

SPRING/SUMMER 2021



THE
ONTARIO MASON
MAGAZINE

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

From The Editor

The ONTARIO MASON MAGAZINE

Brethren,

Summer is finally here and the province is starting to open up for retail, dining, and travel. Hopefully we are progressing towards normal again....I don't know what the new normal will be, but I certainly hope that Lodges will be able to meet in person at some point in the foreseeable future.

Sadly many people, both in our personal lives and in our Masonic family, have passed away over the last year. Just over a week ago we lost one of the founding members of the Ontario Mason Magazine team V.W. Bro. Stewart Hanna to Cancer.

Some info on V.W. Bro. Hanna:

Initiated: Oct. 17, 1983

Passed: May 30, 1984

Raised: Sept. 27, 1984

Mother Lodge: Sussex Lodge No. 5, Brockville

Installed as W. Master of Sussex Lodge, No. 5, Brockville on June 17, 1991.

Affiliated with Royal Edward Lodge No. 585, Kingston on March 24, 2000

Installed as W. Master on May 1, 2001

Served as W. Master of the amalgamated (2007) Royal Edward of Cataraqui Lodge, No. 92 in 2015-16

Presented with his 25-year membership pin on Oct. 17, 2008

Presented with his 25-year Past Master pin on Feb. 24, 2017

Appointed Grand Steward on July 22, 2011

V.W. Bro. Hanna will be sadly missed by all who knew him both within the fraternity and in his personal life. The OMM team extend our sincere sympathies to his family and friends and all that have been affected by his passing.

Stew we hope to see you again in that Grand Lodge above.

Sincerely and Fraternally,

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



V.W. Bro. Stewart Hanna

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





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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.

The Educational Value of The Ritual

by R.W. Bro. Garnet E. Schenk

The purpose of the Masonic Ritual is appropriately described in a portion of our own ritual as a “Beautiful System of Morality Veiled in Allegory and Illustrated by Symbols.” Our symbolism is found throughout our Masonic Lodges and includes many of the Working Tools of a medieval stonemason. The whole system is transmitted to initiates through the medium of the Masonic Ritual which consists of lectures and allegorical plays.

A masonic ritual is described as the scripted words and actions that are spoken or performed during the degree work in a Masonic Lodge. Masonic Symbolism is used to illustrate the principles which Freemasonry espouses. From time immemorial is a term or phrase that factors into the mix. It has special meaning for masons, in that it means beyond the living memory of a people and identifies the historical framework within which created order has existed. Information flows from the simple world view respecting the Creator’s teachings which sets out a holistic approach to life. As our fraternity has been formed and maintained in perfect unanimity and concord it is our duty to transmit the genuine tenets of our time-honoured institution pure and unimpaired from generation to generation.

When we talk about the educational value of the ritual, we are talking about a value that goes beyond the idea of the simple act of learning information. If we look at the Latin derivative for the word education, it comes from “e” out, “duco” I Lead, and “ion” the act of leading out. Masonic education is not just taking in the information from outside sources, but it also includes the idea of giving out information. It is more than learning about Freemasonry, it includes a measure of masonic culture and the capacity for service to humanity and the community in general.

The concept of giving out of giving out something is identified in our ritual. A few examples will suffice. The Prayer given at the entrance of the candidate to the lodge is a plea to the Great Architect of the Universe that the candidate

be enabled to display true godliness, to the honour and glory of His Holy Name. Another example is that the candidate is asked if he has a general desire for knowledge that would render himself more serviceable to his fellow creatures. The charity lecture also has something to say about giving. The etymology of the word implies benevolent goodwill toward humanity and generosity and helpfulness toward the needy.

Receiving knowledge in is a good starting point but the true educational value is a further process of bringing out the innate capacity and ability to interpret and use what has been learned for his own development and for the good of society. That is what is expected on an educated mason. Like true education, which implies a giving out from within, the education the education value of the of the ritual lies in what is forthcoming from a mason which improves his understanding of and the application of the various charges that his own power of thought can bring forth.

Rituals are tools that give us the freedom to take responsibility for the direction and purpose of our lives. Our task is to seize and shape this freedom as men and as masons. The ritual in a true sense encourages us to achieve this goal. We are invited by the ritual to make a daily advancement in masonic knowledge and to study the liberal arts and sciences as may lie within compass of our attainment. The chisel points out the advantages of education by which means alone we are rendered fit members of very well-organized society. Exertion and perseverance are necessary for a mason to achieve a high standard of masonic education.

The following are some points as to how the Masonic Ritual links us to things from time immemorial:

- Rituals affirm human mystery and mutability and connects to the universal. They also serve as a bridge be-



tween our outer and inner worlds, between the profane and the sacred and between the ordinary and the extraordinary.

- Rituals give us a sense of belonging. Rituals awaken in us that which is eternal within us and show us how our individual lives are connected and are a part of a much grander design.
- Rituals remind us of the interconnectedness of all life.
- Rituals also provide a sense of renewal. Rituals are like oasis in deserts. They provide a time to rest, restore ourselves on the winding path through life. They also help us to re-evaluate and reaffirm that we are on the right path.
- Rituals take us out of the ordinary things of life and transport us to a sacred space. Rituals create mystical and mysterious of symbolic reenactment.
- Rituals give us a way to connect to our heritage. They act as a bridge between past and the future and they help us access, honour, and strengthen our masonic identity.
- The ritual process provides a sense of stability and an ongoing way to structure our lives.
- Rituals give meaning to our masonic journeys and a sense of purpose in our lives. The practice of rituals over time has the power to transform us.
- The Masonic Ritual gives us the necessary tools for co-creating our own lives.
- Rituals help us balance the work of our outer and inner lives and aid us in the expression of our soul and spirit.

Strengthening the West Gate, the Strategic Plan for Growth and Vitality of Freemasonry in Ontario supports the concept of the Educational Value of the Ritual. First, it states that the fundamental reason why Grand Lodge undertook the development of a Strategic Plan was to reaffirm why Freemasonry exists in Ontario and what it wants to accomplish in the foreseeable future.

Other statements in the plan that support the educational value of the Ritual include the following:

- Ensuring the timeless vitality of freemasonry.
- Freemasonry is the current custodian of a “way of life”, or “a manner of living, working and serving”.
- Building is what Masonry is all about; building a better person, a better community, and a better world – all in that order.
- The Mission Statement of Grand Lodge has at its core the Masonic Virtues of Brotherly Love, Relief, and Truth.

All the above points have a clear connection to our Masonic Ritual.

Clearly expressed in the words of the strategic plan, “it is there to transmit the Ritual, Philosophy, and Governance of the Craft to the next generation of Masonic Leaders in a manner that will demonstrate that we have diligently applied those lessons taught on the lodge room floor.”

The work has stood the test of time. The work is so eloquently fashioned, its phrases have a certain cadence that they tend to describe, with a measuring all their own. The proper portrayal of the Ritual will make the candidate feel that it was meant especially for him.

Our Masonic Ritual sends the individual Master Mason on a journey towards the “center from which he cannot err”. Thus, to be a true Master Mason was not just to attain knowledge for oneself, but to convey that knowledge to those who would follow. If we refer to paragraph three, page I where we defined the word education, we get almost the identical idea. To appreciate the true educational value of the Ritual we must give out that information and knowledge by our words, deeds, and actions through service to humanity, the community in general and by reverence and gratitude to the G.A.O.T.U.

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Masonic Lodge collects clothes for Sudbury's most vulnerable

Author of the article: Star Staff

Publishing date: Jan 29, 2021

<https://www.thesudburystar.com/news/local-news/masonic-lodge-collect-clothes-for-sudburys-most-vulnerable>



In the front are Tom Morris (master of Nickel Masonic Lodge); Paavo Liukko and Greg Blomme; in the rear are Larry Paguanda and Lionel Rudd. The Nickel Masonic Lodge has donated winter clothing to the Sudbury YMCA. Supplied.

