

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

GRAND LODGE, A.F. & A.M., OF CANADA
IN THE PROVINCE OF ONTARIO

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EDITORIAL COMMENT

Grand Lodge this year once again demonstrated that the Masons of this Jurisdiction find the Tuesday Seminar Programs of value. Also, more evidence that many Lodges and Districts have successful programs and events that are pleasing to their members and are raising the Masonic profile in their communities. Assembled for Grand Lodge each year are many of the dedicated Masons who work very hard to promote the vitality and fellowship that will ensure the health of our gentle craft now and in the future. A great pleasure to attend Grand Lodge and experience their enthusiasm and get caught up on the work of the past year and look into the future in the company of so many who are the living strengths of our order,

Our thanks to W. Bro. Stephen Maizels who offered space for and sold a considerable number of Newsletter hardbound copies and back issues from his 'Freemason' bookstand at Grand Lodge. Happy to hear of his negotiations with MACLEAN-HUNTER to publish 'The Freemason' with W. Bro. Maizels as editor. Many share in the hope that these new arrangements will get the Freemason magazine back into print in the near future.

The information posters at Grand Lodge for the correspondence course and the Newsletter included quantities of subscription forms and many were picked up and the increase in new subscribers has been noticeable. Thank-you to R.W. Bro. Jim Hughes and his committee for preparing and placing the information posters at Grand Lodge.

Close by the Masonic book stall and display was a table bearing copies of the book 'St. Lawrence District – Then and Now – 1783-1987'. The book was available there for \$20.00 per copy, and it is worth it. It is a 236 page history of Freemasonry in the St. Lawrence District compiled by R.W. Bro. J. Max Laushway and W. Bro. Howard Warren who was also the editor. In charge of coordinating and publishing was R.W. Bro. Donald Hanton. Congratulations to these Brethren and their many helpers for the dedication of time and talent that went into this successful effort to capture some of the precious history of our Order in their District.

Welcome! At the Grand Lodge meeting of The Newsletter's Editorial Advisors, we welcomed W. Bro. Wm. M. White (Oakridge 708, G.R.C. London West) as an advisor. W. Bro. Norman Pearson (Daylight 735, G.R.C., London East) has also agreed to join The Newsletter's group of advisors. Both are long time subscribers,

valued contributors and *'boosters'* for The Newsletter.

Finally, a special thank you to all of our contributors who send in their own work or information they feel would be of interest. Without their steady support, The Newsletter would not be possible. Working from healthy files of information not only makes your editor's job much easier, but it also ensures a high standard of quality and a good blend of articles and information for each issue. To the 'regulars' please keep up the good work, to any others within hail, please send along anything you feel is worth sharing.

Wishing you success and continuing interest in your 'Daily Advancements'.
R. A. (Bob) Barnett

NOTICE

BRETHREN: The Committee on Masonic Education is still offering its challenging **Correspondence Course** throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it is now being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there – all we have done is to separate the four programs so that **YOU** may now choose in which order you wish to complete only one – or you may choose to complete two of the four offered – or all four – you may take as many, or as few, of the programs as you wish and in the order you wish.

Upon the completion of each program a certificate will be awarded, but to become a member of THE COLLEGE OF FREEMASONRY, you still must complete all four programs.

The Cost for each program is \$20.00 payable in advance to:

Frank J. Bruce, In Trust
1864 Brookshire Square
Pickering, Ontario L1V 4L7

Brethren, a real opportunity – don't miss it – broaden your Masonic knowledge – EDUCATION IS THE KEY TO YOUR MASONIC FUTURE.

A supply of the Application Forms is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck!

THE DIONYSIAC ARCHITECTS

The Dionysiac Architects were an ancient fraternity of artisans, which made their appearance not later than 1000 B.C. and devoted themselves to the science of building and the art of decoration. Its members were entrusted with the design and erection of buildings and monuments and they became regarded as master craftsmen, especially skilled in the erection of buildings adapted for the presentation of dramatic performances. They apparently possessed special means of recognition and were bound together as a group by special bonds restricted to their members' knowledge.

It has been suggested that Solomon employed these artisans at his temple and palaces at the insistence of Hiram King of Tyre. Certainly they were employed throughout most of the known world and their skill utilized in the design and erection of many well-known buildings in Rhodes, Constantinople, Athens, Rome and other centres.

Vitruvius, a highly renowned architect of the craft compiled treatises on the philosophy of their art; that of applying the concepts of symmetry as derived from nature, to architecture. Design could not exist without symmetry and due proportion as it would lack any meaningful relationship between the various parts of the structure.

They possessed the knowledge of due proportion and symmetry of the perfect human body – the face, from the chin to the top of the forehead and the lowest roots of the hair is a $1/10^{\text{th}}$ part of the whole height; the open hand from the wrist to the tip of the middle finger is also $1/10^{\text{th}}$; the distance from the bottom of the chin to the underside of the nostrils, and from the nostrils to a line between the eyebrows and from there to the hairline is equal. Accordingly, their architecture, resulting from a perfect co-ordination of pillars, spans, arches, etc., created a sense of majesty and symmetry. The supreme ambition was to create distinct impressions consistent with the purpose for which the structure itself was being built. Like the Pythagoreans, they believed that with the proper combination of lines and curves, any desired attitude or emotion could be influenced or induced. It has also been suggested that some of their designs were based on geometrical

patterns derived from a study of the constellations. Their skills were utilized in the creation of many early Christian Abbeys and in many of the ornate carvings to be found on these structures are representations of squares, compasses, rules, mallets and other recognizable instruments of architecture familiar to our craft today.

Masonry today endeavours to elevate its members to a level of consciousness whereby they can comprehend, with clarified vision, the workings of the Great Architect of the Universe. Every object, abstract thought or emotional reaction is but a symbol of some unknown eternal principle. Through education and study, we must learn to realize and comprehend these living truths to enable us to pattern the lives of men on earth after the divine order of the universe. The rough ashlar must be chiselled and polished to make it into a perfect ashlar. We represent a worldwide university, teaching the liberal arts and sciences, our trestle boards are inscribed with the universal truths and principles to be sought after by the genius of human reason.

Like the Dionysiac Architects, we have a duty to pursue and perfect our craft for the betterment of human harmony.

