you can use my spiel: *The Newsletter* is written by Ontario Masons for Ontario Masons. It contains short articles suitable for reading out in lodge as Masonic Education or for enjoying at home for your daily advancement in Masonic knowledge. It is only \$18 a year by subscription and the form is at the back of the booklet and on the Grand Lodge website. Also, if you hear a good piece of Masonic education given, please ask the presenter to send it in to *The Newsletter* for consideration, so that Masons across the province can enjoy it.

## **TOWARDS THE LIGHT**

*By R.W. Bro. Nelson Ingram, P.D.D.G.M., Algoma East District*

This poem is written as a memorial to all Masonic brethren who have gone to the Grand Lodge above after a life lived well. By their presence among us, we have all benefited to various degrees. When we lose a member, no matter which Lodge or how much the member contributed, we lose a man who shared our hopes of a world of brotherhood and peace. We take time out of our busy schedule to honour his life and his dedication.

### **We Remember**

In the Lodge, this meeting night,  
The Altar is draped in black.  
For to this place of brotherhood,  
One brother will not be back.

Tonight, for just a moment in time,  
We pause and remember with pride,  
The passing of a member of our Lodge,  
And think of the good he had inside.

We hope his life, to those he knew,  
His brethren in Masonry,  
Will live forever in their thoughts,  
Now that he is truly free.

Let us take this moment to reflect,  
Upon our lives as best we can.  
And remind ourselves that we share his goal,  
Of becoming a better man.

This road of life, for all of us,  
Even though different paths we take,  
Still leads to one of brotherhood,  
By each decision that we make.

May we smile as we remember him,  
And think of happy times spent.

When we laughed and shared his company,  
Enjoying the places, together, we went.

He lived his life as well as he could,  
As a Mason, he knew the course to take.  
He made his commitment to the Craft,  
With promises he would not break.

Tonight we take this moment to honour,  
The memory of this man.  
And to also pray for the strength,  
To live as best we can.

As we take time in this special place,  
To pay our respects to his memory,  
Let us thank God for knowing him,  
Through our love in Masonry.

May those special memories that we have,  
Be with us to the end.  
As we celebrate the opportunity we had,  
To know him as a friend.

So let us pause and take some time,  
To think quietly of him.  
A moment of silence and respect,  
And then, our journey once more, to begin.



## **MANITO LODGE NO. 90, COLLINGWOOD**

*From the brief history of Manito Lodge No. 90, compiled by W. Bro. Raymond Firman*

The Town of Collingwood first came into existence in 1854 when the railroad came to town in the fall of that year. It would seem that the early days of the town were somewhat turbulent as the railway brought many different peoples together. Accommodation at that time was limited and so a great number of the new arrivals had to make do with what shelter they could find on the wharfs and other such areas where they could keep dry. In spite of such difficulties, there was very little crime reported and it would appear that Collingwood from the beginning was a law-abiding community.

Collingwood was established as an incorporated town on January 1, 1858. It was in that year that the Masonic Lodge Manito first appeared in the proceedings of "The Ancient Grand Lodge of Canada" at a "*Special Communication*" held in Toronto on July 14, 1858. That was the day on which the "Union" was perfected between that body, which had previously been known as "The Provincial Grand Lodge of Canada West" and "The Grand Lodge of Canada" which was formed on October 10, 1855.

Among the dispensations issued for new Lodges reported by the Grand Master, appears one issued to Manito Lodge, Collingwood. Manito Lodge was the second Lodge formed in the County. At that time the only other Lodge was The Simcoe County Lodge at Bradford, which also opened in 1857.

The first meeting under dispensation was held on December 10, 1857 in Bro. Thomas Prosser's home. A committee was named to make a search for a fitting room wherein to hold the Lodge meetings and to obtain the fixtures and tools necessary for its effectual working.

The next meeting must have been a memorable one. It lasted from ten in the evening until five the next morning. It was recorded as the first Regular meeting of Manito Lodge held in the newly appointed Lodge room, on December 31, 1857 and January 1, 1858. A certificate was read from the Grand Secretary that Bro. Prosser had been installed as Worshipful Master in Toronto on December 31, 1857 in the presence of a duly constituted Board of Installed Masters.

As W. Bro. Prosser was installed into his position in a ceremony held in Toronto on December 31 and was in the chair to open the meeting in Collingwood that same evening at 10:00 p.m., he must have returned from Toronto by the evening train and immediately opened the Lodge. The officers were then appointed and six petitions were received and balloted on. At midnight, the Lodge was called off for thirty minutes and it was closed in harmony at 5:00 a.m. January 1, 1858. At this lengthy session there were three visitors present, two from Barrie and one from Ottawa.

In the early days following the formation of the Lodge there was a considerable influx of candidates and affiliations, so much so that emergency meetings were called just to accommodate the numbers. The first emergency meeting was held on January 13, 1858 and it was resolved at that time to ask for dispensation to pass and raise six candidates without waiting the required time by the Constitution as there were but a few members and it was difficult to fill the chairs. This meeting opened at 9:00 pm and closed at 3:20 am with a decent interval for refreshment.

The Dispensation applied for was refused; the Grand Master stated the reasons set forth were not sufficient for the first time to warrant him in departing the usual rules.

The next regular meeting was held on the 4th of February 1858; the time the Lodge opened is not recorded but it closed at 4:30 am. Three petitions were received and five candidates were passed.

An emergent meeting on February 16 followed for one Initiation and two Passings. The lodge closed at 1:30 am.

Over the period between February and April 1858 officers were elected or appointed and the seemingly set pattern of late closings persisted.

The wives of the members had probably objected very strongly to the late hours and on July 1, 1858, a resolution was passed that no new business was to be brought before the Lodge and no new work commenced at any meeting after the hour of 10:00 pm and the Junior Warden's toast was to be proposed at midnight or earlier, except on the occasion of "The Festival of St John" or other special occasion and then no later than 1:00 am.

Despite this, the meeting of March 24, 1859 was opened on the 24th and was

called off from “Labour to Refreshment” until 7 pm the following evening. They finally closed the Lodge at 9:40 pm on March 25. They then did this again in April, May and June.

It was decided to hold a Masonic Ball in 1860. From the records it would appear that the Lodge was opened for Masonic business and called off for the period of the ball. The ball was held on the 25th January but the Lodge was not closed until 8:45 pm on January 27!

One morning in 1866 the Lodge opened at 7:30 am to initiate Duncan McLean and James Symes, two master mariners who were great chums and who wished to both join on the only day in the season that their respective steamboats were in Collingwood harbour at the same time. This is the earliest work on record; one of the steamers was held back for an hour and left at 9:00 am with her Captain duly initiated.

Manito Lodge held its first meetings in the old wood station building of the Northern Railroad. In 1863 they moved to a hall in the upstairs area of the old Queens Hotel. They remained there until 1870 when they moved again; this time a hall was leased in what became known as The Masonic Building on the east side of Hurontario Street. The hall was leased for 100 years at a cost of \$100 per year.

Following a fire in this building in 1889, it was decided to join with the Odd Fellows in building a new Temple Building and on completion of the new building in 1890 both Lodges moved in and have remained there ever since.

The most recent fire was in the year 2000 when the Temple was once again ravaged by flames and was subsequently completely rebuilt; the only thing left standing was the elevator shaft. The building was reconstructed and the third storey was given over to the Temple proper, banquet hall and anterooms.