The Nickel Masonic Lodge has donated winter clothing to the Sudbury YMCA.

In turn, this will allow the YMCA to donate the clothing to the patrons of the overnight warming centre and to those accessing The ParkSide Centre to eat their meals during the day.

“It is fantastic that our community continues to step up to support the vulnerable,” Helen Francis, president and CEO

of the YMCA of Northeastern Ontario, said in a release. “It is truly wonderful to see community members and organizations continue to think about those who are in greatest need.”

The Nickel Masonic Lodge has been collecting the clothes over the past two months, making sure to follow Public Health Sudbury and Districts’ guidelines. Members were keen to work with a local agency to ensure the clothes could be distributed to the most vulnerable.

Members of the Nickel Masonic Lodge share a common goal of helping each other become better; its roots go back centuries where community leaders came together through personal development, social connection, and good work to make a difference to their communities.

“The members are happy they could continue to support their annual tradition of a winter clothing drive and donation, despite the challenges the pandemic has created,” said Lionel Rudd, a member of The Nickel Masonic Lodge.

The Y will continue to ensure people can enjoy a meal in a warm, suitable location with all physical distancing and COVID-19 health and safety protocols in place.

It will also provide an overnight warming centre until April 30.

Donations are welcomed; anyone wishing to donate should contact Kendra.MacIsaac@ymcaneoc.ca or visit www.ymcaneoc.ca to learn more about the My Y is Resilient campaign.

The YMCA of Northeastern Ontario is a charity dedicated to the growth of all persons in spirit, mind and body with a sense of responsibility to each other and the global community.

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DARE TO BE DIFFERENT

Thoughts on increasing Lodge Attendance

by Jordan S. Levitan, P.M. Norfolk Lodge No. 1

From the February 1987 Short Talk Bulletin of the Masonic Service Association

Posted in The Nova Scotia Freemason December 2020

At a gathering of Worshipful Masters, inevitably one will ask, "How's your attendance holding up?"

It is, for the most part a rhetorical question.

The intent of this paper is to show that substantial increases in attendance are possible provided the Master dares to be different. This does not imply the need to experiment with so called "up-to-date" methodology. On the contrary, it requires stimulating those members we already have as well as those who will be voluntarily attracted into our midst with pure and unimpaired Freemasonry.

The sooner we stop blaming poor attendance on the failure of the Craft to modernize, the better.

The last substantial influx of new members into Freemasonry occurred over forty years ago. Since then, many reasons have been suggested for the decrease in attendance.

Members have moved away from the metropolitan area lodges. Once in suburbia they become accustomed to more leisure time, more holidays, and longer vacations. Some turn to service clubs, where the results of their participation may be more apparent. Others find that civic responsibilities take up their evening hours.

Family ties now take precedence over fraternal ties. For some, longer work hours and the pressure of doing business at night are contributing factors.

The majority, however, do not attend simply because they choose not to attend. They are bored to tears with business meetings. Those who are not ritualists find little inspiration sitting on the sidelines listening to the same brethren perform the degree work and give the lectures time after time. Their contentions are real and can not be brushed aside.

We live in an achievement oriented society that views ambiguous programs with skepticism.

Mediocrity no longer suffices. It's time Masonic leaders stopped saying "something should be done" and begin saying "I'm going to do something about it."

The call to the Master is the same today as it was when the candidates petitioned in droves; to create an atmosphere for intellectual and spiritual growth so that the members know from experience they are missing something by not attending lodge.

Merely to suggest programs that others find helpful is only part of the answer. What may work for one lodge may not necessarily work for another. Symbolic Lodge Masonry cries out for an enlightened membership responsive to the Master who carefully lays his designs upon the trestleboard. The approach, therefore, includes preparing the members as well as the Master.

There are no shortcuts.

THE CANDIDATE

The Lodge Investigating Committee

The Masonic life of the prospective candidate begins with the Lodge Investigating Committee. A committee that consists of one Past Master, one line officer, and one member at large represents a cross section of the lodge.

The Master who dispatches the committee to the candidate's home with clearly defined directives takes the first step in laying a solid and dependable foundation. In its visit with the petitioner and his family, the committee should emphasize what Freemasonry is and what it is not.

Their discussion should include the following:

1. The purpose of our Ancient Order is to build temples in the hearts of men;
2. The pursuit of excellence is one of Freemasonry's noblest aims;

3. Freemasonry is religious in nature, but it has no creed or theology, and it is not incompatible with one's religious beliefs;
4. Freemasonry has an obligation to the community, but it is not a service club;
5. Freemasonry stands for citizenship of the highest caliber, but it does not engage in political activity;
6. Freemasonry emphasizes one's obligations to assist the needy, but it is not a welfare organization;
7. Freemasonry is not a benevolent society providing insurance benefits; a Mason must make proper provisions for the protection of his family in the event of illness or death.

These and many other points are proper for the Lodge Investigating Committee to discuss with the petitioner and his family. This approach enables the petitioner to gain a better understanding of our principles and purpose, and the lodge can better judge his motives for seeking membership.

Degree Work

Few candidates arrive totally prepared for the ordeal of initiation. Even fewer receive a kindly briefing in the preparation room.

Whatever fears the candidate might have should be put to rest at the outset. Initiation requires a sense of reverence. It should be impressed upon the candidate that he is about to enter a solemn and dignified ceremony. Degrees must then be performed with a like measure of dignity. Anything less raises doubts in the candidate's mind about the worth of the experience.

The best way of assuring that new members return is to not only confer the degrees, but to also make Masons. Through its appropriate committee, every Grand Lodge determines the procedure for conferring degrees. The symbolic Lodge, however, makes Masons at its own pace. There is a distinction. And we should always remember that a Master Mason cannot be made in three easy lessons. It takes time.

To the average candidate, the philosophical depth of the ritual is overwhelming.

He hears a set of references that he has never heard before and phraseology he does not use in daily conversation. We then compound matters by delivering the lectures immediately upon conferring the degrees.

Clearly we have no reason to congratulate ourselves when

a candidate rapidly memorizes the catechisms and receives his dues card four weeks after initiation. So why not slow down the process. Dare to be different. The Masonic Service Association is an invaluable source for information to complement the degrees. An index of current publications is available for the asking.

The candidate who receives good and wholesome instruction at a leisurely, informal pace away from the lodge room is likely to become an enthusiastic member who returns frequently. There is an old Chinese proverb that if you are planning for one year, plant grain. If you are planning for ten years, plant trees. If you are planning for a hundred years, plant men.

THE WORSHIPFUL MASTER

Knowledge Beyond Ritual

Grand Lodges appoint instructors at all levels to teach Masonic ritual. Few Masters, however, receive training in how to conduct lodge meetings. Little is done to assure that the incoming Master has a grasp of the history, philosophy and symbolism of the Craft. The fundamentals of lodge management and good programming are rarely talked about in detail. For these. Lodge officers are left to educate themselves. Many never do. Others start too late.

Prior to setting his designs on the trestle-board, the future Master would do well to spend at least two years becoming a knowledgeable Freemason. This is not to suggest that he must become a Masonic scholar, only that he become familiar with the writings of learned brethren-Joseph Fort Newton, Thomas Sherrod Roy, H.L. Haywood, Albert Mackey, Robert Gould, Roscoe Pound, Dwight Smith, Alphonse Cerza, Harry Carr, Conrad Hahn, and Carl Claudy among others. The Grand Lodge library is an excellent source for material, as is the Masonic Service Association. There are, in addition, outstanding Masonic publications in the United States. One is The Indiana Freemason, which features articles on contemporary Masonic thought as well as essays by distinguished Masonic writers of the past.

Membership in the Correspondence Circle of Quatuor Coronati Lodge No. 2076, London, England, the premier Masonic research lodge in the world, is recommended.

The Master who acquires a background in the history, philosophy, and symbolism of the Craft understands the mission of Freemasonry. Lodge attendance will reflect the



extent of his preparation.