Masonic Education presented by Bro E. Dixon Winder, May 19, 1988 at Oakridge Lodge # 708.

ANCIENT SYMBOLIC PENALTIES

We want to thank Most Worshipful Brother Aldridge, PGM/Grand Secretary of the Grand Lodge of Quebec, for this provocative *Short Talk Bulletin*. The ancient penalties in our obligations have been the source of much of the criticism levelled at Freemasonry. Most Worshipful Brother Aldridge deals with this criticism in a stimulating way.

The United Grand Lodge of England being in many respects the wellspring of modern day Masonry is a valuable source of inspiration, education and philosophy concerning what has come to be regarded as REGULAR FREEMASONRY. The recent decision by the United Grand Lodge of England, followed by a number of American Grand Lodges, to eliminate the Ancient Penalties from the obligation of each degree has caused much discussion within the Masonic Fraternity.

The purpose of this article is to discuss an alternative approach to the actual elimination of these Ancient Penalties.

Before proceeding further in this dissertation concerning the ANCIENT PENALTIES it needs to be pointed out that these penalties were not the brainchild of some distant Masonic ritualist. These or very similar variations of them were in use in England among the oaths taken by mariners during the 15th century and were also used in oaths assumed by those being admitted to the bar in London, England during the 16th century.

If Freemasonry has erred in the choice of these penalties, it was in the reference to them as 'ANCIENT PENALTIES' rather than what they really were -- - 'ANCIENT SYMBOLIC PENALTIES'. As Shakespeare's Hamlet said, '...ah there's the rub'. These penalties were never included for the purpose of having an enforceable violent penalty. They were included simply as a symbolic representation of how seriously a postulant should view his oath.

Some would say, if these are simply symbolic then remove them since they no longer mean anything. That is somewhat misleading because so much of what we have around us and which we hold so dear in this troublesome world is recorded in symbols of all kinds. Symbolism is part of life and cannot be cast aside. Mathematicians, geologists, in fact anyone whose discipline relies on the use of numbers or numeric expressions, relies on symbols as an everyday experience. The simple act, though not always simple, of driving a car depends on the use of symbols to arrive safely at the intended destination. The numbers on the speedometer are symbols; the little knobs on the dashboard all have different symbols. They are there to ensure understanding regardless of language, education or intellect. In fact, your ability to read this paper is based on your understanding of the symbols or letters used to express my thoughts.

'Oh yes', some might say '...but these are all symbols lacking any violent origin'. That may not be entirely accurate either. Many symbols in use today depict a violent beginning and their design is intended to remind us of that hazard. So it may be concluded violent symbols are effective communication links to save us from harm. The simplest being the skull and crossbones as a symbol of life threatening danger, and of course the modern nuclear era has spawned untold violent symbols especially designed to protect us from violent hazards.

Even the flags of many nations which certainly are revered and honoured by their nationals, and displayed in their places of worship, use red as a symbol of the spilled blood which caused their nations to be born. The red poppy worn so reverently in memory of our soldiers who died in battles to defend our country is a symbol of the blood spilled in battle on Flanders Fields during World War One. The buttons on the sleeve of a man's jacket and the little slit under the buttons are symbols of the time a man's jacket unbuttoned all the way to the shoulder so that he might have easy use of his sword. The vent at the back of a man's jacket is a symbol of the time soldiers rode on horseback. The vent allowed their jacket to fall on either side of the rider's legs and so keep his powder dry to more effectively kill his adversary. Quite a nice little symbol to carry around with us when dressed in our Sunday best.

Now to get back to our ANCIENT SYMBOLIC PENALTIES. Why on earth should we even consider relocating or removing them in the first place? 'Oh, because they are offensive to some religious leaders'. That begs the question as to which religious leaders? Some of the greatest clergymen I have ever met, both the pragmatic and the scholarly, have been members of the Masonic Order. Not a single one of those extremely worldly wise reverend brothers ever dreamed of any part of the ceremony being offensive in any manner whatever, INCLUDING the penalties. Obviously no clergy outside of the craft should cause us any concern because they really don't understand the context of the ceremony or the part the penalties play in it. Now what does that leave us to contemplate? I believe it points out in the clearest possible terms that the Masonic Order is a true microcosm of the real world in which we live.

We have our own fair share of iconoclasts whose aim is to tear down rather than to build constructively.

However, their arguments are not too compelling if analysed. They suggest that violence is an offence to God. Yet both Moses and Jesus had recourse to violence in defending what they believed was an affront to God. Notwithstanding that argument or counter-argument there is no violence in Masonry provided the penalties are described as ANCIENT SYMBOLIC PENALTIES. Anything less than that description is an offence to God and Masonry. It is not good enough to describe them as ANCIENT PENALTIES since that implies that they are exigible and therein we could be faulted from within and without this noble craft.

At a time when the Scandinavian Churches are seeing in Masonry no conflict with their profession of faith, where leading clerics of the Church of Rome

are finding no incompatibility between Regular Freemasonry and their belief of Christianity and those who malign us the most are being found to be guilty of criminal and moral law breaking, we must be sure we stand by what we teach. We must continue to conduct the affairs of Masonry in a manner well beyond reproach.

We must not allow indiscriminate changes to be made. Once the start is made where do we stop? Would we consider dropping the investigation of the candidates, would we discontinue the trial procedures, would we allow avowed atheists to become part of our fraternity, would we allow and tolerate plots or conspiracies of any kind? Certainly we would not do any of those things.

We are assembled to unify, in a God-fearing brotherhood, wherein we can unite in spirit to treat all of God's children as family. We cannot do that effectively by allowing schisms to develop. We must be unified for the benefit, not solely for our Order, but to better serve mankind in whatever manner God leads us as individuals who have learned to recognize our duty to him and our Brother. There will always be room for change in administrative practices, but we should not change that which has worked so well heretofore and for which there is no substantive reason to change!

SO MOTE IT BE

Reprinted from 'The Short Talk Bulletin' Vol. 66 No. 8, Aug. 1988. A publication of The Masonic Service Association of the United States. Submitted by R.W.Bro. R.T. Runciman.

