

THE ONTARIO MASON MAGAZINE

Spring 2017 PF

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

It was a Relatively MacDougall Night

by W. Bro. Scott McDougall the W.M. of Gore Bay Lodge
No. 472 Sudbury-Manitoulin District

On Thursday April 13th the Masonic Lodge in Gore Bay 472 (Manitoulin Island) held a very special, and possibly unique, meeting. Not only was a new candidate initiated, but all of the officers for the evening were relatives (mostly descendants) of Lauchlan MacDougall, who settled on the East Bluff of Gore Bay in 1884.

All of the ritual work was flawlessly done by the “MacDougall’s”. They were piped into the lodge and a family tree of current and past lodge members was on display.

W. Bro. Dan Clark, current Master of Doric Lodge wore the masonic apron of his grandfather Lauchie McCannell. Bill Clark wore the regalia of Bill MacDougall, who in 1975, was District Deputy Grand Master. Scott McDougall, who is the current Master of Gore Bay Lodge, was presented with a Lewis Jewel by his father - Loyalle McDougall.

The Masonic Foundation of Ontario

Masons with a Cause

A general consensus is that 90% of our brethren are unaware of what the Masonic Foundation of Ontario really does in our Jurisdiction. Donations and monies raised by you, the Freemasons of Ontario, in each Lodge whether big or small - combined, does go a long way. Never doubt that a small group of thoughtful, committed citizens such as the Freemasons of Ontario - can make a difference. If not for everyone, but at least for those less fortunate or in need in our province.

The objectives of the Masonic Foundation are:
- On behalf of the Masonic brethren of Ontario, to receive, maintain, control and use donations exclusively for charitable purposes within Ontario.

- To use the donations for the relief of poverty, the advancement of education and the advancement of other purposes beneficial to the community.

- To fund bursaries, hearing research, drug and substance abuse education in the school systems and other specific community projects that fall within its guidelines.

Funding comes from three sources:

- Investment income earned on the capital;
- Personal contributions from Masons and friends of the Foundation;
- Bequests from the estates of individuals who made provision in their estate planning.

The Masonic Foundation qualifies as a charitable foundation under the Income Tax Act (Canada) and can issue tax receipts to anyone making a donation.

Directors, Officers and Committee Members are members of the Board of General Purposes of The Grand Lodge of Canada in Ontario, or are Master Masons appointed by the Grand Master, and serve their respective

Offices without remuneration.

Programs of the Masonic Foundation:

Bursaries: A non refundable grant program for students in post secondary institutions through the Financial Awards Officers at universities and community colleges within the province. Started in 1965, it was the first initiative of the MFO. Approximately \$100,000 is budgeted each year.

Hearing Research: In 1980 the MFO initiated Project H.E.L.P. (Hearing for Every Living Person) to support medical research into hearing problems with the inner ear and raised a capital fund of \$600,000. This supports the Auditory Science Laboratory at The Hospital for Sick Children. This has led to successful Cochlear Implants in children as young as one year.

Another project to celebrate the New Millennium was launched in 1999, called HELP-2-HEAR and over \$2.1 million was raised as a capital fund to support ongoing research in many areas of this program.

Autism: “Kerry’s Place” was founded with the help of parents of Autistic children in 1981 to provide group homes where autistic children and young adults can live and develop under the supervision of trained staff. This is funded at approximately \$50,000 per year.

Parent’s Action on Drugs: This program started out in 1989 as a Project called “Help Nip Drugs in the Bud” and raised \$1.1 million.

Youth Programs: 4-H, Scouts, Girl Guides, DeMolay, and Rainbow for Girls each receive \$10,000 per year.

District and Lodge Programs:

- Local Projects originating in Districts and Lodges are matched by the MFO up to a maximum of \$1,000 if \$10,000 is raised by the Lodge or District. Local Projects are budgeted for the year at \$346,000.

- The Grand Master’s Project “Prostate Hope” (Project number 2550) is hoping to raise \$1,000,000 to fund Prostate Cancer Research for ten years.

Donations to this Project will be eligible for MFO matching grants of up to \$2,000 for each District raising \$10,000.

R.W. Bro. Charles A. Woods

Vice President

The Masonic Foundation of Ontario

Masonic Foundation of Ontario Cheque Presentation

Vice President of The Masonic Foundation of Ontario R.W. Bro. Charles A. Woods presenting this cheque for \$25,000 to the Parent Action on Drugs on December 7th 2016.

It was the 2nd installment for the year supporting PAD, for a total gift of \$50,000 per year. These funds support peer education programs in primary and secondary schools using student peer leaders to present the information on the effects of drug and alcohol abuse.

It is very important that the brethren know what their donations are going toward and this is an important one for our youth.

A Strong Community Connection

Vimy Memorial Cheque Presentation

By W. Bro. James K. Chisholm
RCAF Retired
CD/FY/PM/QSJ

Tuesday May 2nd marked the culmination for the Grand Lodge of Canada in the Province of Ontario, it's members and brethren beyond our border, in our pledge to the newly inaugurated Vimy Memorial located at CFB Borden.

With the announcement of the "second" Vimy National Memorial three years ago, this one to be located on Canadian soil proper at CFB Borden, funds were needed to be raised from private, non-governmental sources. Our members were quick to take up the cause, with an undertaking to the Vimy Committee to raise \$25,000. With so many of our past and present brethren, family members or friends with a connection to Canada's military; it was a natural choice.

Vimy represents a two-fold commitment. First to our brothers-in-arms, Masonic and non-Masonic alike. Secondly to the remembrance of those of our Masonic fraternity throughout Canada who gave their service and paid the ultimate price, not only at Vimy but throughout all conflicts Canada has been called to serve in the ensuing years, as well as those regrettably, yet to come.

It was a overcast drizzly morning, with dark clouds foretelling more foul weather in store for the day. Probably the same type of weather experienced by our brothers in arms at Vimy almost exactly 100 years ago.

In spite of this, the occasion on this day, was marked with such a proud feeling of accomplishment, both by the brethren present, as well as by our present day military counterparts. The members of CFB Borden pulled out all stops in their appreciation of our support and efforts, providing a Guard of Honour and military dignitaries for the occasion.

Our Fraternity was well represented at the ceremony with members from all parts of the jurisdiction. The Grand Master, in attendance for such an important occasion, had the honour of presenting the cheque to representatives of the Base and community, on behalf of the Craft.

CWO Crystal Harris, Col. McGarry Base Commander, M.W. Bro. John C. Green, Hon. Col. Jamie Massey

Subsequent speeches by our Grand Master & Honourary Col. Jamie Massie on behalf of our Armed Forces, conveyed the deep bond of lasting friendship, dedication and admiration each, carries for the other. It is an alliance that will certainly carry on into the future.

Hon. Col. Williams, CWO Crystal Harris, Col. McGarry, M.W. Bro. John C. Green, Hon. Col. Jamie Massey, CWO.

Quilts on the Square

R. W. Bro. Bill Bowick,
Frontenac Masonic Lodge, No.621

February 22, 2017

Last week, members of Frontenac Masonic Lodge No.621, a Cornerstone Lodge, took on a new role by entertaining the ladies of the community in the lodge room (suitably modified, of course). Organizers of the eleventh annual Frontenac Heritage Festival put together a display of quilts designed or owned by people in the area. In recognition of the 150th anniversary of confederation, they aimed for 150 quilts to be shown in four locations - Sharbot Lake United Church, Sharbot Lake Anglican Church, Arden United Church and the Frontenac Lodge room. The show opened with more than 200 quilts and at least a third of these were in the Masonic Lodge.

Each of the four venues had something to make it unique. The Anglican Church was able to boast the only quilt put together by a man. June and Vern Crawford entered a quilt made by June's father, the late Paul Dugal many years ago. This display had a number of quilts with non-traditional designs and materials. One very old quilt was made with army blankets. Another, of very glitzy, sparkly materials was done from scraps by a lady who had made costumes for a production of "The King and I". Another which could have come straight from the musical "Oklahoma" had squares of gingham shirts, with pocket flaps, and pinwheels.