## RELEVANCE AND APPLICATION OF OUR CRAFT

*By V.W. Bro. Iain Bruce Mackenzie, P.A.G.Chap., Georgina Lodge No. 343,  
Toronto Humber Valley District*

Asking, “what is the Relevance of our Craft?” is a bit like putting the cart before the horse. Before we can decide whether or not the Craft is relevant we need to know what it actually does or is intended to do in the society and this is not an easy question to answer, because the relevance of the Craft to you will depend on your interpretation of what it is and what it stands for.

Masonry is variously described as - A fraternal society, a charitable society or a moral society -

Well, we may be **fraternal**, but that can't be the whole story as there are many other organisations that are fraternal in nature such as Lions, Rotary, Kinsmen *etc.*

We may also be **charitable**, but if we restrict ourselves to this definition we join the 22,000 other registered charities operating in Canada as well as non-registered ones which do good works in numerous local areas.

Finally if we define ourselves as **moral** we compete directly with all the religious institutions which claim to teach moral codes of behaviour.

So what kind of society are we? It seems to me that if we can't define ourselves, we have an identity crisis!

We love to describe ourselves as “a beautiful system of morality, veiled in allegory and illustrated by symbols”, which sounds convincing rolling off the tongue, but what does it actually mean? Do any of us really understand what it means? You know, in Masonry we get all bound up in high-flown phrases, and in the process we tend to lose sight of their meaning. It's nice to think we are a system of morality, so – where do we go from there? I accept that we're fraternal, I accept that we're charitable, I even accept that we're moral in a general sense - but these are just words. Somehow we've got to get away from all the superficial fluff and flannel and get down to ground, to grass roots, to basic principles to understand what Masonry really is. At the simplest level what we in Masonry are supposed to do is select good men and no, not make them better – but give them the tools and the active encouragement and the support to make themselves better, to improve

their characters, to get rid of vices and start focusing on virtues. That's the basis of Freemasonry, and we should never forget it.

Remember the charge to the newly installed master where the brother tells him to 'charge his brethren to practice outside of the lodge those excellent precepts, which are ever inculcated within it'. That statement bears repeating as it hits at the core of what we are, and what distinguishes us from all other organisations: the Worshipful Master is to '*charge his brethren to practice outside of the lodge those excellent precepts, which are ever inculcated within it*'.

To 'Inculcate' means "to persistently impress an idea upon somebody" which suggests that there ought to be an active process within every lodge to impress Masonic principles onto the brethren, especially the newer ones. The question I have to ask is "what steps are taken within lodges to inculcate the brethren with our excellent precepts?" Masons could be forgiven for not practicing those excellent precepts if they are not inculcated within the lodge. That's what I mean when I say we give the brethren the tools and the encouragement and the support to make themselves better men. The tools are there in the lodge for every brother to see but their meanings may need explanation, which is the job of the Worshipful Master and the senior brethren. Having the tools is good, but the explanations and mentoring are every bit as important, which is what inculcating our precepts means. If after being given the necessary support and encouragement we Masons are not using these tools to improve ourselves, and practicing our precepts outside of the lodge, then we're simply playacting - paying lip service to something we don't really believe. All other characteristics flow from this, charity, fraternity *etc.* So if I'm asked, "what is the relevance of Freemasonry", my answer is this: Freemasonry and its principles, are absolutely vital to society, especially in today's world when moral conduct seems to be absent, our young people lack good role models and uprightness, honesty and fair play are no longer considered important. However, only if the brethren put Masonic principles into practice outside of the lodge is Masonry going to be relevant. Otherwise, it will be irrelevant - and I suspect that today it is largely irrelevant.

That leads me to a consideration of the application of our Masonic principles, and again, this is something each Mason will look at differently, because it depends on the attitude and expectation of each one, which may be quite different. Each Mason will move at his own pace to increase his Masonic knowledge, to improve his character. For Masonry doesn't require ostentatious public display, booths and tents at local functions in order to be relevant. These may help raise public awareness of our existence but they are not what Masonry is about. Masonry is a

private thing to be worked out by each individual. If by following our principles and improving his life the Mason is more accommodating to his workmates, friendlier to his neighbours and more loving to his family, then he will be applying Masonic principles and through him, the Craft will become relevant. Remember the General Charge at installation? I paraphrase - 'The man who, without looking for praise is loved by all decent people, respected by his bosses and looked up to by his employees. The man who never boasts about what he has done, what he will do, or what he can do, but where there is need\* will take on the job with courage, resolve, effort and mental focus and won't stop until he has completed it, but who then, without making a big show of it, will resume his normal life - because he did the good deed, not for himself but for the cause of good.' That will be the key. If every Mason acted in this way, with modesty, a desire to help others without recognition or praise but simply for the sake of doing good, Masonry would not only become relevant within society but the lodge brethren themselves would be practicing applied Freemasonry.

To what extent are our excellent precepts inculcated within *your* lodge? Is it up to the individual, or can we assist him to understand them, and if so, how can we do it?

\* For example, an elderly person can't clear his driveway after a snowstorm, so you go over and shovel it for him: a sick person needs a drive to hospital, so you do it: and especially within the fraternity: a shut-in brother can't make it to lodge so you call him and pick him up on lodge nights

## **VOLUMES OF THE SACRED LAW!**

*From Harmony, the Toronto York District Newsletter, Vol. 1, Issue 1*

When we enter a Masonic Lodge we observe many things which provide some symbolic meaning, but there is nothing in the room more significant than the Volume of the Sacred Law (VSL). It is on our altars and provides the rule and direction for our faith and practice. Many of us were presented a copy when we were initiated into the Fraternity, which demonstrates to each of us the importance of this Book to the Fraternity and to each Mason's understanding of it.

The term "Volume of the Sacred Law" is used in order to be inclusive of those Volumes other than the Holy Bible, which is the VSL for the Christian brothers.

Other books used and customs practiced in Masonic Lodges around the world are:

- Sri Guru Granth Sahib - the holy book of Sikhs
- The Holy Bhagavad Gita - a holy book of the Hindus, which may be opened and touched by hands, but not by lips.
- The Khordeth Avesta - the holy book of the Zoroastrians or Parsis
- The Holy Koran - the holy book of the Moslems. While customs vary, normally the Koran should be held above the head of the person taking the oath, but he may neither touch nor kiss it.
- The "Tanakh" - an acronym for a collection of Jewish sacred books consisting of the Torah (the five books of Moses), the Nevi'im (Prophets) and the Ketuvim (Writings)
- The Phammapada - the holy book of the Buddhists who hail from China, Korea and Japan

As the Volume of the Sacred Law lies open, free for every man to interpret it as best he can comprehend it, it symbolizes truth, faith and hope, and demonstrates that men of all faiths, creeds and races may travel down the Masonic pathways in perfect harmony.

## **GAINING ON TIME: HOW TIME LEARNS TO SERVE A FREEMASON**

*By W. Bro. Dale Graham, F.C.F., North Star Lodge No. 322, Grey District*

Ralph Waldo Emerson said “This time, like all times, is a very good one, if we but know what to do with it.”

After listening carefully to the solutions and remedies offered to strengthen our system of Masonry, I have been drawn by the principle of parsimony to consider one other, simpler idea.

It is time not the quality of a candidate that is holding back our order; it is lack of time management. One hundred and fifty years ago, Masonic opportunities were not as abundant as they are today nor where they as accessible. We realize our time here is important and we want to enrich the experience.

Every time you and I join an appendant group, attend a function or join a committee, the time commitment is cumulative. Every time we commit to learning a new piece of ritual, or read more about the philosophy and history of Freemasonry, it takes time. And then there is time to socialize outside of meetings to build lasting friendships with our brethren. It can easily snowball until we just need to step back and simplify life by dropping out.

We may be witnessing a large-scale over-extension taking place because of two factors. A) Accumulative time commitments B) Poor time management skills.