Setting the Craft to Work

Setting the Craft to work implies more than initiating, passing, and raising candidates. It implies that the lodge is a dynamic rather than a static entity. The Master should encourage each member to take part in the activity suited to his character or abilities and to make sure there is an activity in which he can participate.

In one particular lodge, a member rarely set foot in the Lodge room for almost twenty years.

A Past Master remembered that the brother spent his leisure hours interviewing applicants for admission to a major university. The lodge wanted to start a scholarship program for needy and deserving students, so the Past Master asked the brother for assistance. The rest is history. The scholarship program has been a major commitment of the lodge for fifteen years and the brother later served the lodge as Master.

Brethren involved in something they like to do value their membership and return frequently. For those who like to putter around the kitchen, help is always needed on the Refreshment Committee. For those handy with axe, hammer, and saw, there is wood to be chopped or a fence that needs mending at the home of an infirm brother or Masonic widow. The lodge publication requires the assistance of brethren with writing skills. For brethren with experience in fund raising, help is needed on the lodge Charity Fund or Masonic Home appeal.

We cannot expect brethren to return to lodge week after week, month after month, if not given a specific responsibility. With nothing to do, sooner or later they tire of sitting on the brow of the hill and before we know it, stop attending altogether.

Programs

The composition and character of the lodge are determining factors in the selection of programs.

Masonry teaches that men of every sect and opinion meet on the level. We aim for common objectives among men with dissimilar backgrounds. The Master who combines programs of Masonic interest with fellowship and establishes a continued line of communication with his lodge will sustain interest and induce attendance.

Most Worshipful Dwight L. Smith, Past Grand Master of Masons in Indiana, in his widely acclaimed essays "Whither Are We Traveling?", suggests that Masonry should be a social, cultural, and intellectual experience. A balance of all three elements is the Master's objective in setting his designs in the trestleboard.

Programs for a typical year might include patriotic observances, Ladies' Night, Past Master's Night, Founder's Day Observance, Youth Night, Father and Son Banquet, lodge picnic, Mother's Day Breakfast, and Masonic plays. By the time he becomes a Senior Warden, a line officer should have assembled sufficient material to begin looking around for brethren to present papers on selected topics. Masonic book reviews should also be considered. The distinguished Masonic scholar, Most Worshipful Conrad Hahn, observed "...the lack of educational work in the average lodge is the principal reason for the lack of interest and the consequent poor attendance in Masonry over which spokesmen have been wringing their hands for at least a century."

The educational meeting is for enlightenment and fellowship. Lodge business is not discussed. Ample time should be allowed for those present to ask questions and make comments. Meetings of this type usually last one hour and often the discussion continues in the dining room at refreshment. A well balanced program of Masonic education includes films, video tapes, and slide presentations, some of which are available through MSA or the Grand Lodge.

The Meeting

Ask those who at one time regularly attended why they stopped and the most frequent reply is, "The meetings are boring and much too long. If the Master doesn't put me to sleep, the Secretary does."

Not all Masters are comfortable in the role of presiding officer. However, there are steps the Master can take which minimize the anxiety of sitting in the East. One is to smile from within.

A lodge senses devotion and understanding from the Master.

Another is to control the meeting. The Master who looks to the sidelines for a Past Master to tell him every move to make does not have control.

Nor should the meeting come unraveled at the Secretary's desk. Most correspondence read word for word can be summarized, including communications from the Grand

Lodge. Usually, whispering good counsel in the Secretary's ear gets the point across without creating an adverse relationship.

Interminable introductions are the downfall of many meetings, particularly when Masonic dignitaries are present. By the time for the main event, the members are worn out from jumping up and down to salute each group the Master paraded to the East.

One innovative Master said, "Enough!"

Laying aside the manual of ceremonies, he announced, "Brethren, tonight we are honored to have as our guest speaker a distinguished Freemason. In addition, we have with us two Past Grand Masters and several Grand Lodge officers.

In order that you will have an opportunity to meet our visitors, we will dispense with the usual procedure for presentations and salute you in a manner we trust is worthy of your high office."

Instead of appointing committees to present four separate groups of dignitaries in the East with accompanying salutes and responses, the Master introduced at their seats Past Grand Masters, Grand Lodge officers, District Deputy Grand Masters, and Worshipful Masters. Other groups were recognized at their seats without individual introductions. A forty minute procedure was reduced to ten minutes, and the lodge enjoyed the extra time at refreshment following the meeting. It came as no surprise when the Master received an overwhelming endorsement for the way he handled the introduction.

The festive board is an ideal way to divide a long meeting. When there is an unusual amount of business to come before the lodge in addition to the program, the Master would be well advised to start the meeting one hour early, take care of lodge business, call off for dinner, and return for the program. Those who want to come for the business portion will be present, and no one complains about having to sit through an overly long meeting. Some lodges guard against lengthy meetings by convening two stated meetings by each month the first to conduct lodge business and the second for a program.

CONCLUSION

Good attendance is the natural result of stimulated interest.

Stimulated interest is the natural result of preparation, planning and execution.

First, the Candidate must be prepared to receive the benefits of Freemasonry.

Second, the Master must be prepared to execute a year by planning intelligently, communicating effectively, and conducting meetings with dispatch, dignity, and diligence.

Continuity among line officers is required to sustain an increase in attendance. Nothing kills momentum quicker than the failure to follow an up-tempo year with another up-tempo year. Regenerated enthusiasm becomes contagious. Word spreads about the enjoyment of returning to lodge.

Increased attendance feeds on itself.

And Freemasonry's light burns brighter because the Master dared to be different.



Submissions to



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: Need 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. Pictures embedded into other text documents will likely not be used

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.
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- 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 are not easily edited, and 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.

Articles may be submitted to : OMM@grandlodge.on.ca

Deadline for Submissions November 7, 2021.



Since 1958 the Blood Donor Committee of the Grand Lodge of A. F. & A. M. of Canada in Province of Ontario has worked hard to ensure that all Masons know about the work of the of Canadian Blood Services and are encouraged to give Blood!

At the Annual Communication of Grand Lodge in July of 2018 it was recommended by the Management Committee and approved by the membership to discontinue the Blood Donor Committee of Grand Lodge.

However, it is highly recommended that the Brethren of the Jurisdiction continue to give blood! It is a noble act of charity which does more good than we will ever know.

It was the mandate of the former Committee to promote the selfless act of giving blood and to keep records of the number of donations that were given throughout the Jurisdiction.

To use a phrase from our Grand Master, M.W. Bro. David Cameron
GIVING BLOOD SAVES LIVE- KEEPING STATISTICS DOES NOT.



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DDGM's Lectures – Golden Rule Lodge No. 409

Address by R.W. Bro. Robert M. Inglis, DDGM, Nipissing Muskoka Monday, September-14-15

In the rush and bustle of day to day affairs, all too many members of the Craft fail to find the time to continue their studies of the great truths of Freemasonry. Many Brethren, once they have received the Degree of Master Mason, are content to rest on their laurels and, pleading the pressure of outside interests, gradually losing sight of the high purposes of our Fraternity. Not only does this attitude weaken the structure of the Craft as a whole but it causes the individual Brother to miss the greatest joy of Freemasonry, that of further study, knowledge of its sublime teachings and fellowship.

Every so often, Brethren, we should sit back and contemplate whether or not we are really living up to the obligations of our commitment to Freemasonry.

When you and I initially entered the Lodge, and affirmed our vows as Master Masons, we pledged we would continue to strive in search of more knowledge, and contribute to the wellbeing of the Lodge by participating in all aspects of the Lodge.

But have we?

Many Past Masters, regardless of any additional Grand Lodge rank which they hold or have held, have continued to contribute to the Craft while others have not.

In some Lodges, if a Past Master did not attend a Lodge meeting there could be a lack of members for a quorum and the meeting could not legally take place. This is obviously not healthy for a Lodge but is a reality in some Lodges. If this situation exists it should be the primary focus of the Past Masters, under the direction of the Master, to fix it. One fix could be, have more members who are not Past Masters attend the meetings, that is, more Master Masons being active in the Lodge.

