

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

EDUCATION MONTHLY



December 2016

GLCPOO 09.16

GET KNOWLEDGE – GET WISDOM – GET UNDERSTANDING

Masonic Education – Start a Conversation

Masonic Education can be summed up in one word: learning. As the tagline in our header states; Get Knowledge – Get Wisdom – Get Understanding, it is our view that this learning must begin on the floor of every Lodge in the jurisdiction. We hope to give you something to consider which will prompt discussion in your Lodge. Starting a conversation will not be as difficult as you might think. Everyone enjoys a good discussion, no matter the topic. It will take veteran and newer Lodge members, alike, to step forward and become part of the conversation.

It is our belief that this is the way to make Masonic Education a mainstream activity within our Lodges. We therefore strongly encourage you to become a part of our movement to ... **“Start a Conversation”**.



Another Choice

From the May 2016 issue of the Niagara B District information bulletin – “The District Light”

One point of Masonic discussion is the “proper” way to display the symbol on a Masonic ring. Some say that you should see the square and compasses as they were revealed to you at your initiation. Others claim that the image should be recognizable to anyone you meet who sees the ring. Our Grand Lodge remains silent on how Masons wear their jewelry.



One Mason’s perspective is that every day when he’s getting ready to leave the house, he takes his ring off his dresser and puts it on without looking at it.

He states, if the points were towards him, he’d work that day on improving himself, and if the points were out, he’d work on improving the world around him.

Both are valid pursuits: making a daily advancement in Masonry, or working to improve the world you live in.

Why not “Start a Conversation” about how and why you wear your Masonic ring, the way you do!



GRAND LODGE LIBRARY



Conduct Your Research Here For Your Next Paper

The Library's collection of over 9,000 items, including books, pamphlets, magazines, periodicals, videos, DVDs etc., will enrich the reader's knowledge of Freemasonry, its origins and its place in society. The material contained in the Library reflects the views and opinions of the various authors and as such may not always be in harmony with those views of our Grand Lodge. Competing views create excellent discussion.

The Library is available to all Masons and non-Masons alike, not just those Brethren within travelling distance. Through our excellent mailing service, circulating books and other material are available to Brethren throughout the jurisdiction. Requests by mail will be processed accordingly – with the Library paying the postage out to the borrower – the return postage will be paid by the borrower. If the borrower requires material urgently it can be sent via courier collect.

The days and hours of operation are Monday to Thursday from 10:00am to 2:00pm for the months of September, October, November, February, March, April, May and June – except for statutory holidays.

We will do our best to accommodate out of town Masonic and non-Masonic visitors through pre-arranged appointments. Please contact Lanny Salmon at 905-541-9912 or email at library@grandlodge.on.ca



Being a Father and a Freemason

W. Bro. Kris Kalia Wardrope Lodge No.555 shared this e-mail with the Hamilton District "C"hronicle. Although the e-mail did not originate with an Ontario Mason, the personal experience is well worth sharing.

A few months ago when I came home from Lodge I snuck into my sons' room, like I always do, to check on them, tuck them back in, and give them a kiss on the forehead. As I bent down to kiss my oldest son's forehead he woke up, smiled his big toothy smile, and asked "how was lodge?" I told him that Lodge was fine and that I got to see his Muncles (Masonic Uncles). He giggled and asked about a few of his favorites, but as I was about to turn and walk away, his face grew sad, his eyes began to tear up, and he said that he really missed me when I was at Lodge and my Masonic meetings, and he asked why would I rather be at Lodge than at home playing with him. I felt like I had been kicked in the stomach. We had a brief discussion about what Freemasonry means to me, and that I'm not choosing the Lodge over him, and that we all have activities that we do from time to time, and some of those activities can't be done as a family. Luckily, he perked up and told me that when he grows up he'll be a Freemason too, and then we can go to meetings together.

While that night ended on an upbeat note, it has really stuck with me, and it has made me really think hard about what Masonic activities I attend, or even agree to undertake. Even though we are admonished as an EA that Freemasonry should not interfere with our family duties, I think you'd be hard pressed to find a member that has never spent a good bit more time at Lodge than his wife or kids would like. Finding balance between our Masonic and family duties and obligations can be extremely difficult, and this seems to be a constant topic on Masonic pages, forums, and websites. While every man must find that balance for himself, and it is no brother's place to tell another how to divide or spend his time, it is important that we do take a few steps back from time to time to examine whether or not we have been rightly dividing our time, or if our 24 inch gauge has become skewed. I know for me what started as one Lodge meeting a night, and two weekends a year for the Scottish Rite (what I jokingly called my "Masonic National Guard Schedule"), has slowly but surely ballooned to several meetings and weekend activities a month.