### ***Expectations:***

Applicants are not systematically or realistically informed about time commitment. If it is mentioned at all, time commitment is minimized. Yet lodges expect the member to actively participate without telling him the time required and ASKING if he can do that.

### ***Assumption:***

Every man has the required time management skills. If this assumption is not correct, it creates a dilemma that can overwhelm inexperienced men, of any level of education, of any level of involvement.



***Solution:***

Recognition of the problem, corrected through education and information. It is possible to develop a map (for those so inclined, an algorithm) of activity and time commitment. Experienced Masons showing others the decisions needed to manage time which will enable him to feel good about meeting commitments and to balance priorities. It would be a natural step to put that information into a manual, or workshop or even on-line.

We have little to lose by trying to focus on the cumulative demands on a Mason's time during his journey; to even step across time barriers between the network of Masonic organizations and show him in advance how to time budget. We can offer him a map that shows the reasonable range of time required to meet all the obligations and priorities including a man's family, work and community.

Why is retention a problem? Perhaps we expect too much, too soon. Perhaps we can extend our knowledge and insight to make the path more appealing.

I think wives may be unhappy the order is taking more and more of time away from her and his family. But what does she do if she knows he enjoys it and the only time he has to give is family time? She becomes unhappy. Family life does not deserve that pressure and Freemasonry would never intentionally do that.

This is an insidious problem that can and should be eliminated. We want a man to not only make a commitment but to know he is supported in that commitment by our entire organization. We can do a great service to this man by showing we are aware of his time.

Now we get into connecting the dots. Perhaps this is why our rates are in decline. Perhaps this is why European lodges take months and years to move men through degrees? Perhaps this is why our past remedies have not had expected results.

Is this a key to the dilemma? I think it might be and maybe you do too. One thing is certain, Occam's Razor isn't going to help us if we don't take it out and use it.

## **BRIGHT LEWIS MORNING**

*By Bro. Jörg Fischer, York Lodge No. 156, Toronto Don Valley District.*

“Reality is socially constructed.”

The Grand Lodge of Canada in the Province of Ontario has taken the Lewis, a simple but ingenious device utilized by operative Masons to raise heavy blocks of dressed stone into place, and used it to form the Lewis Jewel.

“The meaning of a sign is something collective. Each person, during his or her childhood, acquires a whole series of conventions (implicit and often subconscious, tacit agreements)... There are, for example, analogical conventions – something that is placed above something,... evident in the relationship between heaven and earth, father and son...” So it is with the Lewis Jewel.

“The main elements that constitute and affect the meaning of a sign are 1. the structure of the sign; 2. the immediate background of the sign and where there are other signs in the vicinity; 3. the individual observer’s background; 4. the social and historical background of the sign.” The Lewis Jewel is a worthy example that admits to all of the forgoing points.

1. The structure of the Lewis Jewel: it is a simple ornament, suspended from two chains, with two bars. The upper bar contains the name of the father and date of his Initiation; the lower bar, the name of the son and his Initiation.
2. The immediate background of the Lewis Jewel and the other ‘signs’ in its vicinity: The breast pocket of a modern suit jacket, from which it is suspended on the outside; there may be one or more Masonic Jewels suspended alongside of it.
3. The individual observer’s background: on most occasions a Freemason in lodge.
4. The social and historical background of the Lewis Jewel: It describes the ‘genetic continuum’ of the given paternal lineage as pertaining, not specifically to said lodge but to Freemasonry in general. “At any given moment, the meaning of a sign will depend upon its historical background.” For the Lewis Jewel it is predicated on “ancient, operative brethren use[ing] this tool as early as the Roman era, with evidence having been found of its use by the Saxons in England in buildings constructed in the 7th Century C.E.”

John Locke wrote: “The Third Branch may be called *semeiotike*, or *the Doctrine of Signs*, the most usual whereof being Words,...the business whereof, is to consider the Nature of Signs, the Mind makes use of for the understanding of Things, or conveying its Knowledge to others...” This is the main, if not the only purpose, of the Lewis Jewel.

From the moment of its being requested to its presentation to the receiving offspring, its ultimate purpose is to touch on “the collective archetypes that exist in our subconscious...[to trigger] their influence and [power up a] correlation with basic psychological functions.” As a construct of symbolism, it allows for rapid comprehension after the observer has perceived it.

The Lewis Jewel is interesting in its structure, in that it actually contains one of the five most basic elements of the oldest signs known to humanity, with all such basic elements in use between 10,000 and 20,000 years ago during the Neolithic Age: the straight, horizontal line as exemplified by the straight edges of each bar. If one combines this with the concept, as “has even been proposed that it was only about three thousand years ago that people began to realize that they were thinking...” one must begin to marvel at The Work presented in open lodge. As “the mind needs ordered information to keep itself ordered...ceremonial rituals [such as, the presentation of the Lewis Jewel in open lodge] are some of the most satisfying activities – [helping to] keep attention ordered within narrow boundaries and clear rules...” of the Craft.

It is interesting to note that Masonic Jewels reflect similar requirements as shown by “the same principle ... such as the hobo signs...[which]...represent things relevant to the beggars and the hobos...” It is postulated that “in all probability there exist certain sign structures that, owing to certain peculiarities in the human nerve system and sensory organs, are more easily associated to outer phenomena.” The Lewis Jewel seems to satisfy such criteria.

“Doubling is one of the simplest and most fundamental relationships that make meanings...” to wit, the two suspended bars, “doubling ...imply[ing] amplification...”

The Lewis Jewel is part of the class referred to as ideograms and as “all ideograms are analogies, i.e., they resemble, in one way or another, the thing or idea they represent or mean...” it is most appropriate for its intended use.

## **FRIENDSHIP**

*By V.W. Bro. Tom Young, on the official visit of R.W. Bro. Robert J. Brooks to Lincoln Lodge No. 544, Abingdon, Hamilton District 'B', April 3, 2008*

Freemasonry has many facets which have attracted men of good will of every race, religion, political views and social position into its ranks throughout the world for many years. Every member has his own individual reason for joining the Craft, but generally its chief appeal is the charitable work it does. It soon becomes apparent that the greatest asset in Masonry is the spirit of friendship that exists between Freemasons in their relationship with one another and their attitude of thoughtfulness for the welfare of others.

Just think of the pride we have in the success of the Hamilton District "B" Benevolent Guide Dog Program - together as Friends and Brothers we make great things happen.

We are not allowed to talk politics or religion in the lodge room. These rules were intended to eliminate friction and disharmony among the brethren and further promoted the idea of friendship. Requiring a belief in God; teaching that all men are brothers and that we should always be kind and charitable towards others, has created an atmosphere of harmony among the members and has promoted the development of warm, enduring friendships between the members of the Craft. It has also encouraged our members to be good neighbours, good citizens, and to be loyal to established Government.

There are many definitions of the word "friend". It means one who is in a warm personal relationship with another person. It also means a person who is ready to assist you in your plans. Many years ago, an English periodical had a contest and offered a prize to the person submitting the best definition of the word friend. Here are four of the entries:

"One who multiplies joys; divides grief; and whose honesty is inviolable"

"One who understands our silence"

"A watch which beats true and never runs down"

And here is the definition that won First Prize:

“A friend is one who comes in when the whole world has gone out”

For one who travels extensively, Masonic friendship manifests itself time and again. Whether it is visiting a Masonic Lodge; attending a meeting of an appendant body; or, in the marketplace when you meet another Mason, you always feel a kinship with him. You always find the door open with a welcome sign. This can be valuable if you are in a strange place. It becomes doubly important if you are in need of suggestions, advice, or help of some kind. You not only have a comfortable feeling because help is near, but there is also a feeling of trust and faith that is so valuable in all human relationships.