MASONS, ORGANIZED RELIGION AND THE NEED TO BELONG

Drive into almost any Canadian town or city, and you'll find evidence that they are, or were, there. Their symbols adorn building facades; their crest is pasted on windows; their furnishings are housed in community halls or above local stores. Mystery surrounds them. 'They' are members of the Masonic Order --- Freemasons --- and their relationship with organized religion has often been a matter of much dispute.

Last year, a Church of England report brought the matter to attention once again. In '*Freemasonry and Christianity: Are they compatible?*', a church-

appointed working group (which included members of the Masonic Order) stated that there are serious difficulties and some Masonic practices are blasphemous.

The report questioned the implications of some Masonic acts, including swearing on the Bible, use of the name Jahbulon as a description of God, and use of a Holy Royal Arch, complete with religious symbols.

The groups report was greeted with outrage on both sides of the Atlantic, as Masons rejected the findings as the work of people who didn't know what they were talking about.

While the Church of England report found that the Order is not a 'secret society', Freemasonry continues to have a mysterious aura about it. Closed Meetings, cryptic handshakes and signs, and bizarre titles for its officers (Knight of the Pelican and Eagle, Grand Elected Knight Kadosh, and Sublime Prince of the Royal Secret, to name three) have contributed to a sometimes-negative image of Freemasons in religious circles.

The Order has also been slow to change its practices. Founded more than 300 years ago in England, and believing its history extends back to the stonemasons who constructed King Solomon's Temple, the Order has only recently moved to delete barbaric customs from its installation ceremonies.

Until June, 1986, British Masons vowed that they would not break Masonic oaths or reveal the Order's secrets under penalty of 'having my throat cut across, my tongue torn out by the root, and buried in the sand of the sea at low water mark.' The Church of England group found that, although the punishments were not likely used, they were 'an abuse of language.'

In Canada, as in most other countries, many Christians (including many ministers) are members of Masonic Lodges. Rev. Donald Thomas, a retired Baptist minister from New Glasgow, N.S., is the Right-worshipful Grand Chaplain from Nova Scotia. When he became a Mason in 1957, he examined some of the teachings and found that they were 'based on scripture, so I said there's no harm in being Christian and a Mason as well.

Another Masonic Chaplain, Reg Cooper, is a member of Donminster United in Don Mills, Ont. Cooper joined the Order three years ago. 'I admired the character of some of the men I knew were Masons,' he says. They were 'out-

going, level-headed, fair, upstanding, and had a genuine interest in the rights of others.’

Cooper, who is also an active member of AOTS, the United Church’s men’s organisation, says that what he found in Masonry is not present for most men in the church. ‘ I feel Masons are my brothers,’ he says, and he feels this is true wherever he goes. ‘ If you joined a new church you’d go there six months or a year before you’d feel that those people are your friends that you can call on at any hour of the night. Do you know many people like that?

‘ I know hundreds.’ They’re masons, he says.

If Cooper’s analysis is correct, it presents a sharp rebuke and a challenge to the church.

‘ A lot of men in the church are just prepared to lie on their backs with their feet in the air, waiting for people to drop cherries into their mouths,’ says Rev. Dale Perkins, who left his men’s work portfolio at the division of Mission in Canada this summer.

If men are happier going to Lodges such as the Masons, Perkins says, it may be because ‘ somehow we’re not presenting the challenge of the mission of the church in such a fashion that people are grabbed and excited by it.’ Masons are presented with standards, says Perkins. Indeed, Reg Cooper spends as much as 10 hours each month memorizing the various rituals, in addition to attending meetings.

‘ We don’t do that very well,’ says Perkins. ‘ We’re very wishy-washy about standards and who we are and what we’re about. We need to figure out how to present the Christian legacy in a fashion that’s challenging.’

One of the men in the church who’s trying to do just that is Bob Lewis, a retired banker who has recently been appointed full-time executive secretary of AOTS. There are problems for men’s work in the church, he admits. ‘ A lot of our (AOTS) clubs are like Rotary, where perhaps the fellowship is superficial.’ One of the solutions is for clubs to get involved in projects.

‘ We all crave a sense of belonging and being accepted,’ continues Lewis. ‘ I’m sure that’s part of Masonry.’ Fellowship, something we talk about a lot in the church, is a key item. ‘ There are a lot of churches that don’t foster that. Some

churches are very close-knit and work together and do great things,' he says, ' but some of our churches are just a place to go.'

From The Observer, published by the United Church. Submitted by Bro. Francis S. Dowe.

DID YOU KNOW

That 'Grand' in Grand Lodge is used in the same sense as grandfather, meaning first, principal, most important. It does not mean 'grand' in the sense of big or impressive.

The most important word in Masonry is LIGHT. From its first lesson to the final charge, in every degree and in every symbol, the mission of Masonry is to seek to bring more of the light of GOD into the life of man.

Reprinted from 'Fidelity Highlights', Lodge of Fidelity 231 G.R.C. V.W. Bro. James A. Ham, Editor.

THE MYSTIC TIE

Those immortal words of Brother Robbie Burns in his farewell to the Brethren of St. James Lodge, Scotland, in 1785.

‘Adiew! A Hart Warm Fond Adiew’

‘Dear Brothers of the mystic tie ye favoured, ye enlightened few Companions of my Social Joy. To recognise something is one thing, to define the same is entirely different.’

Then what is this Mystic Tie? One of our past Grand Masters, Most Worshipful Bro. Richard Richards called it ‘The pull of Masonry.’

Is it the obligation before the Altar? Is it a joining of men and men, before God and his fellows?

Is it something one can see with the eye or hold in the hand?

Or is it a portion of our inner Life in which we think thoughts we can never tell, and learn truths we cannot teach?

One might find it on a mountaintop, another in a rose garden, and another in a beautiful building, church or cathedral; anywhere he feels closer to his creator. Others sit in Lodge or Chapter and watch fantastic ritual done by Brothers and Companions. Faces with which he may become familiar, and yet there is something present to encourage him back again.

In our years at school we were taught that the whole is the sum of the parts. Firstly, we cannot list all the parts since one man's list would be different from that of his brother. Secondly, this would 'materialize' the parts and the 'Mystic Tie' is not material or matter. Then what does constitute the 'Mystic Tie'?