The Sharbot Lake United Church ladies extended their show by leaving quilts on display for a Sunday service built around quilts and quilting. It included a history of quilting and a sermon based on bringing many pieces together to make a greater whole. Members of the congregation who had quilts on display were invited to talk about their quilts

and their stories. One such was called the "Spirit Quilt" put together by a lady on the death of her father. The design features a hot air balloon symbolic of her father's spirit rising to heaven. This particular quilt had been displayed in quilt shows in South Africa, England and other places around the world.

The village of Arden centers a community of enthusiastic and talented quilters so quilt shows are not new to the Arden United Church. What made this year special was the inclusion of a display of vintage hats and having the show paired with a variety of pioneer activities including a trappers' association display, a fur traders camp re-enactment and a demonstration of chain saw carving (out of doors, of course).

Not only did the lodge room have a large selection of quilts (in this author's view) it had the best display and some of the most attractive ones. Having the seating in two rows around the outside of the room allowed the quilts to be laid out for easier viewing than on the church pews. Some of the lodge furnishings were removed - both for privacy reasons and to provide display space. The larger pieces of lodge furniture that were left in place provided an interesting backdrop for the show.

The lodge display also had a couple of additional features. Two of the ladies set up a quilt frame in the middle of the room and worked on a quilt as visitors came and went during the day. Also on display was a quilt made by many members of the community especially for Canada 150. In total, there were 16 contributors to it. The quilt will be raffled to raise money for other Canada 150 events through the year.

The guest book in the lodge was signed by nearly 90 visitors. The number of Masonic visitors was disappointing but, as our lodge secretary pointed out, there were 90 people who would have otherwise not seen the inside of this, or probably any other, lodge room. This, alone, made it a success.

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Disclaimer:

The Ontario Mason Magazine advises that, while the greatest care has been taken in compiling the contents of The Ontario Mason (this "Publication"), the editor, designer, and publisher cannot accept any responsibility for any errors or omission.

From The Editor

W. Bro. Dan Dignard

Brethren,

The Masonic year is almost over and Grand Lodge is fast approaching. Many events have been held across the 42 Districts which will culminate in the election of new DDGMs and a new Grand Master and Deputy Grand Master. I encourage all brethren who are able to attend Grand Lodge in July in Toronto.

It is a time to visit with old friends, attend seminars and dinners and perhaps make some new friends. A time to celebrate the installation of our new Grand Lodge officers and the upcoming Masonic Year.

While we are making plans to attend Grand Lodge or to celebrate the 300th anniversary of the United Grand Lodge of England let us review the events that have taken place over the last several months. Included in these events are a presentation to the Vimy Memorial Committee, the winning essays from the 2017 Masonic Essay contest, and a Masonic Foundation Presentation to the group Parents Action On Drugs.

Over the upcoming summer most Lodges will call off for the month of July and August but will still host picnics, golf tournament, and other lodge events. Take a moment to record these events and consider them for the Ontario Mason Magazine. Take the opportunity to show what your Lodge and District are doing to celebrate the Lodges, Masons, and families of your district.

I wish you all an enjoyable and prosperous summer.

Sincerely and Fraternaly,

W. Bro. Dan Dignard
Team Lead/Editor
The Ontario Mason Magazine.

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Leadership and the Worshipful Master

by R.W. Bro. Garnet E. Schenk

Strengthening the West Gate is an interesting and at the same time a very profound document related to the future of Freemasonry in this Grand Jurisdiction. It is filled with rich ideas and observations that are consistent with good leadership and management practices that look toward the future. The document speaks directly to every Mason in this jurisdiction with the statement; “Masonic vitality begins with you”. Other thought provoking statements that look toward the need for effective leadership include the following: “life is about change” and “change is about developing new habits and skills”.

While the document speaks to all Masons it has in particular strong message for each Worshipful Master. It impacts upon, and sets direction for his leadership role at the Craft Lodge level. Reaffirming the Lodge room as the dynamic centre of Masonic experience and the aligning Freemasonry’s timeless value to today’s modern culture are two areas that challenge the Worshipful Master’s leadership style and ability.

I quote the following paragraph from *The Leaders Edge*, by Burt Nanus, a leading academic, teacher and writer on leadership.

“Successful leaders today must enthuse their followers, align their energies toward new directions and create a new future for their organizations and for society. Doing this means that the creative leader must be prepared to assume certain roles.”

While the words in foregoing quote are intended primarily for industry/government/ service organizations it does have application for Freemasonry in this Grand Jurisdiction. I say that because the document “Rebuilding the West Gate” points in that very direction.

Nanus makes the point that there are four principles that the leader is expected to fulfill. They are: directions setting, change agent, spokesperson and coach. Rebuilding the West Gate, touches on those four expectations in one way or another.

Directions Setting:

The legendary baseball coach Casey Stengel once said “If you don’t know where you are going you might end up somewhere else.” The leader in the Craft Lodge is indeed called upon to point out the way. He does this by having an agenda, a Trestleboard, and a well-articulated sense of purpose. Through these instruments he is saying let us go in this direction.

The role of direction setting for the Worshipful Master never ceases because the environment changes in which Freemasonry operates. New opportunities and challenges appear with each passing day. We can all think of Craft Lodges where there is excellence in the delivery of ritual and in others there is an understanding of, and the proper practice of Protocol and Etiquette. It happens because the Worshipful Master sets directions. He sets out the expectations that members of the Lodge are required to meet.

Strengthening the West Gate, like its predecessor, continues with a clear blueprint for action. It refers to the old Chinese Proverb “Talk does not cook rice” which implies that there must be action at the Craft Lodge level. That is achieved by

the Worshipful Master through direction setting and leadership.

Change Agent:

The Worshipful Master of a Craft Lodge is literally a designer of the future for his Lodge within the framework set out by our Grand Jurisdiction. The guiding principles, beliefs and values are set out to ensure the timeless vitality of Freemasonry in Ontario. As a change agent the Worshipful Master helps build a better person, a better community, a better society and better world.

The chief task of the Worshipful Master of the Craft Lodge is to help the membership overcome resistance to change. He does this by creating an organizational climate that welcomes change by encouraging mutual caring, trust, open communications and participation. The Worshipful Master as a leader is responsible for the organization culture – the rules, the moral code, information flow and how the ritual is performed. He must see that there is a good fit among the evolving capabilities of the organization, the ever changing external environment and the intended direction. The Worshipful Master as a leader makes it happen. He has the responsibility of reaffirming the Lodge room as the dynamic centre of the Masonic experience. The Worshipful Master as a change agent does not change what Freemasonry is but changes the attitudes of masons to see the relevance and vitality of Freemasonry for everyday life in the home, in the community and in business.

Spokesperson:

The media has emerged as a major part of the external environment to which Freemasonry is exposed. Therefore, the leaders must be able to articulate the organizations point of view, its purpose and its programs. The Worshipful Master may be required to respond to the media about a Lodge Open House, a MasoniChIP program in the community, a Blood Donors clinic in which Masons participate and a Remembrance Day observances. Every action and every word of the leader in Masonry and indeed every Mason is observed outside of the Lodge. The Worshipful Master must understand that he is thrust into a special leadership role by the existing external conditions.

There is an old Amish Proverb that states “We didn’t inherit the land from our forefathers, we are borrowing it from our grandchildren.” We can reword the proverb to apply to Masonry; “We didn’t inherit the Order from our forefathers, we are borrowing it from the future members.” If we think deeply about the Proverb for a moment, we will understand that it is really speaking of leadership and trusteeship toward the future; to the timeless vitality of Freemasonry in Ontario.

The future matters because we see ourselves as moral creatures who believe in and practice the Golden Rule and therefore, we must treat others as we wish to be treated. The future matters because our Masonic principles and beliefs compel us to leave the world a better place. To leave the world a better place requires leadership and a strong sense of trusteeship. The landmarks of Freemasonry and the Rebuilding the West provide a framework for not only the Worshipful Master but every Mason to be an effective spokesperson for Freemasonry by their words, deeds and actions. Let us believe it and make it happen.