Then the questions becomes, why are Masons not attending Lodge meetings? Are there sufficient Master Masons in the Lodge? Either there are a sufficient number of Master Masons in the Lodge already but they are not attending, or there are an insufficient number of Master Masons in the Lodge in the first place. These Lodges need to find the answer. Some Lodges have used “anonymous questionnaires”, others have met with the non-attending members to get some answers. Be prepared for the answers you may get ---- you may not like them. Don't argue with a respondent, just listen and thank them.

After a lot of reading and research into this subject the following are some quotes that other Lodges have received when exploring this problem.

I know that none of these will apply to our Lodges.

For example:

Boring uninteresting meetings followed by the usual sandwiches, donuts and coffee or tea. In Ontario, some Lodges have a bar, so it is the usual sandwiches, donuts and a beer.

Past Masters monopolizing the Lodge meeting. Nothing can be accomplished unless it starts with a Past Master's

idea, (or at the very least, with his approval).

“Although there are some people in the room, I am totally alone.”

“The Past Masters often sit and talk during the meeting and during the degrees, which I think is not right, but I don’t know how to make my feelings known without offending someone.”

“I made a few mistakes the first time I was allowed to do ritual work and was corrected when I was doing it by several Past Masters (or just even a single Past Master”), while in Lodge.

“When I was a candidate taking my degrees, I was the focal point of the evening, but after I proved up, I find that I am totally ignored other than a few handshakes and ‘How are you?’, greetings”. Not genuine inquires of my health, my family or my work.

“I would like to learn more about Freemasonry, but when I ask a senior Brother, I am usually told to just attend the meetings and watch the degrees.”

“It seems that some of the work is done by Past Masters as a right and can only be done by that certain individual.”

Some of the suggestions I have found that may help in confronting the problem I hope will be most helpful and should be communicated:

1. I feel that one area where all Past Masters can be a valuable asset within a Lodge is in the area of membership and attendance.
2. Acknowledge that most important attribute for a Past Master is silence. Allow and encourage Master Masons to offer their ideas in discussions. Be open for fresh ideas. Listen!
3. When it comes to ritual work, there is no need for any Past Master to correct a Brother doing ritual work while in Lodge. That duty belongs to the Director of Ceremonies, Degree Master, no one else, (except of course for the Master if he so chooses). After Lodge and with the permission of the Director of Ceremonies, you may share your thoughts (in private) on how he could improve his presentation – but do so in a positive fashion.
4. If the work in the Lodge is of poor quality it is not appropriate for any Brother, to stand and say so. Do you honestly believe that those doing the work don’t know the poor quality of their presentation? Likewise, it is wrong to praise work which is sub-standard, as that makes it acceptable.

Past Masters have many important roles within the lodge; one being in communication with those members who do not attend regularly and encouraging them to do so. This must be done in person ---- over coffee or lunch ---- but with little reference to their desired attendance, but with the reinforcement that the Lodge Brethren miss their Brother. Overall, it should be a meeting between two Masons with no pressure exerted on either. It may take several meetings, coffees or lunches before the Brother is back in Lodge, and when it happens, he must find a reason to come back on a regular basis.

The material for study is at hand; it only waits for us to make use of it. All that is needed is a little time and effort. The dividends the effort will pay are far greater than the exertion required, for if we once delve into the study of the meaning and origins of Freemasonry we will need no compulsion to continue our efforts.

A lot of the information in this talk was gleaned from, “Thoughts Garnered on My Masonic Journey”, by Hugh Young, and also the News Letter of the Committee on Masonic Education, “Reflections”.

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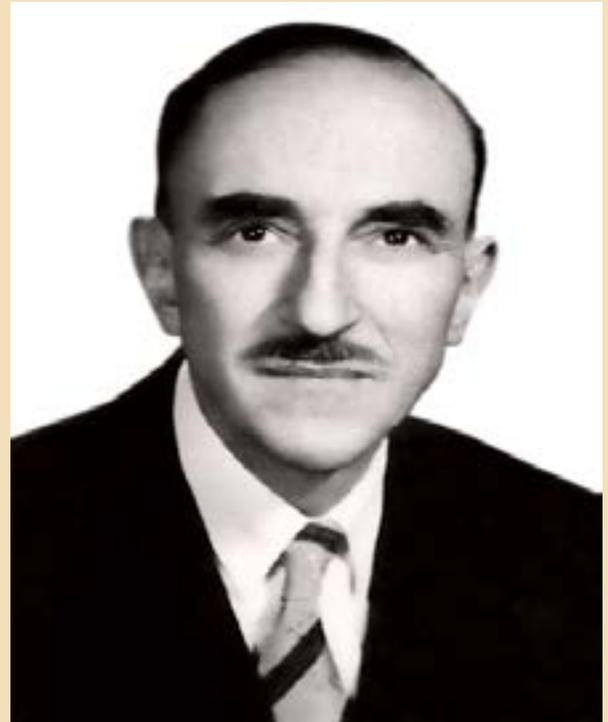
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Entered Apprentice Tracing Board

by R.W. Bro. Garnet E. Schenk

The Junior Warden's tracing board lecture begins with the following words "The usage and customsexpressed their notions of government by signs and symbols. The opening comments imply that our ritual has a deeper significance than we notice at a first reading. There seems to be a hidden meaning that opens to us when we seriously seek to make that daily advancement in Masonic knowledge. The same can be said about tracing boards. The mysteries are not written or taught within tracing board but rather they are there for our discovery. We can make that discovery by seeking further light through education, contemplation, and assimilation.

The first-degree tracing board represents a highly formalized symbolism of the individual human being and his place in the world. The regular use of the tracing board as a training aid is often overlooked. Seldom does anyone here about why the blazing star at the top of the ladder is brighter than the sun on most tracing boards or why the square, the level, and the plumb rule are appearing in the first-degree tracing board.

Let us think for a moment about the several points made in the working tools lecture in the first degree. We are told that "...for the heart may conceive, and the head devise in vain, if the hand be no prompt to execute the design". We can take that to mean that knowledge on its own is of little use unless we do something with it, i.e. follow the design or plan. In other words, we must seek out the deeper meaning and let it guide us on our spiritual pathway. The symbols are the sign posts that guide our direction. H. Spencer Lewis said it a little differently, he said "to practice divine principles is far better than simply to profess them." The phrase from the working tools lecture and comment by Spencer point to the idea that serious, in-depth study of symbols, allegories, and metaphors is needed. That kind of study will enlighten us about the meaning of the symbols that are portrayed on the tracing board.

As we examine and study the symbols on the tracing board and think about the words we hear in the ritual, we begin to realize that the ritual hides a deeper and more esoteric spiritual lessons for our enlightenment. Freemasonry, in

a general is about rendering in symbol that which words alone cannot explain to us. The visual image on the tracing board gives us a way of using our insight to decode the message which may have a deep personal meaning or experience for each Mason. Tracing boards are there to do just that. Their location in the lodge room are also of significance.

As we study the tracing board we begin to realize that spiritual ideas are being communicated to us through pictorial language. For example, it gives us a clue why Jacob's ladder rests on the V.O.S.L. and reaches up to the portals of heaven. It symbolizes a pathway that connects our work and purpose here on earth to that sublunary abode above.

The mason is instructed in the ritual to make a daily advancement in masonic knowledge. That admonition relates to, and has a basis in the V.O.S.L. In Proverbs Chapter 4 we are encouraged to Get Knowledge, Get Wisdom, but with all thy getting, Get Understanding. (The late M.W. Raymond Daniels has often used the same words in his writings). Making that daily advancement in Masonic knowledge is meant to persuade us to seek out answers to larger questions; "Where do I come from?"; "What is my purpose here?"; and "Where do I ultimately go?"

The above passage is an instruction for each of us to study, to think about, and to contemplate the meaning of every symbol, character, figure, and emblem and the moral tendency that it conveys to us. The more we focus symbols, allegories, and metaphors, the more we become conscious of the idea taught a way of living is being communicated by the Great Architect of the Universe and teacher of us all.