In part it is the love of Ritual

In part it is the teachings

It is also friendship, benevolence, universality and social intercourse.

Many of us were instructed in Masonry by some Noble Gentleman who later became a Brother and a Companion, and a person to whom all Brethren looked up to for guidance and assistance. He gave us something, which no book can give because the finest truth is communicated from person to person. But it rises mystically from Brother to Brother from Companion to Companion and finally from Soul to Soul.

This Gentleman, to whom Masonry meant so much, now has possibly been called to the Great Architect, but his character and spirit lingers on. He gave us something we cannot put our finger on, but which is a part of the 'Mystic Tie', and a Brother's hand will not forget. This little poem will help us to remember.

When you're feeling all down hearted
And life's hard to understand.
Say it's good to feel the pressure
Of a Brother's friendly hand.

Just to know he sympathizes
Though he doesn't say a word
How it starts your courage climbing

As your heart is touched and stirred

With an arm across your shoulders
And a grip you love to find
How it makes you feel the beauty
Of the hearts of his mankind

It is just a little token
Of an ever growing band
For there's faith and hope and courage
In a Brother's friendly hand.

By Bro. Dennis Walden, St. Albans Lodge No. 514 G.R.C.

MASONIC CHARITY

This paper discusses the subject of 'Charity', a much-misunderstood word that is yet so fundamentally important to Masons.

To discover just how important we need only examine our own ritual which contains all we will ever need to know on the subject.

For the purposes of illustration, we will utilize the ritual of the first degree. In the NE angle of the Lodge, a candidate listens to one of Masonry's greatest lectures – the one based on charity. In this lecture, the distinguishing characteristic of a Mason's heart is referenced to be "Charity". The distinguishing characteristic, brethren! – in other words, that which distinguishes a Mason, not from other Masons, but from non-Masons.

Later in the south, the JW delivers what is arguably the single most important lecture in the whole ritual. Let us examine parts of it. Early in the lecture he tells the candidate that a Mason's charity should know no bounds save those of prudence. Later on he uses Jacob's ladder to illustrate the ascending importance of Faith, Hope and Charity. He discusses Faith and Hope then goes on to point out something which is of fundamental importance to our Masonic ideal. 'The third and last, being Charity comprehends the whole', and then Charity is described as being the summit of Masonry. Think about it brethren – the summit of Masonry! Not 'the beginning of', or 'an important part of', but the SUMMIT. That is to say that a Mason who practices charity in its most ample sense can go no higher in

reaching the Masonic ideal. He has, in fact, achieved perfection.

What comprises this 'Charity' which so profoundly motivated our ancient brethren that they considered it the key to Masonic perfection?

We are all more than familiar with the conventional concept of charity. Small pot-bellied children from a dozen countries fix their haunted eyes on ours from billboards and newspapers, while their empty food bowls are held out in a mute appeal for help. Crippled children smile bravely from their wheelchairs on the collection boxes at the supermarket checkout.

We are told to 'Stop the bleeding', to 'make the hurting stop'. Together, we are told, we can cure diabetes, arthritis, cerebral palsy, haemophilia, Parkinson's Disease, and dozens more. This is 'Heart week', or 'Cancer week' or some other kind of week, and there are roses or daffodils or carnations to buy to raise money for some worthy cause. We can hardly move out of our homes today, or turn on the television, or ride a bus or subway without being subjected to a torrent of appeals from one charity or another --- each seemingly as deserving as the one before it.

Of course, many of these Organizations are on the Government's list of 'Registered Charities' which means that we can deduct our contributions from taxable income, so we don't have to pay tax on top of any financial assistance we might choose to extend in one of these areas.

There is no doubt that many Charities do excellent work in the relief of suffering, and to these we should certainly give within our means. At the same time we should keep in mind that it is not generally speaking, us, who these organizations want, but they do need our money, and some are prepared to adopt the most sophisticated sales and marketing techniques to get it. Neither can they ever be satisfied, as witness the millions raised by Terry Fox and Steve Fonyo which yet failed to satiate the Canadian Cancer Society's need for even more funds.

There is a story told about a Canadian pilot in World War II who was flying over dense jungle in a badly shot-up plane. Fortunately, he had a parachute and managed to jump out before the plane crashed. He landed in a tree with the parachute harness caught in the upper branches, and was left dangling upside down about four feet from the ground. Since he could not extricate himself, he hung in that uncomfortable position for three days.

Finally, a Red Cross rescue team located him, and as the medical orderlies with their sleeve flashes approached him, he opened one eye then croaked out, 'I gave at the office!'

In 1891, John Boyle O'Reilly wrote about 'The organized Charity, scrimped and iced in the name of a cautious, statistical Christ.'

George Crabbe in 1801 wrote of 'The cold charities of man to man', and we know all about that in our modern expression 'As cold as Charity'.

Brethren --- can this cold, antiseptic, distant way of giving relief by proxy be all that Masonry means by Charity?

Let us look again at the JW's lecture. 'The Mason who is in possession of this virtue in its most ample sense ...' surely implies a much broader definition! The solution is given in the same lecture, which ends with the words '...Brotherly love, Relief and Truth'. Therein lies the key to Masonic charity! These three are the tenets, or fundamental principles of our ancient art.

Listen to Winwood Reade in 'The Veil of Isis'. 'That word which the Puritans translated charity, but which is really Love, is the keystone which supports the entire edifice of this mystic science. Love one another. That is all our doctrine, all our science, all our law'.

Or listen to Albert Mackey in his 'Encyclopaedia of Freemasonry' --- 'Charity is the cementing bond of Freemasonry. We must not fall into the common error, that charity is only assisting the poor with monetary donations. Its Masonic application is more noble and more extensive. The word used by St. Paul in First Corinthians is Love, a word denoting that kindly state of mind which renders a person full of goodwill and affectionate regard towards others'.

St. Paul continues in the same letter to the Corinthians '...and though I bestow all my goods to feed the Poor, and though I give my body to be burned and have not love, it profit me nothing.'

If we accept this broader definition of charity, what does it require us as Masons to do --- given the admonition that we 'practice Charity'?