Coach:

In Freemasonry the leader serves as a coach by being a mentor and a role model. As a coach the leader helps the members of the Lodge grow and find meaning for their life individually and collectively. The leader as a coach inspires. In that sense the leader’s coaching role is one of guided self-discovery for the membership. Among the characteristics that the leader must instill into the Lodge, none is more critical than ethics and norms. The leader can establish a set of ethics by demonstrating his personal commitment to them through their behavior. As a coach the leader is teacher, facilitator, role model and friend. He builds the Lodge into an instrument preparing for the future, ensuring that Masonry’s timeless philosophy and way of life continue for future generations.

Final Thoughts:

The four roles – direction setting, change agent, spokesperson and coach are key to leadership and to meeting the demands of leadership in the Lodge. The leader's role is not so much about changing the Order as it is changing the attitudes of people in the Lodge toward the Order, toward seeing Masonic values as useful in shaping the future of our society. The leader's job is to inculcate responsiveness in the membership and inspire a commitment to Masonic values.

The challenge facing Masonry today is made manageable when the membership understands what the organization stands for and what norms should guide its behavior. Strengthening the West is a framework which gives strong support and guidance to leaders for leading into the future. There is however, a need by all Masons to understand the document; once it is understood it truly inspires one to lead toward a progressive future for Freemasonry.

References:

Strengthening the West Gate, (2016 – 2021) GLCPOO

The Leaders Edge, by Bert Nanus

Educational Material. GLCPOO

Thoughts about the Ritual

By R.W. Bro. Garnet E. Schenk

The Ritual in Freemasonry is not merely a medium of communication. More fundamentally, it is a language that embraces the dynamics of the Divine creation and is thereby a link by which the Mason connects with his God in which he believes. It addresses the nature of God. The language of the ritual helps the human mind reflect the mind of God. It teaches us the nature of the task that has been entrusted to us.

Freemasonry is not a religion, it is a tool that helps us on the path of self-actualization and spiritual development. The ritual is more a language of the heart because we profess to believe in the Supreme Being. It is not an external set of rules and regulations, it is something that we should carry in the safe repository of our hearts in all our daily activities.

The ritual is peculiar thing. Badly done it is worse than useless on the one hand; on the other hand, well done ritual seems, not to be enough. Understanding its meaning is more than rote memorization. It must flow from the heart and connect with another heart to convey the true meaning which is implied by the ritual symbols

Understanding the ritual is enriched by daily practicing the opening and closing and then contemplating the meaning of each step. The reason for going over the opening closing is that for many of us the Lodge is model of the individual psyche. Doing so, and paying careful attention to it shows a Mason, to have at his center, contact with the Divinity. Opening and closing the lodge represents the opening of the consciousness to that Divine center and closing it again with awe and reverence that should at all times be due to the Creator.

Every part of the ritual has a hidden meaning if we but open ourselves up and see the connection and let it speak to us. As an example, think for a moment, what can be the meaning of the words “keep off all cowans and intruders.” Is it only to keep out cowans, intruders or non-Masons or does it have something to say to us personally? Does it possibly mean keeping a guard against our attitudes and thoughts and actions that are not consistent with the teachings of Freemasonry?

uncover a deep spirituality

The reason for personal practice of the opening and closing is that the responses made for each position in the lodge has something to teach us for our own journey life. The more we contemplate those responses for each position, the more we uncover a deep spirituality resonating in the answer.

The ritual provides the context and the subject matter to think about and to meditate upon. The ritual provides us with a powerful dramatic representation of the dynamics of the individual psyche and spirit. In addition, the tracing board, lectures and prayers give us a rich source of ideas to think about and contemplate upon. In a sense, it is the starting point of the concept of Masonic labour. That labour includes gaining wisdom, understanding and knowledge for the ongoing action of silently building that temple not made by hands.

mode of the psyche

Our temple building is always a work in progress. By calling the lodge into consciousness and contemplating the lessons it teaches, one invests psychological energy in the process of building and by doing so we become more skilled at it. If one follows the Masonic mode of the psyche as a way of personal growth, he comes to know these ideas, first as intellectual concepts and then with practice he becomes aware of their reality in his experiences in the course of his day-to-day activities in the physical world.

During the initiation ceremony, the candidate is told “without neglecting the ordinary duties of your station in life, you are expected to make a daily advancement in Masonic knowledge.” The instruction is given to each one of us when we are initiated and is repeated every time we witness an initiation. The question is, what do we do about that daily advancement or are they just idle words?

I believe action is clearly expected from us. It seems to me that practicing the opening and closing of the lodge also represents opening our consciousness to that Divine center which will enable us to make that daily advancement in knowledge. We can also make that daily advancement by familiarizing ourselves with the lectures and the material found within the ritual. Studying the ritual on a regular basis gives us an important insight into the philosophical turn of mind held by the early practitioners of the Craft.

the Masonic symbols

Another useful way to make that daily advancement is to carefully study the emblems and symbols on the tracing board. Tracing boards are the visual means by which attention is drawn to the Masonic symbols identified in the ritual. By studying these images and symbols we can transpose them into a figurative insight for our lives. Careful study of them will take us beneath the surface level of the Masonic ritual, to that beautiful system of morality, veiled in allegory and illustrated by symbols. In earlier times the tracing boards were laid out on the floor of the lodge and erased at the close of the evening. Many useful books are available for us to study and interpret them in light of the ritual.

The student who only reads about Freemasonry without in depth study, is at the same level of understanding as the member who attends lodge, and only watches the ritual being performed without thinking about what it really means. The real secret of Freemasonry becomes opened up to a member when he engages in making that daily advancement throughout his personal Masonic journey.

directed on a pathway

Using the ritual as a guide to make that daily advancement in Masonic knowledge for your journey in Masonry, you will see the dynamics of Divine Creation. You will be directed on a pathway of engagement with the God in which you believe and through that engagement the symbols and images will speak to the heart.

The ritual points us toward seeking wisdom, understanding and knowledge. The V.O.S.L. instructs us that “Wisdom is the Principal; therefore, get wisdom; for in all your getting get understanding.” The language of the ritual helps us embrace the dynamic of the Divine Creator and thereby helps the human mind reflect the mind of God.

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Masonic Essay Contest 2017

And the winners are...

Congratulations and greetings from
M.W. Bro. John C. Green the Grand Master of the Grand
Lodge of Canada in the Province of Ontario.

Brethren, it is my great pleasure to congratulate the Masonic essay contest winners for 2017.

We are very happy that there were over 25 masons who participated with their respective thoughts and vision of Freemasonry. These brethren should all be proud of their presentations and we as masons offer our thanks for taking the opportunity to express themselves on their philosophies. This contest is an opportunity for masons to share with the brethren of the Grand Jurisdiction, the experiences they have realized since they were introduced to Masonry.

This year's 1st place recipient is Bro. Jakob Thelen of Mississauga Lodge No. 524 in Toronto West District. Second place was Bro. Ed Hartman Ashlar Lodge No.610 of London West District. Ed was the first place winner last year.

Bro. Chris Coome placed 3rd this year from Richardson Lodge No. 136 in York District. He was the second place winner last year.

On behalf of Grand Lodge, I congratulate everyone who took the time to put in writing their views of Masonry.

M.W. Bro. John C. Green
Grand Master

First Place

What You Seek is Seeking You,
by Bro. Jakob Thelen, Mississauga Lodge No. 524, Toronto West District.

Having only been Initiated last May, I am still very new to Freemasonry. But as a man of 24 years, I feel that I can offer a unique perspective on the question posed by this year's essay contest: 'After three centuries, has Masonry evolved enough to still be relevant to young men in 2017?' Everyone comes to Lodge looking for something a little different; but what follows is what drove me to its doors, and what I found.

Approaching A Living History

I'm sure I speak for many readers when I say my Dad raised me to respect history. We both love reading, and he often expressed an interest in the Masons and Rosicrucians when I was growing up. For as long as I can remember I've enjoyed mythology, too, and it is more or less from this background that I approached my Lodge. Like other Masons I've spoken with, I came in search of 'The Mysteries': Those allegories and symbols of the past which ever inspired a sense of fear, wonder and intrigue, and which supplied the world with so much of its finest art and literature.