The tracing board in the entered apprentice degree has a connection to the earliest Temples erected by mankind for the worship of God. We find in the Junior Warden's tracing board lecture it points out that the lodge symbolically represents the world, the place where all men are destined to labour. For example, the Temple erected by Moses had no ceiling or loft. The only covering being the sky. A thoughtful look at the tracing board shows this point. We



clearly see the sun, the moon, and the stars. Some lodges have the sun, the moon and the stars painted on the ceiling to create that idea. One lodge has a vaulted ceiling with many small white lights representing the stars to replicate the sky.

The mosaic pavement shown on the tracing board is an emblem of hope. The triangles in the skirting or tessellated border symbolizes a presence, in ourselves of the Divine Essence. We see the same idea in the triangular flap on a Mason's apron. The triangular flap has more than one meaning, but it is there to remind us that Divine Essence is always with us. One cannot apply common sense logic and reasoning to mystical things. The tessellated border and the triangle teach that spiritual things must be spiritually discerned. In the examination of the candidate before passing he is asked, where were you first prepared to be a Mason. The answer, in my heart. The answer implies that the candidate as well as all Masons always need to be open to and awaiting direction from the Supreme Being. As he thinks about deeper meaning of the symbols, allegories, metaphors, the ritual, and the tracing board, the deeper meaning will emerge to ensure the Timeless Vitality of Freemasonry.

At his initiation a candidate it is said that he is humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry. The word "mysticism" as defined by Wikipedia is popularly known as becoming one with God or the Absolute, but may refer to any kind of ecstasy or altered state of consciousness which is given a religious or spiritual meaning. It may also refer to the attainment of insight in ultimate or hidden truths, and to human transformation supported by various practices and experiences. The word has a Greek origin, translated as "an initiate" and its root meaning is "to conceal."

The ritual, the Lodge, and the tracing board, as well as symbols, allegories and metaphors help us to open the consciousness to the deeper meaning of Freemasonry.

To the foregoing list we can also add the Strategic Plan, Strengthening the West Gate as well as being the strategic plan, we can also think of it as a tracing board that establishes the context for Freemasonry as well as our Masonic life.

The tracing board in Entered Apprentice degree helps seekers of truth to open their consciousness to the deeper meaning of the degree. Considering the meaning of mysticism given above it is useful to look at the tracing board

and is content as having a spiritual meaning to help us make that daily advancement in Masonic Knowledge.

The study of the lessons contained in the tracing boards should be a regular part of every lodge's Masonic education plan. One should never think of masonic education as a task or duty. Albert Einstein put it this way, "Never regard study as a duty, but as the enviable opportunity to learn to know the liberating influence of the beauty in the realm of the spirit of your own personal joy and to the profit of the community to which your later work belongs.

The content of the tracing board(s) has a place in our study plans to make that daily advancement in Masonic knowledge.

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Build Your Own Inexpensive Masonic Library

This was firstly a paper delivered at the World Conference on Fraternalism, Freemasonry & History, Paris, May 2015; it was subsequently printed in the Transactions of the Manchester Association for Masonic Research in 2016 – and in other places afterwards.

Old libraries used to have chains on all the books because it at least stopped readers running off with valuable items. And indeed some libraries feel like that even today, and Masonic libraries are probably darker brown and darker blue than most reference libraries. And ‘theft’ is still going on today

What I do want to do is to get you to ask yourself the question of just what is a book – and I will argue that in the past few decades our understanding of a book has changed, and is changing still. We all need to catch up with today’s innovations. The reason for writing this paper was also partly my desire while researching to discover for myself just what was available to me while I was sitting at home in front of my screen - or it could equally be you sitting at home, in an office, or at any university. The needs of any researcher, whether Masonic or not, actually differ little.

And of course the whole world of publishing has been changing at a remarkable speed over the past decade, and those same changes are altering the very idea of books and printers, in a truly practical sense. My voyages through libraries and in writing and publishing a book have opened up new vistas and opportunities for information retrieval.

There are always constraints to any physical library – or rather there have been. It may be a physical shortage of shelving, marital disapproval of an ongoing invasion of books into the cosy home, or simply budgetary constraints. But relief and help are at hand.

Changing Times

But perhaps it is even more important to explore just how things have changed in the last two decades:

- how technology has changed our view of books and
- how we get them and how we use them
- indeed, even to question whether a book must be printed on paper to be called a book

First of all the whole story starts with Johannes Gutenberg (1398-1468), who lived in Mainz in Germany. His innovations were the invention of the printing press, and, even more important, the concept of moveable type and an ink that did not run. This unchained the word, because it became so easy to make multiple copies which, in the past, had been in the control of those in power, and make them available to thinkers. And that is how things stayed for over five hundred years until the close of the twentieth century, except for mechanisation of various sorts. The arrival of the computer changed all that as we know, and suddenly anyone could produce pages of text sitting at home in front of a computer.

Of course, we all have to be able to find the words we want and so the word ‘search’ acquired a totally new dimension. And that too has changed radically. If we go back a mere twenty years to the words of Michael Kaulback, librarian at the library of the Grand Lodge of Massachusetts in Boston, in the Short Talks Bulletin of February 1996 he talks about the ‘goal of computerising the library to make it more “userfriendly”’. But, on visiting the site, there was nothing to be downloaded; simply a catalogue to be searched by title or author - and in 1996 of course the words ‘online’ or ‘down-



load' were terms yet to be invented. A novel, radical objective of twenty years ago today looks positively old fashioned! That is some rate of change. However, we need to return to books again, most especially production; and then after that, we will look at buying books.

Print on Demand

The world of words in the last century was very largely one of brown or dark blue book spines sitting on dark brown shelves with access through a card index or, recently, if one was lucky a computer-based index. Innovation in the twentieth century had perhaps been the introduction of the four-colour printing press, and later in the century perfect bindings, but that was about it.

Over the last decade and a bit more, book publishing has changed out of all recognition. In the old days, the printing house produced a large pile of books which were shipped to a warehouse where they were slowly consumed as retail bookshops sent in orders. Retail bookshops have now almost vanished from our towns and the majority of books are bought online. Specialist books are mostly now 'Print on Demand' and printed pretty much to order, with no longer any stocks in warehouses, and the book can be in print for years. 'Print on Demand' is where the market is at (in 2016).

The act of printing used to be ink on paper but today it is increasingly toner on paper – a way of describing such a production line is as an industrial shed where the printing (toner being applied to paper) starts at one end and fifty metres later at the other end a finished bound book with a shiny cover drops off the line. And the whole process is simpler – send the final pdf to the printers and within a few days it can be ready to print on several continents. You can press the icon to buy at amazon.com and your order can go virtually instantly to the printing machine!

All these innovations in life and work mean that radical changes are on the way, and the process of adaptation has yet to make a real impact on Masonic researchers. I have tried to bridge the gap and in my office (what used to be called the dining room!) I have a traditional fifteen metres of Masonic books but I also have a digital Masonic library which is now almost thirty gigabytes – I have no idea just how many metres of virtual shelf that is, but it must be greater than the physical shelf space.