While I have decided to be more selective in my Masonic activities, I am convinced that Freemasonry has made me a better man, husband and father. Our fraternity has given me the tools to not only better myself, but to be a better father to my children, and I will hopefully be able to subtly shape the ashlar of my sons throughout their childhood and beyond.

Freemasonry instructs us to be thoughtful, inquisitive, to be moral and upright in our dealings with others, and it teaches us to not only strive to better ourselves, but to also better those around us and society at large. These are extremely valuable lessons for a father to pass along to a son.

Freemasonry also allows me to spend time with men who help me be the best man that I can be, my brethren constantly challenge and support me, and my brethren have also become an important part in my children's lives. What my children call their "Muncles", are a whole set of positive male role models, which boys and young men desperately need, and which are too often in short supply.

I also believe that Freemasonry is a vehicle that I can use to build and pass my legacy on with. One of the main reasons for me initially joining the fraternity was that both of my grandfathers were members, so I wanted to do something that would help me connect with them. Although they have both passed, one prior to me joining, I can't help but feel a familial tie while performing ritual, or when I'm simply studying ritual late at night.

Above all for my children, I want to leave the legacy of a man who tried to be the best man that he could be, a man that loved his wife and his children, a man who was good and true to his friends and those in need, and a man that worked hard to help others. Essentially, I want to be remembered as a good father, and a good Freemason, and I'm glad that those two pivotal pieces of my life help refine and sharpen each other.

May We Meet Upon The _|_ Act By The ! And Part Upon The |_

W. Bro. Dwight D. Seals, Camden Lodge No.159, Camden, Ohio

R.W. Bro. Dr. Charles Alfred Sankey Official Visit Papers 1967 – 1968 ...

The Grand Lodge Education Team is very fortunate to be in possession of the Official Visit Papers that were presented by R.W. Bro. Sankey when he was the DDGM of Niagara A District. These writings were brought together by Balfour Le Gresley in March 2007 and the Education Team is grateful to Arnold (Mac) MacCausland of Heritage Lodge No. 730 for making them available to this publication. The following is only an introduction to the papers that we will be including in this publication over the coming months. – Editor.

It was July 1967 when the lodges of Niagara A District elected W. Bro. Dr. Charles Alfred Sankey, Past Master of Perfection Lodge No. 616; head of Chemical Research at the Ontario Paper Company, to be their District Deputy Grand Master.

The brethren must surely have anticipated the intellectual feast that was to be spread before them as R.W. Bro. Sankey visited his Lodges. They were to hear new ideas, some quite contrary to what they thought they knew about Freemasonry, ideas which might challenge things they had heard so often during the degree ceremonies but which they had not really thought about themselves. They were to be asked to seek new directions in their understanding of the Craft. They would hear poetry that could give new meaning to their lives, but most of all they would listen to our language expressed by one whose eloquence would stimulate each to return night after night to hear the next instalment.

“Masonic-things-to-live-by” was to be the title of the series as well as the lesson to be taught. Those of us not privileged to attend those nights are now blessed that 40 years later, following his 80th anniversary as a Mason, R.W. Bro. Sankey’s talks on Masonry will once again stimulate Masons to think and encourage them to do research.

A Brief Biography

R.W. Bro. Charles Alfred Sankey, Ph.D., D.Sc., P.D.D.G.M. was born July 31, 1905 in Waskada, Manitoba followed by the immediate death of his mother. He was brought to Belleville Ontario to be raised by his aunt, Grace Ponton. Her husband, W.N. Ponton, an active Mason, was destined to become Grand Master in 1921 and inspired Charlie toward an illustrious Masonic career himself.

His education in Belleville schools was followed by advanced learning at Upper Canada College and then Chemical Engineering at the University of Toronto where he received the gold medal on graduation in 1927. It was in this year that he was initiated into University Lodge on March 27, then passed just prior to graduation and his leaving Toronto. He began work in Iroquois Falls and was raised there in Abitibi Lodge No. 540 in August that same summer. He continued his education at McGill University in Montreal where he obtained his M.Sc. and in 1930 his Ph.D. degree in Chemistry.