When I sought out my Lodge I was seeking a living history, a tradition every bit as rich and invigorating as it was three centuries ago. Looking to the Secretary's desk I saw the ghost of Kipling, and to the east, those of Washington, Franklin, and the intellectual spirits of all those great inner builders who came before us. In my view, Freemasonry is relevant to young men precisely because it seems to have changed so little since its inception. Consider the simple fact that as brethren we are united by a common experience shared by such men as Voltaire and Mozart! It was attractive to them just as it was to us. That it maintains practices rooted in the Middle Ages is fascinating, and its heritage as an initiatory tradition is equally if not more alluring. There is a place for historian and mythicist alike within its walls.

Finding Others

But things seem more different now than ever. From cell phones to Facebook, the modern world appears completely out of touch with Nature, the past, even with itself. It may be for this exact reason, though, that interest in things like Sacred Geometry, Hermeticism, and the Western Mystery Tradition is increasing rapidly. Indeed, the last time a revival of this scale occurred was roughly a century ago.

The old is being revisited, and the value, the profundity of things like symbol and allegory is being rediscovered. Modernity itself is compelling many young people to turn to the past for guidance, to the sages of antiquity as sources of meaning and spiritual insight for an age that seems to place so little emphasis on the inner world.

As the premier initiatory system of the west for the past three hundred years, Freemasonry is poised to receive this influx of young seekers, just as my own studies culminated in becoming a Freemason myself. The question, then, is not only whether Masonry has evolved enough to accommodate the young of today, but also: 'Is it equipped to receive the coming influx of specifically esoteric seekers?' And perhaps more importantly: 'Can it show my generation the value of collaboration, of official initiation as opposed to independent study?'

What I Found At Lodge

As I progressed through my degrees, a number of brethren stepped forward to express their personal interest in the deeper Mysteries of Masonry: one brother lent me *The Second Messiah*, for instance; another sent me many PDF files of old Masonic lectures and encyclopaedias.

This is exactly what I had hoped to find in Lodge: men who not only perpetuate but appreciate and study what they are a part of. I found that others share my enthusiasm, and that I could share mine with others. My own brief experience as a Mason tells me that Lodges are more than prepared to receive these young men who, disillusioned by the tides of the times, come searching for something deeper. A Lodge of young and old alike, with sons, fathers and grandfathers eager to share stories, impart lessons, and explore together the beauty and mystique of Masonry, is in my opinion exactly what my generation is missing: a source of wonder and enthusiasm that bridges the gaps between generations.

These young men will find, as I did, that the Craft is a wellspring of archaic knowledge and symbolism; that it is a powerful source of creative energy, whether for historians, mystics, sculptors, musicians, or writers; that the brethren are kind, welcoming, charitable people who share similar interests; that they are in the company of men older and wiser than themselves; and finally, these men will be true Initiates in the Mysteries which their hearts have called them to, and they will see firsthand why Oral Traditions like Freemasonry are worth maintaining.

The only question remaining, then, is 'How do we attract these men in greater numbers?' Universities, in trying to increase admission rates and approval ratings, often vulgarize their institutions. It is an unfortunate fact that, at least in certain regions, brethren have been reducing the duration necessary for some of the higher degrees. No real good can come of this: already we see online that such 'initiates' use this to feed their egos by literally inviting cowans to question them about the 'secrets' of Masonry. It is here that adaptation becomes profanation, and I believe it is important that we address these 'compromises' which only prove damaging to the Art.

Whatever happens, I can say this much: insightful men of all places and times have recognized the value of initiation. I do not believe that this will change any time soon.

Concluding Remarks

I came to Freemasonry seeking the light of archaic and symbolic knowledge, but with this light I found warmth - the warmth of fraternal bonds and open hearts, of a group of men united by a common yearning and purpose in life.

On the night of my Initiation, I was given a ride to Lodge as I do not own a vehicle. When the evening passed to memory and I awaited their return, one by one the brethren drove by and stopped to offer me a lift home. I said no thank you, someone is coming. It was then that I realized Masonry was much more than I had anticipated, that I came to understand what may be its truest and greatest secret.

Before we consider whether Masonry is still relevant, or how we can ensure its continuity in the modern world, first consider what it was that drew you, personally, into Lodge. For some, it is friendship; others, charity; still others seek the Mysteries, but perhaps for most of us it was the very fact that Masonry has changed so little and lasted so long that we could not resist taking a peak.

Freemasonry is an opportunity for young men to refine our morals and our minds; to explore allegory, symbol, and history; to take refuge not only in books but in the companionship of men who have so much knowledge to share. When I approached my Lodge I saw only what I was seeking, wholly ignorant of the fact that Masonry was looking for me, too. As the poet Rumi said, 'What you seek is seeking you.'

Footnote #1 <http://www.goodreads.com/quotes/83089-what-you-see-is-seeking-you>

Second Place...

The Soul of Freemasonry

Bro. Edward J. Hartman, Ashlar No. 610, London West District.

The world we live in today is more connected than ever before in history. Cultures, philosophies, practices and beliefs that have been separated from each other by time and distances are now easily accessible to all. Here in the western world information can be obtained easily, freely, and most importantly of all, quickly. Now the ancient practices of the East such as yoga and meditation have become common-place, although they have 'evolved' into forms of exercise and relaxation. We are familiar with the old Hindu concepts of karma and reincarnation, the idea that our actions cause the effects of our lives and that we are forced to repeat over again the mistakes of our past until we are brave enough to correct them. A wheel of ups and downs, constantly turning around, bringing with it the same old dramas. If you stop and look you can see this phenomenon in action during daily life, people move through it, families move through it, nations move through it, and even institutions move through it. Freemasonry is not immune, it appears, and finds itself also stuck on this wheel, its past problems shaping its future ones, all while it struggles with its recurring worries.

The question that has now been put forward is the same question that has been asked by generation after generation of Freemasons, with concerned and ruffled brows. The question is this: "...has Freemasonry evolved enough to still be relevant to young men today?" The wording of the question alone discloses the mindset of the brethren who ask it. It suggests that it is the responsibility of the Masonic order to evolve, or change, to fit the constantly shifting interests of the general uninitiated public. The original question itself leaves much to be questioned, such as; what is it that is irrelevant to young men today, that was relevant to them yesterday, the year before, the decade before, or the century before? Are they now so perfected in social and moral virtue that any institution designed to aid them in this endeavour is obsolete? The true motive behind asking the question as to whether Masonry is still relevant to young men to-

day, is one of concern over membership, or more specifically concern over how to attract more members. In Masonic circles, there is a constant comparing of the new generation to the old, along with the harkening back to a time when all lodge meetings were full and when membership was at a peak. To the younger brethren, it must seem as though they have come too late to the party, or that they have joined a dying organization but this is not the case.

In an article written by M. W. Bro Dwight L. Smith, he addressed this issue saying, “In our membership decline we again see history repeating itself. It simply is a case of our sins catching up with us. We had a decade in which there was a membership influx that was both unhealthy and unhappy. We ran a production line; we counted new members by the hundreds of thousands; but we could count new Masons only by the score.” Many of those who intend to help Masonry ‘evolve’ do so by watering it down to make it easier for mass consumption. These brethren seem to view the Craft as if it were a business and to them the numbers are the bottom line. Freemasonry is not a business it is a living, breathing being, whose many cells are composed of the individual Masons who support it. Unlike any business, Freemasonry possesses a soul, which contains its philosophy, its ritual, its symbolism and its lessons. If the soul is in distress, then the symptoms will manifest in the body. If Masonry is irrelevant to men today then let us not patch its body with quick-fix band aid solutions, but let us reinvigorate its soul. This can be achieved if the individual Mason opens his heart to the lessons of the Craft and places value on his membership. Our focus should not be so narrowly fixed on getting bodies through the door, without first worrying about what they will encounter on the other side. A study composed by W. Bro. Vincent Lombardi quotes that demits and suspensions are the largest contributing factors to the decline in membership. This suggests that men are joining, but are either not finding what they are looking for or are becoming unsatisfied with their Masonic journey. What they find is an institution desperately trying to be all things to all people and failing to maintain its own identity.