Books and How to Buy Them

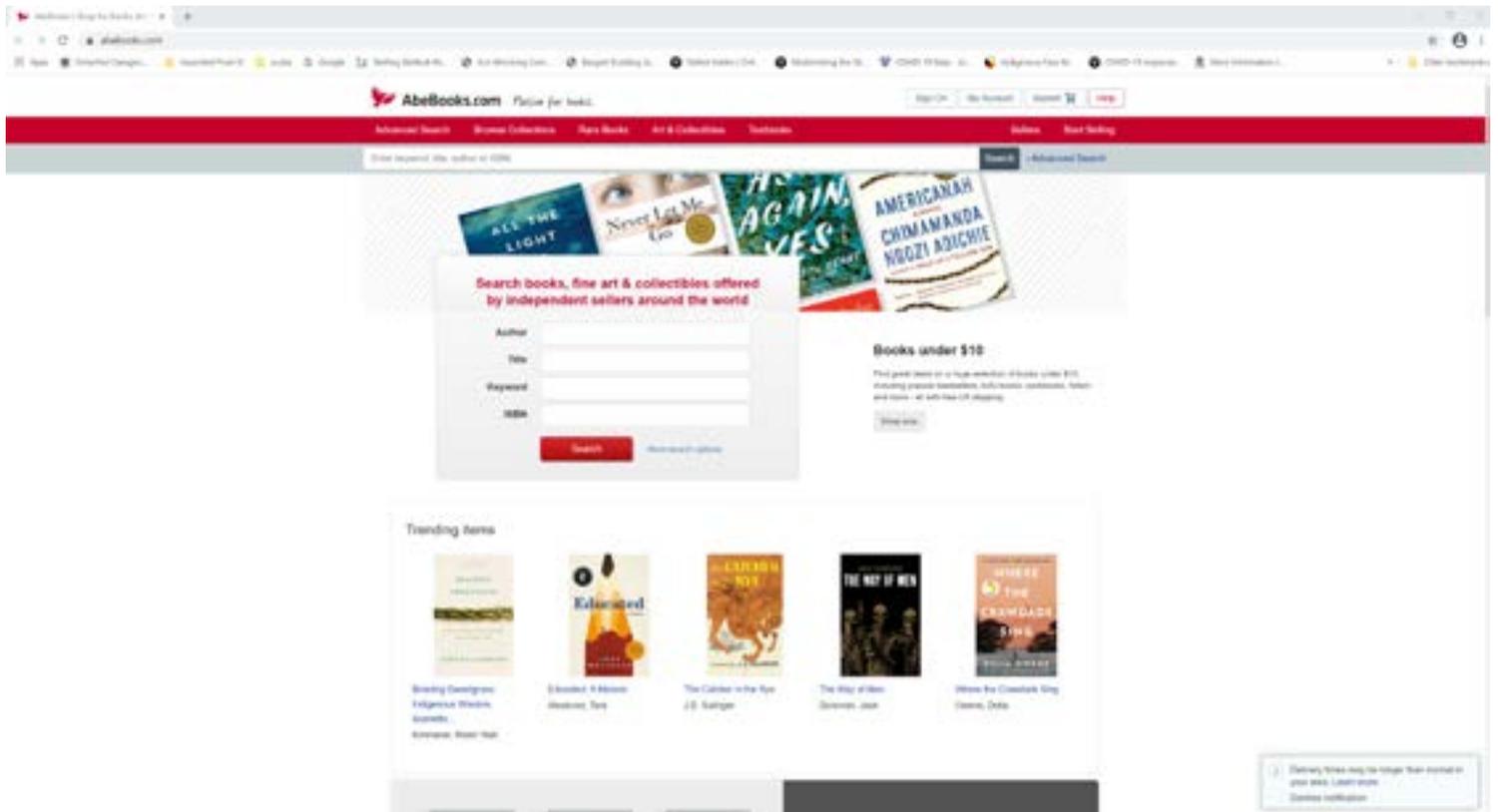
Traditionally one used to buy books at a bookshop, often the one in your local town – but in view of their demise I have invented my own alternative way of explaining how to view the idea of buying books. In principle consider the whole process as being defined by the concept of: Three As. I use the idea of the As as standing for amazon.com, abebooks.com and archive.org.

First of all, I have to apologise for the use of brand names, none of them is paying me, but they have the attribute of being memorable and each provides a particular service! Other alternatives are of course available (terms and conditions apply, as they say), and there is no reason to change your personal buying habits. But as names, what they offer really illustrates the points to remember.

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Sometimes there is simply no alternative to buying a book printed on paper, and indeed that is the only way one can buy a recently published book.

The staple is amazon.com, but I can commend another option which is bookdepository.com. Book Depository is amazing if you live outside the USA or the UK, because for the standard retail price they will airmail the book to almost any country in the world free of charge – and that includes Australia and New Zealand! By the way, Book Depository is actually owned by Amazon, although it pursues its own commercial strategy.



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There are other places online for second-hand books such as ebay.com and alibris.com but abebooks.com is the most comprehensive, and includes local antipodean book dealers as well.

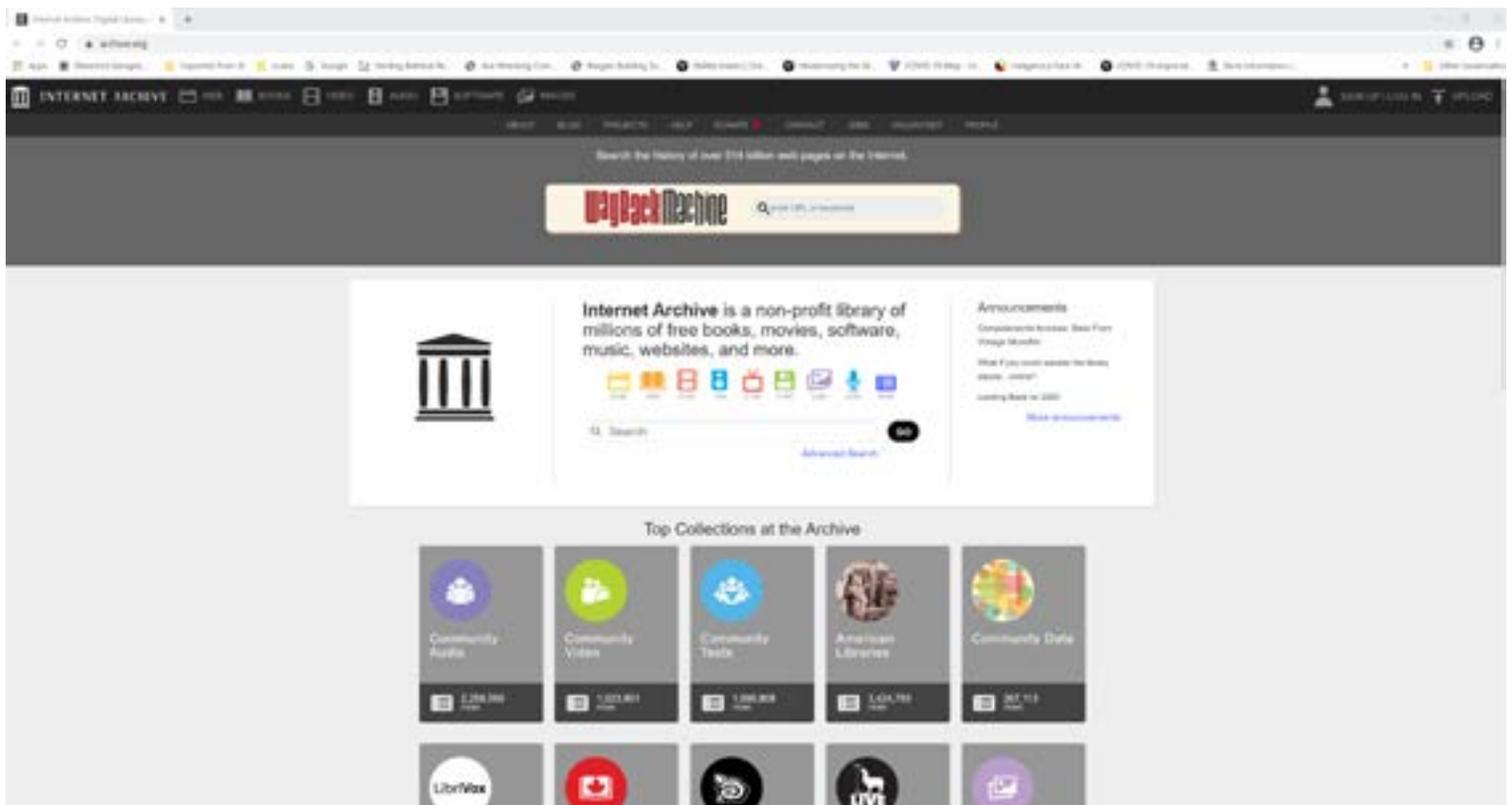
Abe stands for the Advanced Book Exchange and started in Victoria, British Columbia – their USP (Unique Selling Proposition) was that they could sell their stock of unmoving books cluttering their shelves by putting them on the Internet, and when that worked, they decided that they could do the same for other second-hand bookshops as well. You can almost guarantee to find nearly any book you want, priced between \$1 and \$191,000 (their most expensive sale in 2015). Their catalogue runs to over 250 million book across more than 27 countries. They too are owned by Amazon, but do their own thing.