We have seen vast sociological changes take place in Canada over the past twenty years, and the pressures to relinquish traditional values has grown with the

changes. Our traditional moral values have been continuously eroded and the cult of 'self' has been elevated as more people focus increasingly on how much they can grab of Society's pie, regardless of the needs of others.

We even see a few of our politicians helping themselves to the public purse then loudly proclaiming their innocence.

We see brutality, violence, horror and foul language becoming standard fare in our cinemas for the entertainment of our young people.

We see families breaking up, as divorce becomes more common. Youngsters are left for considerable time to drift aimlessly; left on their own and untutored in the moral precepts of their forefathers --- easy prey for the unscrupulous sharp operators of all descriptions.

Above all, we see the emerging phenomena of our twentieth century cities, 'loneliness' getting a firm hold on our growing population of middle aged and elderly, and tightening its grip with each passing year.

The darkness is spreading, my brethren, and there are fewer with the will to resist these sinister trends.

One organization alone holds true brotherly love as a fundamental principle, and that is Freemasonry. Freemasonry dedicates itself to building within each member a spiritual temple, perfect in its parts and honourable to the builder. Each Mason is obliged to practice true charity --- to love his fellow man and to make love his distinguishing characteristic.

All we are required to do is put these principles into practice by:

- Visiting the sick, the aged, the shut-ins and cheering them up.
- Visiting people in hospital --- non-Masons as well as Masons with a sincere attitude of concern.
- Calling people who we know live alone just to let them know we care.
- Talking out problems with the youngsters in our lives and letting them express their concerns and thoughts in a non-critical atmosphere. The teenage years are difficult enough without a constant display of disapproval coming from parents or elders.
- Surrounding those who share our lives with love and a caring, non-critical attitude.

In short, we should aim to behave in such a helpful and loving way in our daily lives that people will say, 'This man must be a Mason.'

It is by precept and example that we can influence others, and if Masonry is to be anything other than an elaborate social club, then this must be our essential task.

We Masons should look into our own hearts to see how we personally measure up to these high principles, and whether or not we have cheerfully embraced the opportunity of practicing the virtue of love which we all profess to admire. Do we act on the opportunities when presented with them? Do we try to be aware enough to recognize the opportunities to say an encouraging word --- lend a hand --- make a visit --- or take an interest? That is the challenge of true Masonic Charity.

By Bro. Ian B. MacKenzie

BROTHER IVES

In the annals of the entertainer world, there are a few legendary individuals. Most are catapulted to stardom overnight with a single performance or a song, or a literary work, then disappear into obscure shadows of show business.

Not so with Brother Burl Ives who has been a legend with a unique voice and guitar unequalled by any performer in the past fifty years.

He has performed in every major concert hall in the world with command performances before royalty in Europe and Presidents in the United States.

Brother Ives has received every prestigious award that can be given to an entertainer including the coveted 'Oscar', for his supporting role in United Artists' 'The Big Country' in 1958.

Recently he was the guest on the Rev. Robert Schuller Sunday Morning 'Hour of Power' from the Crystal Cathedral in California. The Program was witnessed by the largest religious television audience throughout the world. That day Robert Schuller asked Brother Burl Ives, 'of all the great honors and awards that you have received in your long and successful career what do you hold as the

highest?' Brother Ives replied, 'WHEN THEY MADE ME A MASTER MASON'.

It is one of the finest testimonials Masonry has ever had. He is a member of the Magnolia Lodge 242 Santa Barbara, CA and is a 32° Scottish Rite Mason.

From information provided by R.W. Bro. R.T. Runciman.

'I AM FREEMASONRY'

I was born in antiquity, in the ancient days when men first dreamed of God. I have been tried through the ages, and found true. The Crossroads of the world bear the imprint of my feet, and the cathedrals of all nations mark the skill of my hands. I strive for beauty and symmetry.

In my heart are wisdom and strength and courage for those who ask. Upon my altar is the Book of Holy Writ, and my prayers are to the one Omnipotent God. My sons work and pray together, without rank or discord, in the public mart and in the inner chamber.

By signs and symbols I teach the lessons of life and death, and the relationship with man and God and of man with man. My arms are widespread to receive those of lawful age and good report who seek me of their own free will. I accept them and teach them to use my tools in the building of men, and thereby find direction in their own quest for perfection so much desired and so difficult to attain.

I lift up the fallen and shelter the sick. I hark to the orphan's cry, the widow's tears, the pain of the old and destitute.

I am not a church, nor party, nor school, yet my sons share a responsibility to God, to country, to neighbours and to themselves. They are free men, tenacious of their liberties and alert to lurking danger.

At the end I commit them as each one undertakes the journey beyond the vale into the glory of everlasting life. I ponder the sand within the glass and think how small is a single life in the eternal universe. Always have I taught immortality, and even as I raise men from darkness into light, I am a way of life. I am Freemasonry.

Reprinted from the 'New Zealand Freemason', Vol. 15 No. 4, Summer 1988.
Submitted by R.W. Bro. David C. Bradley

WHEN IS A MAN A MASON?

Dr. J.F. Newton ends his book 'The Builders' with this paragraph: 'When is a man a Mason? When he can look out over the rivers, the hills and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage, which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathise with men in their sorrows, yes, even in their sins --- knowing that each man fights a hard fight against many odds. When he has learned how to make friends, and keep them, and above all, how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and see majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song-glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.'

The above was included in the Grand Lodge of Scotland booklet 'The Master Mason.'

PROFILE --- DR. EDMUND GUEST

Past Master of the Imperial Lodge No. 543 G.R.C.

Very few dentists are able to look over their lives and decide that they enjoyed being railroaded, but for a few wonderful years this is exactly what happened to Dr. Guest and his wife Kaye.

In 1962, the Doctor and his wife gave up a comfortable home in Toronto and took up residence in a 72 foot railway car which was converted into a dental office and hauled all over Northern Ontario to service the needs of any very remote community which had no dentist of its own. As a result, his practice was expanded from a small 800 in Toronto to a whopping 25,000 children along 1500 miles of Northern Ontario C.N.R. track.

This railway car was only one of two in the North American Continent. The other one was inaugurated in the 1930's on the C.P.R. line and also served in Northern Ontario. Both of these cars are taken to the respective communities on a no-charge basis.