The previous paragraph comes alive as we recall the fine co-operation that is going on between Lodges to accommodate the conferring of degrees.

The Mason who does not regularly attend Lodge meetings nor engages in some work for the lodge and its members, misses one of the valuable assets which the Lodge has to offer its members - “the opportunity to make friends”. This valuable asset of Freemasonry too often is so obscured that few of our members are aware of it. We should call this to their attention. Having a large number of friends will make a person happier - a better person - and happy people make this a better place in which to live. This elusive element of Freemasonry is the most valuable asset that each of us have, as members of the Craft, and it is also one of the most precious assets of Freemasonry as an organization.

Friends and Brothers, it is impossible to put a price on “friendship”. It is something all of us need - but cannot buy!

Our fraternity is based on Friendship and Brotherly Love. We say, “We make good men, better men.” Are we instilling in our Masons of today the attitude of helping those in our midst who may need a friend when they are in need?

I believe each of us needs to examine our own hearts and ask ourselves the question ... “Are we living up to our obligation?”

Our Grand Master’s theme this year is ... “making a difference”. On Easter Sunday, I attended St. Paul’s Anglican Church in Caledonia. At the end of the service, we all stood up and said together, “Go make a Difference; we can make a Difference; go make a Difference in the world!”

Brethren, we can make a difference in the vitality of our individual lodges if we

concentrate on our Most Valuable Asset ... Masonic friendship.

In closing Brethren, I would like to repeat to you, "Go make a Difference; we can make a Difference; go make a Difference in the world!"

## **LODGE VITALITY**

*Given by R.W. Bro. Rene P. Carlson, D.D.G.M., Nipissing East District on his official visit to Sturgeon Falls Lodge No. 447 Mar. 13/08*

We have been hearing lately a lot of what is called "Lodge Vitality". There have been a number of workshops throughout the jurisdiction on this subject. What is the meaning of this "lodge vitality"?

Well we all know what a "lodge" is, and as Mackey's dictionary of Freemasonry states-

1. It is a place in which Freemasons meet.
2. It is the assembly or organized body of Freemasons duly congregated for "labour" or for business. (We have our business meeting and then we have our "ritual".)

But besides the clinical aspect we all know that it is a meeting place for a group of men who consider each other as Brothers. It is also a place in which we can come together and practice the "Craft", as well as maintaining the building and whatever costs are incurred in the running of a fraternal organization.

Now let us consider the word "vitality". Webster's has couple of definitions.-

The peculiarity distinguishing the living from the nonliving. Well, surely we all have attended some lodge meetings where we were not sure if we were among the living or non-living.

The capacity to live and develop. This makes some sense as a group of Masons who belong to a lodge we definitely want to have our lodges remain active and alive, and to grow.

How do we go about maintaining our ability to have our lodges remain active and alive, and I'll add one more aspect to this, to have our lodges grow and remain in

existence? We do it in two ways.

Of course you will all say that we must bring in new members. Yes, we must bring in new Brethren, but we must also keep them interested and excited to return meeting after meeting and get involved. The word is “inspiration”.

To create inspiration we must ask each of the new brethren, what has inspired them to become Masons, and then from there we must continue to inspire them each and every meeting. We should also be asking ourselves, the veterans, the same question.

I would say that each of us became a Mason for different reasons and we should remember that each of us really had no clue what a Mason did or what went on at the meetings. To keep the new Brethren we must get them involved and keep them involved and inspire them by practicing what is the definition of Freemasonry , - “A beautiful system of morality, veiled in allegory and illustrated by symbols.”

- “A beautiful system of morality”- This is not “Victorian” but basically, we must each of us strive to overcome the issues of foul mouths, bad manners, questionable business practices, *etc.* When we are wearing our ring let us remember that we are representing the whole fraternity with our actions. I know that my actions and words and manners have been definitely improved by my becoming a Mason. And I have seen this improvement in others. If we want to attract quality members to our fraternity then we must show others that we are a class act, second to no other organization.

- “Veiled in allegory and illustrated by symbols”- This is throughout our ritual in which we speak of many ways of taking a good man and making him better, the same as the rough ashlar is transformed to the perfect ashlar. We all have been inspired by the perfection within our ritual when a brother does it just right, whether it be in the floor work, the memory work or the protocol. With the striving towards perfection we all are inspired. And this can only be accomplished through practice, practice, and more practice. And also by visiting other lodges and seeing the ways each lodge establishes perfection. I know for sure that I am inspired each and every time I visit another lodge whether it be within our own Nipissing East District or when I venture out to other Districts. By attempting perfection and perseverance in the learning of different parts of the ritual in the Book of the Work, we are inspired to do the same with any challenge, which is carried into everyday life in which we can be an example to others. And this example will surely encourage others.

OK, this has dealt with the membership issue, but the next item deals with the practical and with money matters.

Another way of keeping the vitality of the lodge is of course making sure that there is enough cash to pay the bills, the taxes and the constant upkeep of the lodge building. And the only way to ensure this is through our yearly dues and the fundraising events held throughout the year. These fundraisers also require the constant inspiration of the members for them to actively participate, and this participation sparks an enjoyment of getting out and being present with our Brethren for a common purpose at these events. I have found that events such as the annual yard sale and the fish fry are a great way for us to get together and enjoy each other in an environment outside of ritual. But it takes the active participation of each and every member to make these events a success as without the fund raisers the dues would have to be at least \$250 per year or more per member to cover all the expenses. I am quite confident that when all of the members have the same goal and work together, that success is inevitable.

And once these two items, membership retention and financial stability, have been accomplished, then it subsequently follows that our lodges will achieve this goal of “vitality”, will move forward and improve and without a doubt, grow. Then we can get on with the chief point of Freemasonry which is namely “to endeavour to be happy ourselves and to communicate that happiness to others”

## **GUESS THE MASON**

*By Bro. David Bate, Grand River Lodge No. 151, Waterloo District*

Sometimes in life as well as in death, the best we can hope for is to be remembered by the generations to follow. So let's take a moment to remember a man of notable accomplishments who you may not know was a Mason. I will give a brief overview of his accomplishments. See if you can identify the person before his name is revealed in the last paragraph.

This person was born in Edinburgh, Scotland on May 22, 1859 and died on July 7, 1930.

He studied medicine at the University of Edinburgh from 1876 to 1881. At this time, he started writing short stories and was published in the Chamber's



Edinburgh Journal before he was 22.

After university, he served as a ship's doctor on a voyage to the West African Coast.

In 1882, he set up a medical practice, with a partner, in Plymouth, England. Later that same year, he struck out on his own and set up a practice in Portsmouth.

He completed his doctorate in 1885.

He was active in many sports including football, cricket, rugby and golf and introduced cross-country skiing to Switzerland.

He was married to his first wife in 1885 and was widowed in 1906. He married again in 1907 and had a total of five children.

In 1890, he studied the eye in Vienna and in 1891 set up a practice as an ophthalmologist. This practice did not do well - in fact, not even generating one client. The time spent waiting for patients was used to write.

While on a trip to Cairo, Egypt, in 1895, a conflict broke out between Britain and the Dervishes. This led to him becoming a war correspondent for this conflict.

In 1899, he became involved with organizing medical personnel for a hospital in South Africa as conflict in Africa loomed on the horizon. In 1900, he and the hospital set sail for service in Capetown.

In the early 1900s, he ran twice for public office but was not successful.

This person championed the cause of two men that were falsely accused of crimes and released due to this person's efforts.

With the impending threat of war with Germany (WWI), he advocated the construction of a tunnel under the English Channel.