The important thing to remember is to keep watching for the book you want – there is often a bookseller keen to shift a copy quickly and so cheaper than the competition. A typical example is Pick and Knight's Pocket History of Freemasonry - the most expensive copy of the 35 they had, was £24 – the cheapest was £1.81 plus postage. One needs to have patience and be a canny buyer. On a couple of occasions, for slightly more expensive books I have actually bargained with a dealer on the price.

The big strength of abebooks.com is its vast 'virtual' stock physically located across thousands of used book shops around the world, which really makes it the best source of books that are out-of-print but largely still in copyright.

Copyright is difficult and complicated – in the UK it lasts for seventy years from the death of the author, but in the USA it's even more complicated than that. And that really leads me on to the next part of the revolution in technology.





A is for archive.org - OUT-OF-COPYRIGHT and OUT-OF-PRINT BOOKS

Archive.org took up the role of being the protector of out-of-copyright materials and preserving them for free use by the public. Their listing now runs to over 10 million texts of which 8.2 million are in English.

The Internet Archive is a 501(c)(3) non-profit that was founded to build an Internet library. Its purposes include offering permanent access for researchers, historians, scholars, people with disabilities, and the public to historical collections that exist in digital format. Founded in 1996 and located in San Francisco.¹

Some of you may remember, many years ago, a great big row between book publishers and Google - when Google (and also Microsoft) started scanning whole libraries of books. That partly settled down and one could go to books.google.com and download (free) pdf copies of out-of-copyright books – but it was too good to last. Why so?

Simply because it all got caught up in another advance in a practical application of technology – print on demand! The first company to exploit this, starting in 1988, even before the words ‘print on demand’ were imagined, was Kessinger Publishing LLC of Whitefish, near the Glacier National Park in Montana. Their idea was to produce facsimile copies (on paper) of rare out-of-print books, and they were way ahead of their time in doing so.

It did not take long for entrepreneurial spirits to realise that a copyright-free and gratis pdf could simply be printed from the pdf and bound as a book. Then a whole raft of companies started grabbing pdfs from books.google.com and using ‘print on demand’ to produce copies on paper. And once it was back in print, then Google took the pdf download facility away. All of this was, of course, predicated on the meaning of a book being ‘in print’ if it was on paper?! I happen to think Google made a bad call on that decision, but we all have to live with that.

Some of these pdf reprint companies have literally millions of books on their ‘lists’ – sadly the side effect of that is often indifferent quality. The reality is simple: they have so many books that they could not possibly provide the sort of quality control that would be needed. Also, the prices of these ‘new’ books are often high and very variable – literally

anything from £5 to £50 for an old volume of AQC. So whenever you look for an old book and see it offered as new - just remember both that you are being duped into a view of the past that says that books are only on paper, and also of course that such publishers have no genuine interest in the books they print, except that each one that drops off the end of the production line is a few more dollars in the bank for them and fewer in your pocket.

Which brings me to ask you a question or two? How many of you have a collection of *Ars Quatuor Coronatorum*? The reason for asking that question is that thirty-three of the first forty volumes are all available for free from archive.org. That is a handy start to the library of any Masonic researcher! And, of course, there is an index that can be downloaded to all the volumes from www.quatuorcoronati.com or from 'Count Cagliostro's Masonic Library', the site of Brother Keith Carpenter of Essex, England. The act of wanting to preserve the availability of out-of-copyright books online is not only the preserve of large organisations like archive.org, but there is space for individuals as well. You can find details of Keith's library at <http://countcagliostrosasoniclibrary.blog.com>.

Many of the works by Brothers such as Gould and Hughan are also available – and that includes *Gould's History*, in several editions. But it is worth taking a slightly closer look at archive.org.

So why not simply consider that having a pdf 'virtual library' on your computer in a folder called 'Masonic Library', or consider a USB flash drive as a virtual library shelf? Realistically one does not get out a volume of AQC and nestle down beside the fire for a cosy evening's reading, but if you want to be able to answer that nagging question, then it is quick and does not require a physical journey to a physical library to turn paper pages. Use 'Find' or 'Advanced Search' in Adobe Acrobat: it can search 200 pages far faster than any human.

Before I end I do want to come back to my original question – just what is a book? I think we all know about Kindle books but if one wants rather more specialist books such as Masonic ones, they may not be printed on paper, and will increasingly be in a digital format. I hope I have widened your horizons by demonstrating some of the options that are available – although I am sure that in a few years' time even more information will be available; but I would hesitate to forecast what the future will offer us all.

The final exhortation is – if you see it, if you like it, then save it.

History has proved to me that what is available today may not be available tomorrow.

This was firstly a paper delivered at the World Conference on Fraternalism, Freemasonry & History, Paris, May 2015; it was subsequently printed in the Transactions of the Manchester Association for Masonic Research in 2016 – and in other places afterwards.

1 <https://archive.org/about/>

2 Here is a definition of an Index Rerum from 1839 by John Todd (1800-1873). Used as a book title, it still holds true today: Index rerum, or, Index of subjects: intended as a manual, to aid the student and the professional man, in preparing himself for usefulness; with an introduction, illustrating its utility and method of use.

3 The Masonic magazines of Britain can all be viewed online at: <http://mpol2.cch.kcl.ac.uk/Olive/ODE/MasonicLibrary.>, up to 1900. After that researchers simply drew a blank. The Index Rerum now allows useful searches to be done and useful items noted. This does represent a great step forward for those interested in the Masonic History of the twentieth century.

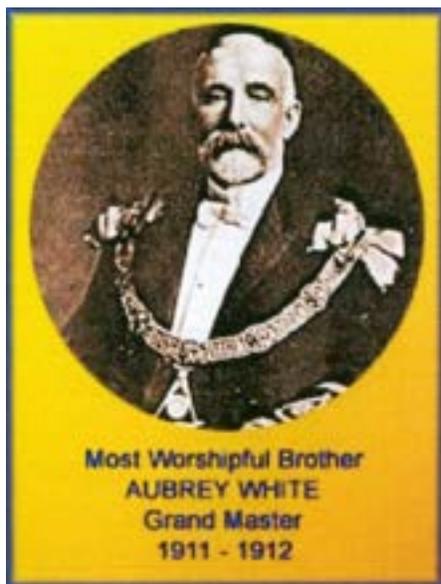


A MUSKOKA LEGEND...A PROVINCIAL BUREAUCRAT...AND A GRAND MASTER

By W. Bro. Ken Vetch, Lodge Historian
Muskoka Lodge No. 360.

One of the earliest pioneer settlers in the Upper Canada community of North Falls, (later to become Bracebridge, Ontario), in 1860 was a man by the name of Alexander Bailey. He decided to settle in “North Falls” because he possessed an entrepreneurial and adventuresome spirit and recognized the great economic opportunity available in the numerous waterfalls and huge stand of trees in Bracebridge and Muskoka. He developed a number of enterprises including a hotel, sawmill, grist mill, and of special note for the purpose of this article, a general store, no doubt one that provided only the considerably basic of necessities to meet the needs of the settlers of the day.

With his numerous operations he obviously needed staff and the person he chose to be assistant in his general store was a lad by the name of Aubrey White. He had no idea that he was starting the young man on an incredibly successful career in business and public service.