Dr. Guest was aptly dubbed 'The Whistle Stop Dentist' in an article written about him in the February 6, 1965 issue of the Canadian Weekly from which some of the above information was taken.

Dr. Guest was initiated into the imperial Lodge on January 14, 1927, passed to the second degree December 30, 1927 and took his third degree march 26, 1928. He served as the Chairman of The Board of Education in 1934, was married to Kathleen in 1936, became the 20th Master of the Imperial Lodge in 1937, received his life membership in May of 1940, and served his country in the Royal Canadian Dental Corps from 1942 until 1945 in the Navy.

During all of this, he found time to be the President of the Ontario Dental Association, a governor of the Canadian Dental Association and a Fellow of the American College of Dentists.

He received his 50 Year Pin in September, 1981 and his 50 Year Past Master's Pin in April 1987.

Dr. Edmund Guest has the distinction of living a life that has been dedicated

to the improvement of life of his fellow man both in his professional career and his private avocation. Being the oldest living Past Master of The Imperial Lodge tends to make him bigger than life in the eyes of his fellow masons and the members of The Imperial Lodge are proud to count him as one of their own.

Reprinted from 'The Builder', Toronto District 4.

MASONIC HISTORY

One of the significant dates in the history of masonry in Canada I am sure would have to be the 10th of October, because on that date in 1855, there came into being the first independent Grand Lodge in Canada.

Prior to that date masonry in Canada was in a very chaotic state. There were however three so –called Grand Lodges in existence at this time. These Grand Lodges were known as 'Provincial Grand Lodges' and they did not exercise supreme authority over their respective jurisdictions. They operated under warrants granted by one or other of the Grand Lodges of England and were subject to control by their respective Grand Lodges.

Even though the loyalty of the Canadian brethren was strong, their patience and strength were being tried to their limits by these absentee Grand Lodges. Warrants and certificates sometimes took years to come, communications were slow or never answered.

Provincial Grand Masters were appointed from across the sea and without any regard to qualifications, and so it was decided at a Provincial Grand Lodge meeting in June, 1852 to petition the Grand Lodge of England for independence.

The application was sent but was ignored for almost three years. The reply finally arrived on September 25th, 1855. It came with no explanation for the long delay. The Grand Secretary said of the petition only that 'the matter rests with the Grand Master'. The Canadian brethren had their patience severely tried by these unpardonable delays.

Only the loyalty of a large number of brethren prevented severance from taking place before this time. This strong loyalty waned and a resolution to declare independence was put to the floor at a meeting of the Provincial Grand Lodge in

July 1855. It was ruled out of order. This action incensed a large number of delegates whose response was to call an informal meeting for the 10th day of October. (It should be noted that the long awaited reply from the grand Lodge of England did not arrive until the 25th of September, 2 months after the Provincial Grand Lodge meeting and 15 days before the informal meeting.) The timing of this reply was perfect to sway any reluctant delegates.

This informal meeting was called for the sole purpose of declaring an independent grand Lodge in Canada. It was held as planned on October 10th, 1855 and after much discussion a resolution was drawn up and passed.

It reads 'that we the representatives of regularly warranted lodges, have in convention assembled, resolved that the Grand Lodge of Ancient Free and Accepted Masons of Canada be and hereby formed upon the ancient charges and constitutions of Masonry'. The vote was 40 to 0, Committees were struck and William Mercer Wilson was elected to be the first Grand Master 9 more times before his death in 1877. The 40 forming lodges represented 1200 Masons. The 1st installation took place in Hamilton on November 2, 1855. The installing master was M.W. Bro. H.T. Backus, P.G.M. of the G.L. Michigan who readily accepted the offer after the G.L. of New York declined on grounds that they did not think it prudent.

The first annual communication took place the following year on July 9, 1856 in Hamilton and thus the first independent Grand Lodge of Canada was established and set the foundation for Masonry in Ontario as it exists today.

By W. Bro. James Rodgers. Reprinted from 'The Builder', Toronto District 4.

NOTEWORTHY CANADIAN FREEMASONS

REV. JOHN BEARDSLEY (1732-1809)

Many Masonic bodies offer awards for distinguished service. For example, our Grand Lodge has the William Mercer Wilson Medal, and it is hardly necessary to explain whom it is named for. In like manner, the Grand Lodge of New Brunswick has the Rev. John Beardsley Medal, and we may well ask about the man it commemorates. John Beardsley was born in Connecticut in 1732, and

educated at Yale University. Before the American Revolution he was an Anglican minister at Poughkeepsie, New York. Even though he was not yet a Mason, he preached the St. John's Day Sermon for Solomon's Lodge No. 1 on the Provincial Register, in 1771, 1772 and 1774. When the troubles broke out he refused to join the rebels, and was sent behind the British lines under a flag of truce. In New York City in 1779 or 1780 he was initiated in Antients Lodge No. 210, and when the new Provincial Grand Lodge was formed in 1781 he was unanimously chosen Junior Grand Warden. After the War he came north to the Maritimes, settling at Parrtown, at the mouth of the Saint John River. He was the first clergyman of any denomination to minister to the exiles. In 1784 he became the first Master of Hiram Lodge No. 17 on the Provincial Register of Nova Scotia, the first Lodge in what is now New Brunswick. Soon he built Christ Church, Mougerville, the first church to be consecrated in the new Province. He continued to be active Masonically for the rest of his life, and is justly revered as the founder of the Craft in New Brunswick. In 1916 his Grand Lodge unveiled a brass memorial plaque to his memory in Trinity Church Kingston, N.B. where he is buried; and in 1968 they inaugurated the medal named in his honour.

Sources of Information: The Philalethes Magazine, Volume 38, Number 1 (February 1985), pages 18-20

Submitted by R.W.Bro. Wallace McLeod

GEORGE TAYLOR FULFORD (1852-1905)

Have you ever heard of Dr. Williams' Pink Pills for Pale People, or Zam-Buk Medicated Ointment? Nearly a century ago these patent medicines were distributed by a druggist from Brockville named G.T. Fulford, who accumulated quite a bit of money from their sale. He was one of the first people to use the techniques of mass advertising, and within three years his products were sold in every country of the world, and his publicity notices were distributed in eighty languages. When success came his way, he demonstrated his public spirit by helping many local organizations in his home town. For twelve years he served on the Brockville town council. Fulford became a close friend of Sir Wilfred Laurier, and was named to the Senate in 1900. On October 15, 1905, while on vacation in Massachusetts, he was killed when his car crashed into a streetcar.