After the outbreak of WWI, he was instrumental in organizing a local volunteer force. He also served as a private in the Crowborough Company of Sixth Royal Sussex Volunteer Regiment.

He wrote historical novels such as *The White Company*, *Sir Nigel*, *Micah Clarke*,

*Uncle Bemac, The Refugees and The Great Shadow.*

He also wrote magazine articles such as *Tales of Adventure and Medical Life, Tales of the Ring and Camp, Tales of Pirates and Blue Water, and Tales of Horror and the Supernatural.* His major fictional work includes Professor Challenger, and Brigadier Gerard.

Have you guessed his name yet?

His most famous work of fiction is a series of 56 detective stories whose main character is based on one of his university professors, Joseph Bell.

Got it yet?

This fictional character lived at 221B Baker St. and was named Sherlock Holmes.

I hope you have it now. This Mason's name is Sir Arthur Conan Doyle.

Sources:

The United Grand Lodge of England Website  
(<http://www.ugle.org.uk/masonry/famous-masons.htm>)

The Arthur Conan Doyle Society Website  
(<http://www.ash-tree.bc.ca/acds%20details.htm>)

Wikipedia ([http://en.wikipedia.org/wiki/Arthur\\_Conan\\_Doyle](http://en.wikipedia.org/wiki/Arthur_Conan_Doyle))

## **FREEMASONRY IN THE CONTEXT OF DEVELOPMENTAL PSYCHOLOGY: THE OPPORTUNITY TO SERVE**

*Given by V.W. Bro. James Telfer on the occasion of R.W. Bro. Jack L. Herron's official visit to his mother lodge, Brant No. 45, Brantford, April 8, 2008*

Developmental Psychology examines a human's lifespan from conception to death. One of the important considerations is to identify patterns or predictable changes that may occur during this development. If we can predict changes then often we can have some influence on the growth and development of the individual. A familiar example is a child learning to walk. We can anticipate that at around one year of age the child will start to try to walk on his own. As parents we can encourage this growth by helping them practice till they can walk unaided.

There are two broad systems involved in human development. One is called experience expectant. This process involves changes in the development of the individual that are already present when the person has need of them. When an infant is born its first need is to breathe on its own. The body has developed so that this ability is ready at the time the infant requires it.

If you think about buying a new car, consider the factory set systems. When you go to pick it up; the brakes already work, as does the steering. The second broad system of development is called experience dependent. This refers to growth of the individual that requires some interaction with its environment. If you have looked in a baby's eyes when they are first born they seem to have a hard time focusing. That's because they need to look at things to help finish the growth process. This is why we usually hang fancy mobiles over a baby's crib and show them picture books. The more they use their eyes the stronger their vision becomes. If you return to the car example, it is like driving the car for awhile and deciding that you need a GPS system or you need the windows tinted. The experience of driving the car helps fine tune its performance.

This is where Freemasonry fits into a man's development. Freemasonry provides an experience to challenge a man to grow. There are many examples of this in Freemasonry. On the very first night of initiation the new Mason is challenged in the north-east angle to practice charity. He is challenged in assuming his obligation in all three degrees and his progress is marked by the changes of the square and compasses. In the Junior Warden's lecture there is a ladder which suggests to the new Mason that the means to reach heaven involves "faith, hope

and charity.” We have the visual reminder of the “rough ashlar to the perfect ashlar.” There is the movement through the offices of a lodge which is titled “Officer Progression.” Freemasonry challenges men to grow by providing them an opportunity to learn and serve.

We have a minimum age requirement for Freemasonry of twenty-one years. There are probably Masonic reasons for this but Psychology would suggest that a man who is younger than this is focused on other things in his life. Psychology suggests that the adolescent is typically considering his identity.

“Where am I going” “What do I want to do” “What do I want to be” “Who do I want to go through life with”? Once a man has the confidence of having these questions answered he looks for new goals. This is the “Good” man when Freemasonry says we “take good men and make them better”. In the past few decades it seems that men are taking longer to achieve this sense of direction so it is no mystery that men tend to be older when they consider Freemasonry as an option. And society has many examples of men who struggle with this identity their whole life. There are exceptions in our Lodges of many young men who have chosen Freemasonry and it is usually obvious that they have people in their lives who have challenged them to grow and Freemasonry is all the better for this.

Psychology suggests that once a man has established a strong identity his next goal is called “generativity”. This is the concern of a man to help others on their journey. To give back to a society that has provided them with a means of establishing an identity. It is obvious the attraction that Freemasonry would have to a man seeking this goal. There is no better example of this than to consider the words of the final change of installation:

“If you see a man who quietly and modestly moves in the sphere of his life; who without blemish fulfills his duties as a man, a subject, a husband and a father ...”

This is the man who is giving back to society. Freemasonry challenges us to do this. At my investigation before my initiation I remember one of the brethren saying to me “Jim you will get out of Masonry what you put into it” and no truer words were ever spoken. This development doesn’t happen in a Mason automatically. We can’t just initiate a man and feel that just being a Mason will create the change. We have to challenge him to grow. We do this by challenging him to serve. This is the value of the Brother to Brother and Mentor programs. You have to challenge the new Mason to grow. That is what will strengthen the man’s tie to Freemasonry.

Psychology goes on to suggest that at the end of our lives, when we are called upon to lay down our tools; we want to look back on our life with integrity. That is the ability to evaluate our lives as being worthwhile and productive; to look back on our lives without regret. Freemasonry as we know claims to prepare us for this as well, as exemplified in the third degree. How does it do this? By challenging us to serve. If we live our lives as Masons we can look back with integrity and confidence because “we did the good act, not for ourselves, but for the cause of good.”

I thank the brethren of Grand Lodge and Brant District as well as the Lodges of which I am a member for the opportunity to serve...the challenge to grow.... because brethren it has made me a better man. And that is what it's all about.

## **THE GRAND LODGE OF HAWAII**

*By W. Bro. Bill Graham, Tuscan Lodge No. 437, Sarnia District with assistance of M.W. Bro. Lee Skinner P.G.M. Grand Lodge of Hawaii*

The early Lodges of Hawaii descended from France, California and Scotland. Freemasonry was formally established in Hawaii by Joseph Marie le Tellier, the Captain of the French whaling barque, “Ajax”. This was done when the ship was undergoing major repairs in Honolulu March 30, 1843. Joseph Marie le Tellier, Sovereign Prince Rose Croix, 18th degree and Special Inspector of the Supreme Council, instituted Lodge Le Progress de 'Oceanie, No. 124 A.A.S.R. in the store of Jules Dudoit, a businessman and French Consul at that time. This was during the reign of Kamehameha III when the island was occupied by British Forces under the Union Jack. It replaced the Hawaiian Flag from February 25, 1843 until July 31, 1843. A second Lodge, Hawaiian Lodge No. 21, was the second Lodge to be founded in 1851.

The Lodges of Hawaii had a long association with the Grand Lodge of California beginning in 1852 when Hawaiian Lodge was chartered. During the years to follow eleven Lodges were chartered in Hawaii by the Grand Lodge of California. Some were transfers and others were originally chartered. Lodge Le Progress de l'Oceanie No. 124, A.A.S.R. transferred its allegiance from the Supreme Council of France to the Grand Lodge of California in 1905.

Honolulu Lodge was originally instituted as Pacific Lodge No. 822 in 1895 under

the Grand Lodge of Scotland, through the District Grand Lodge of Queensland, Australia. The allegiance to the Grand Lodge of California was completed in 1910 when it became known as Honolulu Lodge No. 409. The Maui Lodge No. 223 was established in 1872 but surrendered its Charter in 1877.