Freemasonry is a school of learning that has been a part of the fabric of our culture for over 300 years. It is a great promoter of self-knowledge, of study, of growth and self-improvement. It encourages men to become thoughtful, introspective, meditative and rational thinkers. It is a gift to the world, but only if Masons embrace the Craft's true mission. Manly P. Hall wrote that “...the true wealth of Freemasonry lies in its mysticism.” This great Masonic sage offers his advice, writing, “with a smile of paternal indulgence the venerable Master, who senses the true dignity of the mystic tie, should gravely incline the minds of the Brethren towards the sublimer issues of the Craft.” These “sublimer issues of the Craft” are what lies at the very core of Freemasonry, this core has been relevant to men who have recognized it in the past and will remain relevant to future men, but we must act as true and faithful custodians of it. We are entrusted to pass along Masonic philosophy to future generations, let us not hesitate, therefore, to study it ourselves, share it, discuss it and learn it in open lodge. Let us not be repelled by the word mysticism for it means nothing more than a deeper personal connection between Craftsman and his Craft.

If our goal is to stay relevant it can be accomplished by supporting, teaching, strengthening and encouraging the present membership and not by adopting strategies that cheapen the Craft in hopes of arousing the interests of outsiders. The perfect ashlar exists within the rough stone and as the skilled craftsman removes the material that is unnecessary and useless, let us do the same. The way to affect a profound change within the institution is not by piling on new ways to force it to ‘evolve’ but by the removal of all that is unnecessary and useless, in the hopes that Masonry’s soul will once again shine. Take pride in calling yourselves Freemasons and view the safe guarding of the Order as your sacred duty. May we do all in our power to ensure a vibrant, noble, and important Craft may be inherited as a birth-right by our sons, grandsons, and great grandsons. In closing remember the words Wilmshurst, who wrote, “It remains with the Craft itself whether it shall enter upon its own heritage as a lineal successor of the Ancient Mysteries and Wisdom-teaching, or whether, by failing so to do, it will undergo the inevitable fate of everything that is but a form from which its native spirit has departed.”

Footnotes:

- 1)Whither are we Travelling?, by Dwight L. Smith, *Ars Quatuor Coronatorum* Volume LXXVI, 1963, pgs. 34-35
- 2)Study on the Present Condition of Freemasonry in the World, by Vincent Lombardi, 2016
- 3)Rosicrucian and Masonic Origins, by Manly P. Hall, Nu Vision Publications, pg. 35
- 4)Rosicrucian and Masonic Origins, by Manly P. Hall, Nu Vision Publications, pg. 39
- 5)The Meaning of Masonry, by W.L. Wilmshurst, Cornerstone Book Publishers, pg. 123

Third Place...

FREEMASONRY AND THE CRISIS OF MASCULINITY

Bro. Chris Coome, Richardson Lodge No. 136, York District.

When a young man joins Freemasonry, what is one of the first things that he learns? Its not the passwords or handshakes, nor the experience of the degrees. Sorry to say. His very first lesson comes from the grumblings of old Past Masters, huddled in groups outside of the lodge room, conversing about the state of Freemasonry today. Loss of members is on their mind, and I've heard many Brethren describe the future with worry. But you can't really blame them, can you? It would certainly seem that our numbers are declining and our members are aging; lodges are amalgamating, and our historic buildings are sold off without enough members to sustain them. According to some American sources, younger members, and the newly initiated are disappearing at an increasing rate. The talk of the town seems to be on how to fix this, but what would a young man have to say about all this?

It can certainly be disconcerting for younger members, to join and hear that what they have just decided to invest their time in is on the decline. It's not exactly Freemasonry putting its best foot forward, especially considering that it might take a younger member a substantial bit of courage to join something where he is usually 20, if not 60 years the junior of everyone else around him. The age gap has often lead to some interesting conversations. "Why young brother, what were you doing this weekend?" "Oh, not much, out for a few drinks with the friends at a local pub, met a really cute girl and...oh, sorry? Your granddaughter was at the local pub? But, she's not the one with the red hair and green...oh my."

I confess that exchange is only half true, but the fact is that there are hurdles which young men have to overcome within Freemasonry. However, having been a young Mason for almost six years now, I can say that despite some difficulties, the Craft has unequivocally stolen my heart. And if we want to understand what Freemasonry can mean to a young man, I think we need to look at the issue in two ways; the type of world young men face, and what exactly Freemasonry offers them. I believe the foremost way to do this is to look at the crisis of Freemasonry as mirrored by the much larger crisis of masculinity in general.

As Freemasonry is a fraternity, it is dependent upon men for members, and the quality of both the order and the men who join it are shaped by what we understand a man to be. Right now, I can tell you that as a young man, and on behalf of my generation, we are not entirely sure anymore. This may seem like an odd thing to say, but it is becoming an increasing problem. Anxiety and depression are becoming more and more prevalent among young men, and we are rapidly falling behind in academia. Society has made some young men so unsure of their basic nature, that they either reject any form of masculinity altogether, or take the opposite route, and become hyper aggressive and resentful. My generation is bombarded by media. Be it Facebook, Twitter, or Instagram, every day we are exposed to millions of dissenting opinions. Gender theorists, which are becoming increasingly popular in academia, have even decided that the notion of a "man" and "masculinity" are inherently offensive and should be destroyed. What's a young man to do? Do we look back to the men who stormed the beaches of Normandy, or do we forget all that? How can a male society like Freemasonry grow when society doesn't even know what a man is anymore?

The truth is always in the middle, something I think Masonic philosophers have always understood. Men need a way forward. In an increasingly digitized and specialized society, young men need to develop the sophistication needed to handle it, but we should never forget the simple virtue of being a man. Freemasonry can be that way forward. Freemasonry is a cultural institution that instills all the values necessary for a healthy masculinity; courage, fortitude, charity, service, and the quest to constantly improve oneself. My generation needs to remember these values.

My generation is starving for mentorship and masculine bonding, something that forms the bedrock of the Masonic experience. If you want young men to flock once again to the lodge doors, we need to remember that we are a fraternity. We cannot afford to forget about our newly initiated brethren, especially the young ones. Meeting once a month is often not enough to create the bonds of brotherhood we so clearly espouse. When a new Mason is initiated, they

should be bombarded by so many calls to grab a coffee or a beer, that they won't ever think for a second that they aren't valued in our fraternity. And what of our philosophy and history? In such a materialist age, young men crave mystery and mysticism. Even the single most enchanting aspect of human existence, the reverence for the divine, is utterly and completely frowned upon. Masonry makes life more enchanting. The esotericism and legends that surround our order offer more fascinating topics to explore than any one Mason will ever master, and our mature brethren should be meeting with newer members to impart their knowledge. Even if you don't like the legendary foundations of Freemasonry, would any of us really object to grabbing a few drinks and hearing about the heroic Knights Templar, or the wisdom of Pythagoras? I know a young man certainly wouldn't, he would love it. We don't have to believe in our legends to actually enjoy them, nor to acknowledge that they are an appealing part of the Craft.

Think of it this way: the very question of "is Freemasonry evolved enough to be relevant for young men," is entirely misplaced. We don't need to evolve, young men have enough of the modern world as it is. What we need to do is get better at what we already offer. We need to be better at turning Masons into true brothers, teaching Masons to learn our histories, and to better understand the philosophy of our degrees. If we offer a place of friendship and learning to young men, then we can truly help them grow.

Why should Freemasonry not be on the doorstep of a very bright future? Our order becomes more relevant with every new piece of technology that is introduced, every gadget that takes us away from the human experience, and we should capitalize on what we can offer aspiring young men; real experiences, and a healthy environment for them to develop into the type of men the world needs. If society and universities no longer want to turn young men into men, then I say we step in and fill that gap.

The Grand Lodge of Ancient Free and Accepted Masons of Canada in the Province of Ontario

Is summoning all Master Masons to attend the 162nd Annual Communication of The Grand Lodge.

To be held at

The Fairmont Royal York Hotel 100 Front St. W. Toronto Ontario Canada

Monday July 17th, Tuesday July 18th, Wednesday July 19th and Thursday July 20th 2017.