His exact Masonic affiliation is not known, but at Grand Lodge in 1906, the Grand Master, M.W. Bro. James H. Burritt, K.C., reported as follows: 'On the 18th

of October, 1905, at the request of the lodges at Brockville, I officiated at the funeral services of our late Bro. Hon. Senator Fulford, who lost his life in an automobile accident some days before. Senator Fulford was not well known as a Mason outside Brockville, being too busy a man to take an active part in Masonic work. To know him was to respect him, and although he amassed great wealth and by his worldwide advertising of his business, made Canada known all over the globe, he was as unostentatious as the poorest of us. His unwearied efforts and attention to the members of Grand Lodge at Brockville in 1904 are not forgotten.'

Sources of Information: Charles G.D. Roberts and Arthur L. Tunnell, editors, A Standard Dictionary of Canadian Biography (Toronto 1934); Grand Lodge Proceedings for 1906.

Submitted by R.W. Bro. Wallace McLeod.

ROBERT OSBORNE MCCULLOCH (1864-1943)

Robert Osborne McCulloch was born at Galt on April 2, 1864, and was educated at Dr. William Tassie's Grammar School there; in those days the head master of a school was responsible for the standards it set, and Dr. Tassie's School was reputed to be one of the best in the country. McCulloch obtained his B.A. from the University of Toronto in 1885, and went on to Osgoode Hall Law School, being called to the Bar in 1888. In his younger days he was a well-known cricketer, and in 1895, in collaboration with John E. Hall, he published a history of Sixty years of Canadian Cricket. He practiced law for ten years in his home town, but retired from active practice in 1898 to become Secretary-Treasurer of Goldie-McCulloch Limited, a large boiler manufacturing firm in Galt; the company was in the forefront of technology, and in 1920 it introduced to the North American market the more efficient staggered-head boiler. In 1917 McCulloch became President of the Company, and in 1931 Chairman of the Board. He was on the executive of the Canadian Manufacturers Association, and was director of a number of firms. Despite his many business commitments, he found time to be a public spirited citizen, and served as President of the Galt Board of Trade, and Chairman of the Parks Commission of the town of Galt.

Bro. McCulloch was initiated into Masonry in Ionic Lodge No. 25, Toronto, which even in those days was a gathering place for lawyers, on 25 February 1890.

He passed to the Grand Lodge Above in Galt on May 5, 1943.

Sources of Information: Ionic Lodge A.F.&A.M., No. 25, G.R.C., 1847-1897 (Toronto 1897); Henry James Morgan, Canadian Men and Women of the Time (2nd edition, Toronto, 1912); W. Stewart Wallace, editor The MacMillan Dictionary of Canadian Biography (4th edition, revised by W.A. McKay; Toronto 1978); Robert L. Perry, Galt, U.S.A. (Toronto, 1971).

MASONIC SYMBOLISM --- THE MASONIC APRON

During the initiation ceremony the candidate is invested with an apron accompanied by such words as 'it is more ancient than the Golden Fleece or the Roman Eagle, more honorable than the Star and Garter, it is the badge of innocence and the bond of friendship'. Mackey says, 'There is no other of the symbols of speculative Masonry more important in its teachings or more interesting in its history than the lambskin apron.'

The word 'innocence' comes from a word meaning 'to do no hurt', and this may well be taken as the Masonic definition. The innocence of a Mason is his gentleness --- in other words being a gentleman always; his determination to do no moral evil to anyone; his charitable forgiveness of his brethren when they consciously or unconsciously do him wrong. Not only has the lambskin apron a civic relationship emblematic of deeds of valour and bravery, but its roots can be traced to ecclesiastic circles as well. The Hebrew prophets wore aprons and the high priests were so decorated. Throughout the Old Testament scriptures are many references to lambs in conjunction with sacrificial ceremonies, used in a sense symbolic of innocence and purity. Could any badge be more appropriate to the institution? Think of the qualifications necessary to attain it and reflect on the obligations after attainment.

First to be a good member and true.

Second to make a daily advancement intellectually, morally and spiritually.

To the Mason, this badge should be his most cherished possession. It is the first gift he receives and is a lifelong reminder of all the symbolic teaching in the first degree. The lambskin apron is emblematic of all he is expected to be in that he is exhorted to leave the world a little better than he found it. Wearing the apron sincerely should surely bring an inner personal satisfaction.

The Master Mason's apron is fashioned from the skin of an animal, most probably a sheep and is ornamented and adorned with symbols and designs such as The All Seeing Eye, The Two Columns, The Square and the Compass. In 1815 at the time of the Union, the Constitution prescribed for aprons as follows: For the E.A. a plain white lambskin 14" to 16" wide, 12" to 14" deep, square on the bottom with white strings for tying. For the F.C., also a plain white lambskin, as mentioned, with two sky blue rosettes at the bottom. For the M.M., as above with sky blue lining and edging, with an additional rosette on the fall or flap. Only officers or past officers may have the emblems of their offices in silver or white in the centre of the apron. The origin of the rosettes is unknown. By 1841 the two 7 chained tassels appeared in front of the apron at ends of blue silk. The strips of silk may have represented the two columns (B and J) and the tassels possibly were reminders of the fringed end of the waist tie, ending with symbolic chains.

The squares or levels on the aprons of Masters or Past Masters are three sets of two right angles.

From The Tracing Board, Saskatchewan. Submitted by W. Bro. James A. Ham.

QUESTIONS AND ANSWERS

Question 1: What is meant by the Golden Fleece referred to in the apron lecture of the E.A. Degree?

Answer 1: It is one of the most ancient orders of chivalry, said to rank second only to that of the Star and Garter. It is an order of knighthood that was established in Belgium in 1492 and was well known throughout Austria, Spain and Flanders. The order was founded by Philip the Good, Duke of Burgundy and the Netherlands, at Bruges, January 10, 1492, at his marriage to Isabella, daughter of the King of Portugal. The order was instituted for the glory of the saints and the protection of the church.