There was a special relationship between Freemasonry and the Monarchy in the days of the Hawaiian Kingdom. Several members of Hawaiian Royalty as well as some Caucasian Freemasons who had married into one of the Hawaiian Royal Families were members of the craft. These included:

Prince Lot Kamehameha V - raised to the Sublime Degree of Master Mason February 27, 1853.

Prince William Pitt Lileiohoku - a member of Hawaiian Lodge.

Alexander Liholiho Kamehameha - raised February 8, 1857. He served as Master of Lodge Le Progress de l'Océanie No. 124 in 1859, 1861 and 1862.

John O. Dominis - raised August 15, 1857 and was Master in 1863, 1864 and 1868 of Lodge Le Progress de l'Océanie No. 124.

King David Kalakaua - raised July 28, 1859 in Lodge Le Progress de l'Océanie No. 124. He served the Lodge as Master in 1876.

Prince David Kawanakoa - raised August 14, 1900.

Archibald Scott Cleghorn - raised in Hawaiian Lodge.

Curtis P. Iaukea - raised in Pacific Lodge No. 822 under the Grand Lodge of Scotland prior to its becoming Honolulu Lodge No. 409 under California.

Freemasonry prospered in Hawaii under five different forms of Government since 1843: a Hawaiian Monarchy, a Provisional Government, the Republic of Hawaii, a territory of the United States and finally the 50th state of the Union.

The idea of a Grand Lodge of Hawaii had its roots in the 1800's. Members of both Lodge Le Progress de l'Océanie and Hawaiian Lodge had discussed the idea. When Hawaii became a state August 21, 1959, many Hawaiian Freemasons felt that, like Alaska, the American Doctrine of Exclusive Territorial Jurisdiction would be applied. This stated that each state plus the District of Columbia had its

own Grand Lodge. As Freemasonry in Hawaii predated Freemasonry in California, the majority of Masons felt the Grand Lodge of Hawaii was long overdue. This was finally achieved May 20th, 1989.

*During a vacation visit in November 2007 I was to be the guest of M.W. Bro. Lee Skinner at a meeting of Lodge Le Progress de l'Oceanie to witness the conferring of the Master Mason degree. As the candidate was to be deployed to Iraq, the meeting was rescheduled to permit family to attend from California. However my wife and I were able to spend some time with M.W. Bro. Skinner and his wife over lunch and had a brief tour of the Lodge Halls.*

## **THE ALLEGORICAL SIGNIFICANCE OF LESSER KNOWN WORKING TOOLS**

*By R.W. Bro. Harold J. Johnson, D.D.G.M. Muskoka-Parry Sound on his official visit to Powassan Lodge No. 443, Oct. 12, 2007*

I have taken portions of this speech from a bulletin distributed by the Curriculum Group of the Committee on Masonic Education.

We as Masons deal with a large number of working tools that have transcended the ages from the original operative masons. These craft guilds from whom we have speculatively taken our roots and from whom our foundations have been established employed many instruments we currently refer to in our Ritual and our educational material we present.

Tools such as the level, plumb rule, square, compasses, gavel, chisel, and 24-inch gauge are all relatively familiar to us. There are some however that are not so familiar and still others that have just returned to prominence.

The Lewis is one example of an obscure instrument once used in the construction of walls to assist workers in the placement of large sections with accuracy and precision and to assist in securing those sections of walls in their proper place.

We now employ this tool as a representation of the chain of brotherhood passed down from father to son spanning the generations in Masonry. It represents the tie that binds and the culmination of values that a man can instill in his children and the ultimate respect that the son has for the values his father has taught. It fulfills that wish referred to in the general charge at installation that our children's

children may celebrate the annual recurrence of that auspicious solemnity.

There is however one particular tool that still exists today and is widely used by operative masons that has seemingly been overlooked in our Ritual but not in some of our lesser practiced ceremonies.

I refer to the trowel which is used by operative masons to spread the mortar which binds stones together to form a solid wall. This trowel is also used to scrape away the unwanted or excess material that could in time break off and weaken the structure, leaving it open to further damage from weather and eventual collapse.

Eighteenth Century Irish Lodges used a trowel as a pointed stabbing weapon used by the Tyler or Inner Guard.

The trowel has been used for different purposes in the rituals of other Masonic jurisdictions. Entered apprentices were presented with a silver trowel in old English ritual as an allegorical lesson about filling the cracks in a lodge so no sound could escape from nor prying eye could see in.

Both of the above illustrations point out the usefulness of the trowel as a tool to protect the privacy and solitude of the lodge from outside influences.

In our jurisdiction, the trowel is employed by Speculative Masonry in the ceremony of laying a foundation or corner-stone of a building.

Masonry has over the years been involved in many such ceremonies in conjunction with churches, libraries, museums, schools, hospitals, town halls and other public buildings. Such public buildings include the White House, Smithsonian Institute, Statue of Liberty, the Don Jail and Union Station in Toronto, Victoria Hall in Cobourg, St Paul's Anglican Church in Washago.

Some older rituals of other Grand Jurisdictions allegorically employ the trowel as a layers tool used to spread the cement that binds the stones together. They morally refer to it as the tool that is used to spread the cement of brotherly love and affection.

A reference is made in our own ritual of "cementing and adorning our order with every social and moral virtue". That social virtue of brotherhood and affection ranks highly in the fundamental principles of the order and is the first mentioned of those principles.



We as Masons regard the tiled recesses of our meeting rooms as a retreat of brotherhood and affection and we admonish our newest brethren to keep all feelings and activities out of our lodges that might have a tendency to interrupt this quietude we share.

Human nature however is such that our thoughts and attitudes do not always support the very principles we try to emulate. Our thoughts and feelings are certainly our own and if not verbalized certainly do no outward harm, but we need to try and temper our criticism of others and if verbalization is necessary, we should deliver it with a positive spin so as not to insult or offend and weaken that cement in the process.

We are to admonish with friendship and reprehend with mercy, but the reception of those thoughts or ideas may quite often be taken in the wrong context. Admonishments even if delivered with the best of care may be construed as undue criticism or as I have heard from time to time “those know it alls in the dark blue vestments just will not leave me alone”.

We all hope that our attempts to correct the work of others will be taken in a constructive way and hopefully the majority of our less experienced brethren will accept that as such, but we as the more experienced craftsmen need to temper our admonishments so as not to be regarded as the proverbial know-it-all.

We need to pick and choose carefully those battles we need to win and select the method by which we convey that message wisely and mercifully.

We also need to learn to recognize those areas where a truly valiant effort has been made and commend our brethren for the attempt even though in our minds the work may not have been up to the standards we would set for ourselves.

Remember also brethren the old adage that for every finger we point there are at least three others pointing back at us. We need to ensure that our own house is in order before attempting to set the home of others on the straight and narrow.

Let us then use our trowel wisely to promote and appreciate the efforts of our brethren and to work diligently to spread that binding cement of friendship and brotherly love.

The value of the trowel as a Masonic working tool can certainly be seen in the

lessons of virtue and brotherly love that it has the potential to symbolize and those lessons need to be practiced and perfected by all of us.

## **USING THE TOOLS WE HAVE**

*From a speech given by R.W. Bro. Frank Granville, D.D.G.M., Niagara District "B" on his official visit to Myrtle Lodge No. 337, October 23, 2007*

What can we do at the Lodge level to make a Daily Advancement in Masonic Knowledge?

We can use the tools that we have: the computer, the Summons, word of mouth, and making better use of our time in Lodge. Make our meetings interesting but not longer.