The Annual Communication is more than just a social event for Masons in Ontario. Grand Lodge puts into place all the building blocks for Masonry at our communication, and they want your help doing it. Be a part of this planning process by attending discussion groups, increase your Masonic knowledge by participating in a Masonic workshop, or perhaps scout out new ideas for fundraising or charitable works in the community by visiting the hospitality suites of our 42 districts, and see what action is taking place across the Province.

Information sessions, Grand Lodge business, vendors, amazing food, and a plethora of amenities await you; but most importantly, attendees get the opportunity to meet with the strong leaders whom we elect to govern our Grand Lodge, and to learn from them how Masonry is changing within Ontario over the next year. Our Grand Lodge is built strong by your feedback and ideas, and they want to hear from you. The Annual Communication is THE place to accomplish this objective, which strengthens the craft from your participation.

For more information, speak or write to your D.D.G.M.

The Fairmont Royal York Toll Free: 1 866 540 4489 ryh.reservations@fairmont.com

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2017 ANNUAL COMMUNICATION AGENDA

MONDAY, JULY 17th

The Board of General Purposes will meet in the Ballroom, on the Convention floor of the Fairmont Royal York Hotel, at 9:00 a.m. and 1:30 p.m. R.W. Bro. Paul E. Todd, Deputy Grand Master and President of the Board, will preside.

300th Anniversary of U.G.L.E. & 150th Anniversary of Canada,
Concert Hall, Fairmont Royal York at 6:30pm.

TUESDAY, JULY 18th

The Board of General Purposes will meet at 10:00 a.m. in the Ballroom, Fairmont Royal York Hotel.

WEDNESDAY, JULY 19th

Grand Lodge will assemble in the Canadian Room, Fairmont Royal York Hotel, at 8:45 a.m.; M.W. Bro. John C. Green presiding. Brethren are earnestly requested to bring their own aprons and to be in their seats in Grand Lodge before 8:30 a.m. on Wednesday. Distinguished visitors, representing other Grand Jurisdictions, will be received and welcomed.

An Address of Welcome will be tendered and Grand Lodge will then proceed with business until 11:30 a.m.

The brethren are asked to reassemble after lunch in the same place at 1:30 p.m.

THURSDAY, JULY 20th

Grand Lodge will reassemble at 8:45 a.m. in the Canadian Room, Fairmont Royal York Hotel.

The installation and investiture of Grand Lodge officers and the newly-elected D.D.G.M.s will take place on Thursday in the Canadian Room, at such time as the Grand Master shall direct. It is essential that each one be present and that he bring his regalia with him. Every member of Grand Lodge is expected to be present sharp on time.

INSTRUCTION CLASS FOR - D.D.G.M.s ELECT ONLY . . . The Custodian of the Work will instruct the new D.D.G.M.s on Thursday morning at 7:59 o'clock in the Alberta Room, M. M., Fairmont Royal York Hotel.

The D.D.G.M.s will see that their successors are in attendance and on time. They will also be present in Grand Lodge, with the regalia for the new D.D.G.M.s, and be prepared to invest at the proper time in the installation ceremonies.

The instruction class is for the new D.D.G.M.s only. Others cannot be admitted. The D.D.G.M.-elect will have with him his Past Master's apron so that he can go directly from the class to Grand Lodge. Our time for instruction is very limited- so it is essential that all assemble on time.

INFORMATION COMMITTEE

Representatives of the committee will be on duty in the lobby of the Fairmont Royal York Hotel to supply information.

REGALIA ROOM

The Ontario Room, Convention Floor, will be available to the general membership to change into regalia on Wednesday and Thursday, but must be vacated at 3:00 pm Wednesday to be used for District Meetings. For safety's sake hats and coats, regalia bags, etc., should be checked in hotel check room as neither the Fairmont Royal York Hotel nor Grand Lodge will be responsible for loss or theft.

GRAND LODGE NOMINATIONS:

For the members of the jurisdiction that wish to review the 2017 Nominations List for the Offices of Grand Secretary, Grand Treasurer, Grand Senior Warden, Grand Junior Warden, Grand Registrar and the Board of General Purposes, along with the more detailed 2017 Candidate Bios, you are encouraged to log into the Grand Lodge Website Members Area, with your Username and Password, and then follow the path of: Member Area >> Operations >> Annual Communication

SEMINARS & WORKSHOPS

TUESDAY, JULY 18th, 2017

Discussion and participation seminars for all brethren at the Fairmont Royal York Hotel

Preregistration not required.

Time	<i>Tudor 7/8</i>	<i>Confederation 5/6</i>	<i>Territories Room</i>
1:30	Leadership	Cornerstone	DDGM
to	Development	Project	Orientation
2:20	C. Woods	Art Di Cecco	J. Ireland
2:30	Brother to	Officers	DDGM
to	Brother	Progression	Orientation
3:20	L. Muss	P. McConnell	J. Ireland
3:30	Condition of	Lodge	Youth
to	Masonry	Finances	Initiatives
4:20	R. Kaufman	B. Koivu	T. Van Horne

1:30 to 4:20 p.m. Confederation Room 3, Main Mezzanine

Computer Resources. R. Kliaman

Ontario Room, Convention Floor

Music Resources and Construction & Function of a Pipe Organ, A. Graham

Young Master Mason Travels to Montreal

by Mark-Anderson McGaw

Junior Warden (P.M.)

St. George's Lodge A.F & A.M No 15 G.R.C

As a younger member of my lodge, I have often heard about the struggles with retention and the declining membership within districts. It is no surprise that the median age of most lodges resides heavily with the baby boomer generation now. So how do we bridge the generational gap between the younger members and the rest of the membership?

I don't play hockey

The answer I found was by attending the Niagara 'A' District hockey match in Montreal. Now let me start by saying when I was told about this trip my initial response was "it sounds great, but I don't play hockey". The response from the coordinators was "well why don't you just come as a supporter and cheer us on?"

As a Canadian, there are very few pastimes that can unite us like the sport of hockey. Whether a player, an avid hockey fan, or an if-its-on type of spectator, no one can deny the timeless nature of the sport and the deep sense of unity it can bring. For me, I saw this as an opportunity to experience the craft in a different way; by spending time with a group of like-minded individuals and a chance to meet new people.

I feel in order to increase retention as well as membership with the younger generations there is a greater importance for increasing the social aspects of the craft, which encourages meeting new brethren. Although lodge meetings are a great place to meet new brethren, it is not until you are able to spend an extended amount of time with new people to truly develop a deeper relationship with those both within your lodge and especially those from other lodges. I spent the majority of this trip with brothers from different lodges that I had never met before; who are now very good friends. Although in Montreal for the hockey game, we also had the opportunity to attend a lodge meeting with Phil-Can Lodge No. 137 while they had an official visit from the Grand Master of Quebec.

slightly different traditions

As this was my first time visiting a lodge outside of Ontario – I was unaware that there are slightly different traditions. This includes both the ceremony as well as the masonic attire and regalia worn by other brethren of different nationalities that were in attendance. To date the meeting was the largest turn out I had ever seen in a lodge – over 150 brethren, and the experience was incredible.

The social time after the meeting was filled with excellent food and the opportunity to meet brethren whom I would normally have never had the opportunity to meet. I still find it fascinating going into a lodge knowing none of the members and ending the evening with new friends.

this social impact

Watching the hockey game was exciting in its own right. Not only were the players a mixture of ages from 21-75, but so were the supporters. Many of the brethren from Montreal came out with their children and wives to watch the game. It is this social impact that made the trip so special – seeing a mixed generational group coming together and showcasing the craft is still thriving. Speaking with other brethren from Montreal, they kept saying the game had "lit a spark" and has made them want to use hockey as a common ground for travelling and meeting brethren from lodges outside their district and province as well. I look forward to seeing them again when they visit Ontario for a re-match.

experiences and memories

It is experiences and memories like this that help maintain interest in the craft. Although everyone joins masonry for their own reasons, the underlying thread is the sense of brotherhood. As I write this, I am reminded of a quote that said "brotherhood cannot be defined, only experienced." Attending this hockey trip has broadened my knowledge of the craft, and helped me truly experience how rewarding brotherhood truly can be.