Editors note: The Roman Eagle referred to in the apron lecture of the E.A. Degree refers to the Standard representing an eagle carried at the head of all Roman legions.

The order of the Garter is the highest order of knighthood in England. Two versions of its origin are told; one is that Richard I at the siege of Acre ordered his

officers to tie a leather thong around the leg for better identification. The other, and more accepted version, has it that the Countess of Salisbury dropped her garter while dancing and that King Edward III restored it after placing it around his own leg, amid the jesting of the courtiers. Said the King: 'Honi soit qui mal y pense' (shamed be he who thinks it evil), but usually given as 'Evil to him who evil thinks'. That is the motto of the order. The date of its founding is placed at both 1344 and 1350. It is also called the Order of St. George and one of the emblems is appropriate for that name. The apron lecture refers to 'The Star and Garter'. By 'Star' is evidently meant the 8-pointed Silver Star, having The Cross of St. George in the centre, encircled by the Garter and worn by the Knight on his left side. There is also a George or Pendant representing St. George slaying the dragon.

Sources of Information: Coil's Masonic Encyclopedia, Masonic Problems and Queries, A. Lewis Ltd.

Question 2: Gould Robert Freke: Where and when was Robert Gould initiated?

Answer 2: Robert Freke Gould was initiated in the Royal Navy Lodge, No. 429, at Ramsgate, in 1854. One of the greatest of Masonic historians and students, born in 1836, died March 26, 1915. He was first a soldier, and later a barrister and a famous Masonic historian. He saw army service as a lieutenant in North China in 1860-62 but returned to England, where he studied law and was admitted to the Bar in 1868. He joined the Friendship Lodge, Gibraltar, in 1857 and the Inhabitant's Lodge No. 153, Gibraltar, in 1858, becoming Master of the latter. He was the first Master of Meridian Lodge, No. 743, and army lodge attached to his regiment. He was also Master of Moira Lodge, No. 92 and Jerusalem Lodge, No. 197, both of London. He was a founder of Quatuor Coronati Lodge, No. 2076 in 1884, and Master in 1887. In 1880 he was Grand Sr. Deacon of England and served for many years as a member of the board. He began writing for Masonic magazines in 1858 and his most important publications later were the 'Four Old Lodges', 1879; the 'Atholl Lodges', 1879; 'History of Freemasonry', 1885 after five years of compilation; 'Military Lodges', 1899; 'A Concise History of Freemasonry', 1903; and 'Collected Essays and Papers', 1913.

Sources of Information: Coil's Masonic Encyclopedia, Masonic Problems and Queries, A Lewis Ltd.

BOOK REVIEWS

R.W. Bro. David C. Bradley has given us the following mention of two books, and urges all members of the Craft to use the Grand Lodge Masonic Library, and also to use their Municipal Libraries which he suggests as a source for these two books. Our daily advancement in knowledge should include a wide variety besides our Masonic research.

GREAT LION OF GOD

By Taylor Caldwell, Doubleday and Co. Inc.

This book deals with the life of Paul of Tarsus, as he was called by the Romans, from his childhood to the time when he left his home for the last time. It talks about Paul as a man with the same anxieties, temptations and agonies as any man. It tells of his life as a Roman citizen and Roman lawyer, as well as a Pharisee Jew of great learning and enormous intellect and abiding faith.

THE GOLDEN BOUGH

By Sir James Frazer

This book is reputed to be the definitive work on rituals. It suggests that ritual follows a pattern and has common factors, preparation, ritual journey, a new name, refreshment, symbolic rebirth, a reward and investiture with power, authority or knowledge, coupled sometimes with special clotheing.

THE BACK PAGE

For this issue, I am changing the format of 'The Back Page'. Instead of bringing you an article regarding Masonic Education, I want to present a profile on an outstanding Mason in the 'Ottawa' jurisdiction. The profile is on our own Lodge Secretary --- Bro. NICHOLAS S. MAHARA --- who was awarded the 'VC' of Masonry --- The William Mercer Medal --- by Grand Lodge.

Bro. Mahara first saw the light of day at Morecambe, Alberta, on February 27, 1915. He received his primary and secondary education in Morecambe and went on to obtain a degree in Business Accounting from Alberta College. Nick remained involved with the community serving as Secretary of the Board of trade in 1935, 36, and 37. In early 1940 he joined the Canadian Army and served four years overseas. Following his discharge in 1945, he served for four years as Secretary of a local branch of the Canadian Legion and for many years was active in the Ottawa Junior Board of Trade.

In 1948 he accepted the position of Treasurer and Executive Officer of the Army Benevolent Fund with Headquarters in Ottawa. He remained with the organization until his retirement in 1981.

From 1959 to 1965 he served as a Director of the Ottawa Square Dance Association and in 1965 was appointed Director of Public Relations for the Trans Canada Centennial Square Dance Train. In recognition of his contribution to this project he was awarded a 'Centennial Medal' from Buckingham Palace. In 1977 our Brother was chosen as one of the recipients of the Queen's Jubilee Medal.

Brother Mahara first saw the 'Light of Masonry' when he was initiated in the Lodge of Fidelity on March 5th, 1974. He was elected to the office of Lodge Secretary in 1978 where he is continuing to the present with his usual competency and efficiency.

In 1975 Bro. Mahara was appointed Secretary of the Public Relations and Publicity Committee of the Ottawa Masonic Corporation. In 1980-81, he served as a Director of the Westboro Temple Athletic Association as well as its president.

In 1980, Bro. Mahara was instrumental in organizing the Ottawa Masonic Districts Lodge Secretaries' Association and for the past eight years has been its first and only president.

Bro. Mahara has given, and is giving of his resources, both financially and personally, to every Masonic function and endeavour that concerns his Lodge or Masonic District.

Lodge of Fidelity is indeed very proud that Grand Lodge approved our application and honored our Brother through the awarding to him, the William Mercer Wilson Medal. It is expected that the medal will be presented to Bro. Mahara early this fall.

Reprinted from 'Fidelity Highlights'. Editor V.W. Bro. James A. Ham

Editors note: Bro. Mahara is a subscriber and a valued contributor to 'The Newsletter'. May he wear the Mercer Wilson Medal proudly and in good health for many years.