One example:

Making better use of our time in Lodge. This can be accomplished by having the minutes sent out to the Membership with the Summons. Then all that has to be done in Lodge is to make the Motion to Accept the Minutes as distributed, second the motion, call the question, discussion (if any) and then the vote.

The bills could be done in a similar manner, treat them the same as the minutes, include them in the Summons.

This will give you approximately 10 minutes that you could use for Masonic Education. Masonic Education does not mean that someone stands and gives a 10 minute speech on Masonry. You could have a Question and Answer session. Encourage your new members to ask questions and get answers. (This promotes learning and awareness and gives new members confidence to speak in open Lodge)

Get to know each other. Have a Brother stand and introduce him, give the Coles version of his life and family and then a short history of his Masonic career. Certainly, you won't have everyone do this on one night, but over many months. Knowing something of a Brother, where he works, makes it easier to talk to him and socializing more likely.

Ask the newly initiated Masons in your lodge "Is Masonry what you expected and

envisaged. What do you like and what don't you like.”

Ask for suggestions. Remember the old adage “Ask and you shall receive.”

Hand over the reins to the younger members; let them take the responsibility with the past masters to guide them.

If you look at industry and the corporate world there are a lot of extremely young executives. Let us not put them down by saying “in my day...” If they make mistakes, be true Masons and remember brotherly love and the obligations that you have taken.

The Past Masters have done a great job filling the chairs and done it well but it's now time to hand over the reins to the younger Masons. - Let them shouldier the burden of authority. Brethren, be pioneers and give the younger Brethren a chance.

We need to think outside the box. Be creative. Use Grand Lodge Committees; ask them to attend your Lodge and speak on a specific topic.

Brethren, use the tools that your Grand Lodge offers to make a Daily Advancement.

## **LIGHT IN THE DARKNESS**

*Given by R.W. Bro. Jack L. Herron, D.D.G.M, Brant District at Reba Lodge No. 515, Brantford, February 8, 2008.*

Helen Keller said: “Have you ever been at sea in a dense fog, when it seemed as if a tangible white darkness shut you in and the great ship, tense and anxious, groped her way toward the shore with plummet and sounding-line, and you waited with beating heart for something to happen? I was like that ship before my education began, only I was without compass or sounding line, and no way of knowing how near the harbor was. "Light! Give me light!" was the wordless cry of my soul, and the light of love shone on me in that very hour.”

Helen Keller was blind but her insight has been an inspiration to many. The light she sought was not material.

We come to know that the light of Masonry is a spiritual light. Masonry does not

speak of gaining material things. It offers no 'how to' clues to wealth.

It does offer the contemplation of a way to inner peace. From an unknown source, perhaps a Mason, comes a list of symptoms of inner peace. If, perchance, you have noticed the onset of any of them from time to time, do not take medication. Sit back for just a moment and appreciate your progress. If none seem to spring to your notice, take meditation. Sit back and re-think where you are at in your life.

Get ready for here they are:

- A tendency to think and act spontaneously rather than on fears based on past experience
- An unmistakable ability to enjoy the moment
- A loss of interest in judging other people
- A loss of interest in judging self
- A loss of interest in interpreting the actions of others
- An inability to worry (this is a very serious symptom!)
- Frequent overwhelming episodes of appreciation
- Frequent acts of smiling
- An increasing tendency to let things happen rather than to make them happen
- An increased susceptibility to the love extended by others as well as the uncontrollable urge to extend it.

Lillie Tomlin, the comedienne, said of life," if the answer is love, could you rephrase the question?"

Sorry, Miss Tomlin! We're Masons.

Elie Wiesel, the novelist noted his views about life:

"The opposite of love is not hate, it's indifference.

The opposite of art is not ugliness, it's indifference.

The opposite of faith is not heresy, it's indifference.

And the opposite of life is not death, it's indifference."

A Mason cannot be indifferent.

A Mason faces life by daring to gain that "most important of all knowledge – the

knowledge of yourself.” Wisdom grows out of his knowledge. Happiness comes with inner peace. The communication of happiness allows others the hope that they too may, by emulating you, find their own happiness. Surely that is the greatest charity we can extend.

Find light! Emanate light! Give of yourself!

## **SEEK AND YE SHALL FIND**

*By R.W. Bro. G. Robert Barker, D.D.G.M., Toronto Humber Valley District.  
Reprinted from Between the Pillars, the Newsletter of Toronto Humber Valley District, April 2008*

The making of a Freemason consists of a continuing course of education, of training, and of character forming. While it may be accepted that it is an innermost desire, followed by obligations that makes one a member of the Craft, yet in a truer form and better sense, a man is never a Freemason until he truthfully and loyally lives up to his obligations. And he cannot do that until he understands them, and eventually knows their scope and real meaning.

Freemasonry can very well be divided into many phases. Its landmarks, its customs, its constitution and its laws, just to mention a few, if studied and mastered, can provide a more interesting course for the Master Mason seeking Masonic knowledge. Its historical background can provide an interesting program of investigation to the member attracted to research.

One fact about Freemasonry is that it will stand investigation. The deeper the research, the more extensive the knowledge of its hidden art and mysteries, the more highly it is appreciated. A member of the Craft who merely takes his degrees in a listless, careless sort of manner, and then remains as just a spectator at Lodge meetings, may hold to the opinion that Freemasonry differs little from other societies. The contrary, the Master Mason who delves deeply into Masonic literature takes a lively interest in every part of the Ritualistic and Lodge Work, and learns the origin, meaning and moral bearing of its symbols, cannot possibly fall into such an error. To him Freemasonry has a refining and elevating influence not to be found in the ordinary run of organizations.

The philosophies of Freemasonry, when discovered and then accepted and

practiced, provide that simple but profound solution to the problems of human relationships. May it be accepted that Freemasonry is a way of living to the Master Mason who is interested enough to appraise and value the wealth that is his, and his alone, by virtue of his Masonic Membership.

The best informed Master Mason is the Master Mason who reads and studies. Consequently, if we want Freemasonry to be of practical usefulness and cultural attainment, we, as Freemasons, must not neglect our Masonic reading, our Masonic studying and our research for more Masonic Light.

### **MASONRY'S IMPORTANT INGREDIENT - THE INDIVIDUAL.**

*Given by R.W. Bro. Robert C. McBride, D.D.G.M., Peterborough District on his official visit to Royal Arthur Lodge No. 523, Peterborough, March 3, 2008*

The man who joins a Craft Lodge is free to become a good, or indifferent, member. He can attend meetings if he wants to and is not penalized if he doesn't. He isn't rewarded with stars or bars for perfect attendance. He receives no awards for performing particular duties. He may work a lifetime for Freemasonry and receive no special recognition. His counterpart in a civic club would probably have his name prominently displayed in the news media constantly. Then, why do so many Freemasons devote so much of their lives to the Craft? Actually, there is no obvious answer. It's impossible to generalize.

Who are the leaders? Every individual who becomes a Freemason is now a leader, or at least a potential leader. Every member will learn the Masonic Ritual but, above all, he should learn the meaning behind the Ritual. He should become Masonically educated so that he will become Masonically dedicated. Every Masonic Lodge is a Team. In the Constructive Lodge, the Master assigns a coach to see that the Team functions properly. As in any team sport, each member has an assignment. When he carries out his assignment fully, goals are reached without difficulty. When the Team doesn't function, the individual is, of necessity, on his own.

Every Mason has promised "to improve myself in Masonry." This is an individual commitment that every member ought to take seriously. When a man is raised to the Sublime Degree of a Master Mason, he has become a member of the world's greatest fraternal organization. What he does from that day on strengthens or weakens the Fraternity. If he is a good Mason, he enhances the name of

Freemasonry in his community. His actions make other good men want to emulate him. He becomes a strong citizen, a better participant in his faith community, a better husband and a better father.