By Brother Scott Golem St. George's Lodge No. 15 t. Catharines, ON

Hear Ye, Hear Ye

Coming in November 2017 in the greater Toronto area in the
Province of Ontario

A celebration of the founding of the Grand Lodge of England in 1717.
Three hundred years of Freemasonry.

Relive the age of reason
Experience the past and an event that shaped Modern history
A SPECTACULAR “WEEKEND” CELEBRATION OF THE CRAFT
featuring
A GRAND BALL of HISTORIC PROPORTIONS – “**formal or period attire!**”
Followed by a day at the Goose and Gridiron Tavern being taken back to...
THE EVENTS SURROUNDING THE BEGINNINGS OF SPECULATIVE FREEMASONRY

Come join Isaac Newton, Christopher Wren, James Anderson, John Desaguliers, Anthony Sayer,
The Duke of Montagu and many other participants who took part in the historic events that
created the Oldest and Most Influential Fraternity.

Loss of a Masonic Brother

given by R. W. Bro. Matt Plant, DDGM of Nipissing Muskoka District on his Official Visit to Sturgeon Falls Lodge No. 447.

Brethren, this month we lost a Masonic Brother. There was no notice of his passing nor was there a Masonic Service. That is because this brother did not pass to the Grand Lodge above. He simply left the Fraternity. I talked to him about his decision to see if I could help change his mind.

He told me that he had joined Freemasonry for all the usual reasons that most of us join. He thought he was joining a group of men who respected and cared for each other. He was a member of our Fraternity for approximately 8 years. During the last while he had noticed that Lodge was not enjoyable like it once was and there seemed to be a lot of dissension in his Lodge. He thought the lodge had become dysfunctional and in his opinion the only way out for him was to quit. When I suggested he affiliate with another Lodge, he said that he couldn't do that because from his observations other Lodges had the same problems.

This may be an extreme reaction, but we have still lost him just the same. We strive so hard to attract just and upright men to our fraternity. How can we justify allowing ourselves to lose one who was certainly familiar with the Craft? Our lodges are supposed to be a place of Brotherly Love, Relief, and Truth. There must be a way for us to make sure that Lodge stays that way.

A Lodge is a group of men who come together regularly for Masonic Education and Teaching. We are made up of many individuals with one ideal, but sometimes our personal feelings intrude on the harmony of the Lodge. We all remember our Initiation when we were accepted into the Fraternity and embraced Masonic Ideals. We are supposed to be taking good men and making them better. Perhaps some of us have lost sight of that. Most of our lodges in this District were instituted over one hundred years ago. Surely, we have been here long enough to be able to act the way that our forefathers planned.

One of the first things we are told when we are clothed in our Entered Apprentice apron is that if there is a brother with whom you are at variance you are expected to try and settle your differences amicably so you can enter the lodge and work together with that love and harmony that should always characterize our Fraternity. We must try harder to follow our Masonic principals and not lose sight of our goals. It is not something that has to be done alone.

Grand Lodge has been in existence since 1855, overseeing all the Lodges in our province. They are the ones we should be turning to if we think there are problems we can't seem to surmount. They have developed many programs to assist our lodges to approach our common ideals. There are many learned brethren volunteering their time and expertise for the common good of the Fraternity.

They are a resource that we should never hesitate to make use of. Myself as DDGM should be your first point of contact for questions to Grand Lodge. I can contact them on your behalf and hopefully we can figure out a course of action that will help solve any problems within an individual lodge. An outside observer can be a great help to bring a new perspective to problems your Lodge may be experiencing. I think if you are having any kind of problems in your Lodge, which interrupt the harmony of that lodge assistance should be looked for.

I talked to another Brother recently at a Lodge meeting in our district. He was turning off his cell phone before he entered Lodge. He told me that that is the only time he allows his phone to be turned off. Lodge is his sanctuary from a busy outside world. The 2 hours of Lodge is so important that he is not willing to disturb that. Is that not the way we should all approach Lodge? Better to feel that way when you enter Lodge than to enter Lodge like the Brother I mentioned at the beginning who didn't feel he was entering a sanctuary of Brotherly Love and Peace.

Given a choice, which lodge meeting would you like to attend? I know the choice I would make. Let us all work towards those ideals that guarantee that our Lodges will continue to be sanctuaries from our personal and private avocations and that we continue to treat each one as true Brothers.

Like Father like Son

A Special Night and Milestone in the Davis Masonic Family

by Bro. Austin Cawlishaw

On May 9, 2016, R.W. Bro. Bill Davis saw the last of his three sons become a member and Brother of the Craft as an E.A. of Connaught Lodge 511, Thunder Bay, Algoma District.

It was even more memorable because R.W. Bro. Davis conducted the Degree and also had his other two sons attend and take part in the Initiation of Bro. Graham Davis.

Bro. Keith Davis of Beacon Lodge 190, Red Deer Alta. did the Final Charge. W. Bro. Bill Davis Jr, Past Master of Connaught Lodge and member of Beacon Lodge 190, did the Obligation and sat in the Jr Warden's Chair. Connaught Lodge 511, Thunder Bay District of Algoma.

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Submissions to the Ontario Mason Magazine

The factual accuracy of the article is the contributor's responsibility. The opinions expressed by the author do not necessarily reflect those of The Grand Lodge of A. F. & A. M. of Canada in the Province of Ontario, or the Ontario Mason Magazine Team.

PHOTOS: Everyone included in the picture needs to be identified with proper rank and lodge name if applicable. Photos to be sent as jpeg attachments with a minimum of 300 dpi resolution, with a file name that clearly outlines the intent of the photo's contents. The largest file size possible is best so that the picture does not loose resolution when published.

CAPTIONS: All photos must have suggested captions of 50 words or less including correct names and Masonic ranks of everyone in the photo, as well as a suggested title that includes the name of the Lodge and District represented.

NEWS & FEATURES:

All articles must include:

Author's name, Masonic rank & contact: Electronically, by phone and regular mail.

A brief (25 to 50 word) biography of the author or how he is involved with the contents of the article.

The article itself should be between 400 and 900 words, longer articles will also be accepted but may be edited for length.

Suggested "pull quotes" from the article carefully chosen as eye catchers for the casual reader who will then be enticed into reading the article.

A minimum of four or five photos or illustrations that the editors and designer can choose to enhance the feature article in the magazine. Submissions as PDF files will not be accepted.

All submissions become the property of the Ontario Mason Magazine. All submissions are subject to editing for content and length, and may be used in any manner the committee sees fit.

Deadline for submissions August 7, 2017

The Rough and Perfect Ashlars

Given by R.W. Bro. Matt Plant on March 14, 2017 at his Official Visit to Strong Lodge No. 423.

Present day Masonry has its roots in the Masonic guilds of medieval times. These guilds were made up of operative Masons who were free to move from job to job unlike other craftsmen of the times. This is one explanation of where the term Freemason came from.

These Craftsmen took the stones from the quarries and, through hard work and diligence, turned them into the great cathedrals that still stand today. At the quarries, the stone was inspected. Not every stone quarried was acceptable to be used. In its rough state, it was brought to the building site where the Apprentices worked on the rough shape. They took off the rough edges of the stone and a more expert Craftsman then worked on it to turn it into a suitable stone to be added to the building they were working on it.

In our lodges, we as Speculative Masons, have two types of stone on display. We are told during our Initiation that they are the Rough Ashlar and the Perfect Ashlar. We are taught the Rough Ashlar is a stone taken from a quarry in its rude and natural state, and the Perfect Ashlar is a stone made ready by the hands of the workman.

He must be a man who the investigating committee thinks has a good foundation that will allow him to be made into a good Mason. Our ancient operative brethren didn't accept every rock that was quarried, so those who now investigate candidates should not be afraid to decide that a candidate needs to pass certain basic tests. A good foundation is essential to a man being taught to be a good Mason.

When a man is accepted for Initiation, he has passed the initial inspection, like the stone in the Quarry. He is the rough stone, ready to be molded into a more perfect form. When operative masons started to work on a rough stone, they never added more material. They chipped away with a mallet and a chisel, smoothing the rough edges and removing any visible flaws. Little by little, the Rough Ashlar begins to become a Perfect Ashlar. Such is the experience of an Entered Apprentice. He enters our lodge with rough edges. We remove those rough edges when he enters.