After gaining research experience in Quebec he moved in 1935 to become a Research Engineer at the Ontario Paper Company in Thorold near St. Catharines. During a lifetime there he had many promotions and in time became Vice-President of Research for the Company. His work brought about many advances in the technology of pulp and paper and its many by-products, particularly alcohol and vanillin, and he gave professional leadership throughout the pulp and paper industry. It would take many pages to give a full account of all his career activities. But he did not spend all his time in the Laboratory or office as, with his wife, he became a spirited citizen and leader in the educational affairs of St. Catharines. Music was a great love of both and they were much involved with the local Symphony, Youth Orchestra, and helped establish the Department of Music at Brock University. Then there was the Unitarian Church which suited his interest in philosophy and they were founding members of Church of the Unitarian Fellowship of St. Catharines. Highlights of these years were when he served a term as the second Chancellor of Brock University during 1969-74, and when he was chosen as Citizen of the Year for the City of St. Catharines in 1973.

In 1938 Charlie married Winifred King and became a busy and dedicated father and family man as they raised a family of four children of whom each has achieved success. Winifred pre-deceased him on January 2, 2002.

As for Freemasonry, Charlie never lost interest in or gave up his membership in University Lodge No. 496, his mother Lodge. He had joined two lodges in Quebec as his work moved him about and on settling in St. Catharines affiliated with Perfection Lodge No. 616, becoming its Master in 1950, and in 1967 was chosen D.D.G.M. of Niagara A District. He was active in many Concordant Masonic bodies including the Royal Arch, Knights Templar, the Scottish Rite, the Royal Order of Scotland and the Rosicrucians and he held high positions in these including being chosen to receive the 33rd degree. He served on the Board of General Purposes of Grand Lodge for fourteen years from 1970 to 1984 and during the last six of these years edited the Fraternal Reviews for the Proceedings of Grand Lodge. During his professional career and also in Masonry, Charles was known as an eloquent and intellectual speaker and gained the respect of a great many Masons in Ontario and beyond.

The talks published here, given when he served as District Deputy Grand Master of Niagara A, fully demonstrate both of the above qualities. It is a privilege to assist him in once again bringing these lectures from darkness into light.

Balfour Le Gresley
March 2007

The Morgan Affair Teaches Us a Valuable Lesson ...

This short essay from V.W. Bro. Daniel Glenney – Grand Archivist, October 13th, 2016 demonstrates how easy it is for the individual behaviors of Masons to have both a negative and positive impact on the image of Freemasonry. Whether true or not, the perception that Masons took justice into their own hands, had a very negative impact of Freemasonry in general. Likewise, one Mason turned that perception around and created a positive image of Freemasonry in Canada following the incident. – Editor.

Truth versus Perception

We are taught that a Mason must be a person of strict morals. But it is not enough to simply be of such strict morals, a Mason must also be perceived by others to be such a man. There is no better example of this lesson than the Morgan Incident of 1829.

William Morgan lived in Batavia, New York, and it seems that he must be described as a scoundrel, and an eavesdropper of Masonry. Although it is now doubtful that he was ever a Master Mason, he somehow gained membership in the local Masonic Royal Arch Chapter. The Companions of the Chapter eventually became suspicious of him, so when a new Chapter was being formed, Morgan's name was deliberately omitted. Morgan was outraged at being excluded from the new Chapter.

To gain vengeance, Morgan published a book in 1826 "Illustrations of Freemasonry" that described the private rituals of the Order. Freemasons in both Canada and the United States were deeply offended by this breach of secrecy. Morgan subsequently disappeared in mysterious circumstances. It was alleged, but never proven, that he was murdered in a plot organized by American and Canadian Masons. One version is that he was wrapped in chains and dumped from a row boat into the mouth of the Niagara River. Others strongly believed that he staged his own disappearance to escape his debts, and to discredit the Craft even further.

Whatever the truth, the public furor arising from the Morgan Affair brought disrepute of the darkest sort on Freemasonry as an institution. The controversy contributed to the perception of non Masons that the Craft was a sinister, clandestine organization, and that all Masons by association were evil men. Parents would not allow their unmarried daughters to be seen in the company of a Mason. Membership in Lodges and Chapters in both Canada and the United States declined, while many actually went into darkness as a result.

In Canada, the situation was not finally resolved until 1838 with the arrival of the much respected and popular British colonial official Lord Durham, as Governor General. His Excellency was also an avid British Freemason. Membership in the Craft, of such an eminent British colonial official as the Governor General, dispelled the negative public perceptions left over from the Morgan Affair. Freemasonry was no longer perceived as some sort of unsavory Order. Membership in a Masonic Lodge or Chapter became respectable once again for young gentlemen.

Perceptions, whether they are accurate or not, can sometimes be a more powerful influence on the development of our Craft than the actual truth.

Please watch for a more detailed version of the Morgan Affair in 2017.



Why Wait to START A CONVERSATION let's do it now!

**Social Media – using Facebook as a communication tool for Lodges and Districts.
Is it effective and can it be properly controlled?**

What do you think?

Your thoughts are welcome

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