Being made a member of a Lodge doesn't automatically make a man a good Mason. Like the high school, college or university graduate, he still has much to learn. He has really received only enough knowledge about the Craft to "get by". If he doesn't put this knowledge to work to acquire more knowledge, he has wasted his time and his money. In Freemasonry, every individual has an unlimited area in which to work to satisfy his Masonic needs.

Of course, there are men who desire no responsibility. Many would rather spend their time watching the various Degrees from the side benches. Human relationships thrive on a balance of giving and receiving. This is particularly true in Freemasonry. The better the balance is, the more the relationship will flourish and grow and this will help fulfill the needs that we all have. Many, many individuals have influenced Freemasonry through their ideas.

What can one individual do? Nothing – or everything! It all depends on what the individual wants to do, but there is one thing certain – he can accomplish nothing by sitting on his hands. He will achieve nothing by burying his ideas. If he fears criticism, he will get nowhere. The Mason who sets goals for himself will utilize the principles of leadership by using the planning process to reach his goals. He will organize himself and those around him to make his plans work. His Masonic Team will include those with the knowledge necessary to help the Brethren reach their objectives. He will know how to communicate his ideas and listen for the feedback essential to his success and will take the corrective action needed in every step of the way. How important is the individual? Only the most important ingredient in Freemasonry!

Source: Allen E. Roberts, *Masonic Lifeline: Leadership*, The Masonic Service Association of the United States, Anchor Communications, Highland Springs, Virginia, 1992, pp. 49 – 54.

## **TOAST TO THE LADIES**

*Written by R.W. Bro. Barry Snider, P.D.D.G.M. for the Waterloo District Grand Master's Banquet, March 7, 2008*

Brother Chairman, the Most Worshipful the Grand Master, the Most Worshipful Past Grand Masters, the Right Worshipful the Deputy Grand Master, the Right Worshipful the District Deputy Grand Master, distinguished head table guests, ladies, and brethren all.

At some functions similar to these when the toast to the ladies is given, there is usually thanks given in the vein of - "The lovely little lady has supported us by staying home while we men go out and make the world a better place through our Masonic endeavours".

To me this not only strikes me as condescending but severely out of touch with today's world. Marriages and relationships today are complete partnerships in regards to home, work, children and external activities. Support for either partner in all parts of their lives is not only necessary but essential for the union to succeed.

I know I have been blessed, as I am sure you all have been, with a wife and partner who supports, encourages and challenges me to be a better husband, father and man - which of course are virtues we promote in our Masonic teachings.

To all the ladies here tonight we offer you our love and sincerely thank you for helping us in becoming better men and Masons.

Will the brethren please stand and join me in a toast.....To the ladies



## **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. If a brother is (1) a Warden in one District and (2) a member in another District, is he qualified to vote for the D.D.G.M. in (2)?

A. A Warden may only vote in the District where he is a Warden (see Sec. 65 (a) of the Book of Constitution.) Sec. 56 (c) allows a Past Master, who is a member of more than one lodge, to choose the District in which he votes.

Q. Is it acceptable to have a joint meeting with two lodges, with each W.M. obligating his own candidate, while both Masters sit in the East?

A. This proposal conflicts with several sections of the Book of Constitution notably Sec. 285. There is, of course, nothing wrong with visiting members being delegated to do work. Candidates may have the F.C. or M.M. conferred in another lodge, subject to Sec. 246, which requires prior approval of the lodge. Sec. 370 precludes initiation in another lodge, except by dispensation from the Grand Master. In these cases, there is no objection to the obligation being administered by the W.M. on his candidate.

Q. If a Past Grand Lodge Officer from another jurisdiction affiliates with a lodge in our jurisdiction, is he accorded rank in our jurisdiction?

A. Sec. 365 of the Book of Constitution entitles a Past Master who affiliates from another jurisdiction to his rank as a Past Master, and Sec. 14 defines rank attained under this jurisdiction. (i.e. Grand Lodge Rank is not imported.)

## **BOOK NOOK**

*Review by R.W. Bro. Wallace McLeod, Grand Historian*

### **UPON THE LEVEL, BY THE SQUARE: THE HISTORY OF PRINCE EDWARD LODGE, NO 18, A.F. & A.M., PICTON, ONTARIO.**

by Alan R. Capon. Picton, Ontario, 2007. Pp. xii, 111, soft cover. Lavishly illustrated (174 pictures). Price \$20.00, plus handling and mailing (\$5.00 in Canada). Order from David Hickman, 31 Talbot Street, Picton, Ontario K0K 2T0.

Every Masonic Lodge has a story to tell, and it would be useful if there were more published histories. But they are more difficult to prepare than one might assume, and because of the extensive archives held by most lodges, they require a lot of editing. As the author of this book says, “a detailed history of a lodge approaching its 200th birthday would be an immense volume and one of limited interest.” So he has tried to make the story a bit more manageable.

Prince Edward Lodge was founded in Picton, Ontario (then known as Hallowell Bridge), in 1811. It is working towards its two hundredth anniversary, so it is appropriate to be reminded of its evolution over the years. The author, Alan R. Capon, was Secretary of the Lodge for six years, from 1991 to 1996. Old documents sometimes wander out of sight, and for this old lodge, no records are available for the years 1814-1817 and 1824-1847. The book is well illustrated, with old photographs of buildings, lodge rooms, Masonic parades, significant visitors, banquet menus, copies of the by-laws, and old hand-written documents. At the end of the book there are photographs of 121 Worshipful Masters. Nine of the Past Masters have been elected to serve as District Deputy Grand Masters.

A number of historical details are provided, some of them telling about the evolution of society. In 1828, the Masons arranged to erect a building in which the lodge met in the upper floor of the public school. A replacement was set up on the same site in 1871. Meetings continued there until 1968, after which the building was demolished, and the brethren moved to a new site. In 1858 for the first time expenditures were given in dollars and cents, rather than in Sterling currency. In 1864 lighting was changed from candles to coal oil lamps; and electric lights began in 1900.

There are records of many distinguished visitors. In 1920 the notable English

author, Sir Gilbert Parker (1862-1932), born in Canada and author of *The Seats of the Mighty* (1896) and many other historical novels, visited Picton; but there is no evidence that he was a Mason. Of course over the years a number of Grand Masters have visited the lodge, but particular attention is paid to two of them who had connections with the vicinity. In 1933, the Grand Master, M.W. Bro. Walter Stevens Herrington, who lived in Napanee, attended a banquet held by the Lodge. And in 1950, M.W. Bro. James Patterson Maher, who had spent his boyhood in Picton, did the same thing.

In 1937 William Smeaton died at the age of 101, having been a Mason for 79 years; he had been Master of the Lodge in 1861, and so was Past Master for 76 years; not the world's record, but still pretty impressive.

Altogether, it is very impressive book, and fun to read.

## **OPPORTUNITIES FOR FURTHER LIGHT**

### **THE COLLEGE OF FREEMASONRY**

The Committee on Masonic Education offers a challenging Correspondence Course of Masonic Education throughout this Jurisdiction. The College of Freemasonry is a four-part program covering:

1. Masonry at Work
2. History and Origin of Masonry
3. Administration and Organization
4. Preparing for Leadership

The course can be completed at your own pace. Upon completion of each of the four programs a certificate is awarded. To become a Fellow of the College of Freemasonry, you must complete all four programs. The cost of each program is \$20 but the majority of the participants order the entire course at the time of the initial application.

Applications can be obtained from:

Masonic Education Course  
c/o 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)

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

### **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 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:

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