Ancient Operative Masons laid the foundation stone of the new building in the northeast corner of the building. The Entered Apprentice is placed in the Northeast Angle of the Lodge. He becomes the foundation of the Lodge. From what he is taught by our customs and usages he advances in his Masonic knowledge and is moved to the Southeast Angle of the Lodge where he is now a Craftsman, closer to the design of a Perfect Ashlar.

When he is a Craftsman, he learns that the square brings the rude matter into due form. He has thus moved from being a Rough Ashlar to working towards becoming a Perfect Ashlar. It is very difficult for an operative mason to make a perfect ashlar. This also applies to Speculative Masons.

There are very few perfect Masons. It is our ritual that helps us on the road to becoming perfect. As the candidate receives more education and expands his knowledge, with the assistance of the Brethren, he starts to represent the perfect ashlar. The perfect ashlar in the hands of the operative mason has been smoothed and squared and is ready to be fitted in its appropriate place in the building. The perfect ashlar, lying open in Lodge, is a six-sided object with six equal and similar faces. It always rests on just one face and the other faces are visible. It requires no support from anything but when grouped together with other ashlar; it becomes a shape that makes its own space.

So now the Candidate is ready to take his place in the Lodge. He came to the Lodge as a good man. Through the help of the workmen, or the Brethren of the Lodge, he has been instructed, and has learned to become a good Mason. Figuratively, his rough edges have been smoothed over and brought into due form. He stands on his own, but when grouped together with other perfect ashlar, or Masons he becomes part of a Lodge, a group of men who have all been taken from a rough form and molded into a finished form, standing together for a common good.

London Chapter of DeMolay Receives DDGM's

G. Fred Kingsmill Chapter, Order of DeMolay

Submitted by: Bro. Richard Hartwick

On Wednesday, February 15th, 2017, Master Councilor David Ticknor called the G. Fred Kingsmill, Chapter of DeMolay to order. The order of business for the night was to greet the District Deputy Grand Masters of London East and West districts and to present two DeMolay "Hats Off" awards.

The Master Councilor welcomed London East DDGM, R.W. Bro. Michael Graystone and London West DDGM, R.W. Bro. Jeffery Davidson, along with the brethren from Ionic Lodge No. 716 and St. Paul's Lodge No. 107. Our distinguished guests gave very encouraging and complimentary words to the chapter, brethren and visitors.

The members awarded V. W. Bro. Rick Collier and Bro. Wade Milliken the DeMolay "Hats off" award for their support of the DeMolay chapter. These brethren were recruited by "Dad" V. W. Bro. Sasha Vojvodin, and they have helped out when called upon for special projects benefitting DeMolay.

Thoughts about Mentoring

By R.W. Bro. Garnet E. Schenk

The Grand Lodge of Canada in the Province of Ontario has provided Lodges in this Grand Jurisdiction with a high quality mentoring program. The purpose of the program is to ensure that every candidate accepted into the Craft is properly instructed, in the fundamental principles of each degree. That idea is affirmed each time the lodge is opened when we hear the words "employ and instruct the brethren in Masonry." It is therefore, necessary to become well versed in the meaning and interpretation of the ritual for the effective operation and the sustained growth of the Craft.

The mentor in the lodge has a special role to play. He is responsible for helping the candidate understand the degree that has just been conferred. He helps the candidate feel comfortable with what he has learned and coaches him in developing a level of competence so that he understands the lessons and can perform the various activities that relate to the degree. The mentor helps the Entered Apprentice build a solid foundation and an understanding upon which he can add new knowledge when he is ready to proceed. For that very reason the mentor's role is very important.

The candidate has a responsibility in the mentoring partnership which is quite clearly set out for him in Final Charge of the E.A. degree "to make a daily advancement in m..... knowledge. We often refer to the process of mentoring as a partnership between two people, the mentor and mentee. In Freemasonry is appropriate to think of that relationship as triadic. It is a relationship between the mentor, the mentee and the Deity. For effective mentoring the latter should always be kept in view as the work proceeds.

"every community that wants to last beyond a single generation"

The mentoring relationship is more than an educational and developmental role. It includes coaching, counseling, teaching, contemporary modelling of behavior as well as spiritual guidance as may be necessary from time to time. It is much more than communicating facts. Walter Bruegemann, a German Theologian states it very succinctly, "every community that wants to last beyond a single generation must concern itself with education." The education through mentoring is of a very special kind. It is to keep the community of Masonry alive and carry that way of life on to the next generation. Mentoring must have an inspirational component to make it stick. The ancient mysteries used this type of mentoring to give them spiritual direction. Mentoring then has a very important role in keeping the community of masonry alive and in helping to interpreting the body of knowledge. It is education for the soul as well as spiritual guidance for the pathway to the inner chamber.

The mentor's work is extremely valuable at the lodge level. The mentor adds value to education, training, and programs of the lodge. Why is it so important at that level? The mentor is the person who is most likely to be a person who is totally immersed in the culture of the order. He is the person who is competent and has the skill to work with the language with the Ritual. He understands it, he is a person who has experienced the lessons of the Ritual in his own life. He can interpret that language of the Ritual in such a manner that it comes alive and he helps the mentee to shape his daily life. The mentor helps the mentee to build a solid masonic identity, by words, but by modeling a way of life that reflects the teachings of the Order. The work of the mentor is experiential rather than abstract. His work is like what the old Russian proverb says, "Every day can be a messenger from God."

The task of the mentor is to facilitate the education of the soul and the spirit as well as education in wisdom. It is much more than providing information. The curriculum for mentoring that our Grand Lodge provides is a quality resource. It has a target or purpose and is not prepackaged material. It is rather an guide that allows the mentor to build an effective mentoring relationship with the candidate and help him to quickly assimilate what he has been through so that he not only understands the actions of the degree but also the meanings of the parts of the degree. The mentor must also understand that the process of mentoring is built around the unfolding story of the life of mentee as he starts to make that daily advancement in masonic knowledge.

The mentee brings raw material to the relationship, in the form of questions, ideas and the request for affirmation of his thoughts about Freemasonry. The mentor with a discerning eye, sees more than fact, he reads between the lines as well. In the ongoing process of mentoring the mentor needs to cultivate an ear that listens, an eye that sees, and a soul that sings the song of the Ritual. That process is much like holding up mirror up to the mentee for reflections. What is seen in the reflection is what inhabits the life of the mentee, not the brilliance of the mentor. Thomas Carlyle put it in these terms, "Be what you would like your pupils to be." To know the words are important, but to sing the song is altogether different thing.

It must be remembered that mentoring is not done from a fill-in blank form. Masonic mentoring is relational, whether that is formal or structured, informal, or casual, consistent or sporadic, the heart of mentoring is building a relationship. The mentor who serves best is he who is a number one listener. Masonic mentoring is also autobiographical. The mentoring relationship provides the opportunity to explore the life of another Mason in a trusting relationship.

The success of the mentoring process is dependent on getting beneath the conventional gestures and attitudes which the mentee presents to the world, and to unearth the inner spiritual gems that show likeness to the image of the Most High. Mentoring has the potential to develop within the mentee the wisdom, the understanding, and the knowledge to lay out a trestle board for the daily advancement in his Masonic life.

A Few Things to Remember

1. We discover our Masonic identity within the context of our Ritual. We learn best together, with other Masons
2. Wisdom is not imposed – it is portrayed
- 3 Discernment is given – it is shared.
- 4 Characteristics are not taught – they are evoked.
- 5 The mentor is a voice that guides, it is not a voice that dictates.
- 6 To tell the story to the next generation is a vital stewardship in Freemasonry.
- 7 We must be intentional about our work in mentoring.
- 8 We must always ponder the inner journey as it influences the outer journey of our Masonic life, and consider how the outer journey, in fact shapes the inner journey. (We must keep off all cowans and intruders and come properly prepared.)

<http://www.masonic-lodge-of-education.com/freemason-ritual.html>

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