Aubrey White was born in Ireland on March 19, 1845 and at the young age of 17 immigrated to Canada. Like Bailey, he must have had an incredibly determined and adventuresome spirit to take on the challenge of a new country where he knew he would be facing an uncertain future containing many difficult and unknown obstacles. He ar-

rived in “North Falls” in 1862. Why he chose “North Falls” is not known; perhaps he sensed the great opportunities the north offered in its various attributes-dense forests, rivers, waterfalls and wildlife that was the inspiration for many of the pioneers who came to settle in Muskoka.

White was not destined to stay awfully long in the position of “assistant” in Bailey’s general store. His character and ability were obvious, and he was spotted by AP Cockburn, who was in the process of creating a fleet of large steamships for his new venture, the Muskoka Navigation Company, which for many years, would provide transportation services for passengers, freight and pleasure cruises on Lake Muskoka, Rosseau and Joseph. Aubrey White was one of Cockburn’s first employees in 1866 and rose quickly to the position of Captain, piloting the huge vessels on their voyages in the uncharted waters of these large Muskoka waterways. He would have been 21 years old.

From there he joined the AP Dodge Company of New York, USA when they commenced operations in Muskoka harvesting the huge stands of white pine for distribution to world markets. In was in 1878 however, that he assumed a position that would lead him into along, interesting and influential lifelong career.

He succeeded George Lount as Crown Land Agent for Muskoka. It was a perfect fit for White. He knew the water and wilderness of Muskoka well; the people and the problems new settlers would face as they struggled to carve a homestead out of dense bush on their Free Grant Land Act properties. He received applications for land acquisition, directed each settler to the location of their property and approved final patents for deeds once the settlers proved they had fulfilled the conditions set out in the purchase agreement under the Act.

During these years, long before the introduction of the federal income tax system, it was a municipal responsibility to levy a tax on their residents based on their income.

In the 1879 assessment role he was shown to have an enormous salary of \$200.00 per year.

Aside from his work, he was very socially active during his years in Bracebridge. He served as an officer for the Mechanics Institute (the predecessor of the public library system), Superintendent of Algonquin Park, Warden of St. Thomas Church, assisted in the production of the important promotional and historical book "Guide-Book and Atlas of Muskoka and Parry Sound Districts 1879", a member of the Agricultural Society and in 1880 became a member of the Masonic Lodge where, several years later, was elected to the lofty position of Grand Master for all of Ontario. Robert J Boyer in his book "A Good Town Grew Here", quotes WE Hamilton as noting that Aubrey White was "gifted with a phenomenal memory and could tell the names of all the sitting members of all the parliaments, great and small, of Canada, their antecedents and their constituencies, together with the dates of the various bye-elections since Confederation".

He married Emily Agnes Bridgland, and after her death in 1880 married her sister Mary Bridgland, daughters of a prominent Bracebridge family. Aubrey Street in Bracebridge is named in his honor. Aubrey White was Crown Land Agent for Muskoka until 1882. His success in that position must have impressed his superiors because he was asked to transfer to a more prominent assignment in Queens Park. It was unclear what his duties were immediately following the move but clearly, they were of significant importance because within five years he was appointed Assistant Commissioner of Crown Lands and Deputy Minister of Lands, Forests and Mines; a position he held until 1915.

White is distinguished by a number of achievements during his term as Deputy Minister in that Ministry. His succinct definition of the jurisdiction of authority over road allowances along navigable waters, in a letter dated October 15, 1896 to Monck Township in Muskoka, is a good example of his clear view on such matters when he said "...although the freehold of all roads is in Her Majesty, yet the jurisdiction is in the Municipal Council and it is conceived that the Municipality has the same powers as to preventing trespasses upon the particular road reservations...". Another example of his authority and respect is shown when he dealt with the serious conflict between the Navigation Company and the logging industry regarding the use of the Muskoka River for moving logs cut far upstream down to the mills concentrated in other areas along the shore of Muskoka Lake.

Since the beginning the Muskoka River has served as a transportation route, especially important in pioneer days for getting people upstream to work in the logging camps and for floating the resulting cut logs down to the mills.

To say the river was taken for granted would be an understatement. As Muskoka developed and the Muskoka Navigation Company added more and more steamships to Muskoka Lake and the Muskoka River upstream to the growing village of Bracebridge, conflicts ensued. The logging companies were of the determined opinion that they had absolute domination over the use of the river. Not so, said Mr. Cockburn; he knew 'the times they are a changin' long before the popular song made that prophecy, no doubt because he saw how the logging companies were rapidly decimating the great Muskoka forests.

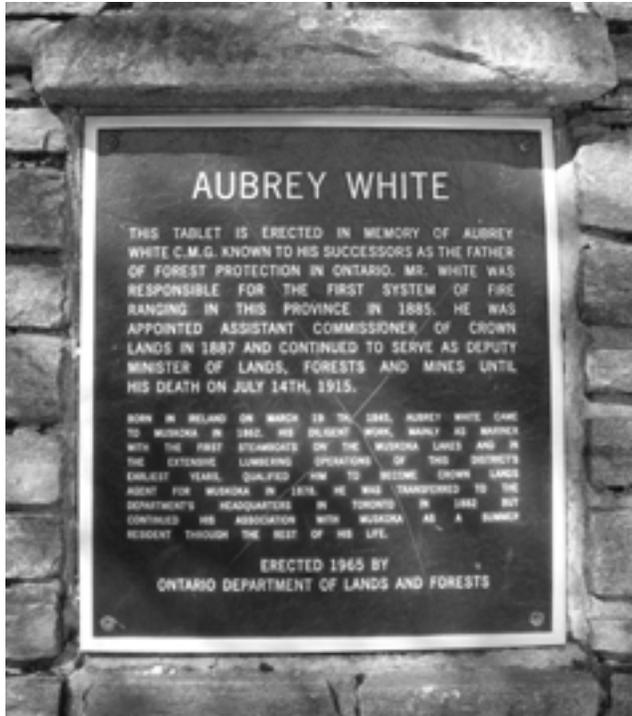
The river was increasingly used by his large boats and with logs clogging the route, colliding with and even smashing holes in the hulls of his expensive crafts, the river was in fact prevented from being a navigable waterway. In 1913 the local MPP, former Mayor and Bracebridge resident Sam Armstrong, met with HJ Foy, Attorney General of Ontario to discuss the matter of logs blocking the river for navigation and Deputy Minister White was dispatched to resolve the problem.

Into this lengthy dispute waded Aubrey White. He knew the river, he knew the lakes, he knew the log run, he knew the people and he knew the boats; he had done it all. He met with representatives of the logging industry, the Bracebridge Council and Board of Trade and, in spite of industry representatives declaring it impossible, ruled that all logs in the river had to be tied together and towed downstream from Bracebridge to the mills safely. To accommodate those involved, the logging companies were given until the end of July that year to remove their logs in this manner and leave that part of the river clear thereafter.

Aubrey White's greatest achievement though came from another direction. His experience in Bracebridge had taught him the importance of the massive stands of forest that blanketed Ontario and the numerous economic opportunities it provided. But they were of no value if a wildfire swept through them and left in its wake blackened stubs and decimated landscape. Forest fires were the enemy in the rapidly developing Province. Aubrey White set about developing a fire fighting plan for Crown forests for all of Ontario where he recommended appointing fire rangers and building fire towers.



In 1885 the Hon. TB Pardee approved his plan, and thirty-seven fire rangers were placed on duty. White's advantage in setting up the system was that he was a skilled navigator, no doubt learned scaling the wilderness of Muskoka and driving big steamboats on Muskoka Lake, so he was at ease venturing into unsurveyed and unknown territory in association with his work.



Aubrey White was Deputy Minister until his death on July 14, 1915. He never severed his ties with Muskoka, and it was at his cottage on Chief Island on Lake Muskoka, after enjoying a day of rowing, swimming and fishing that he passed away. He is buried in the St. Thomas Cemetery in Bracebridge.

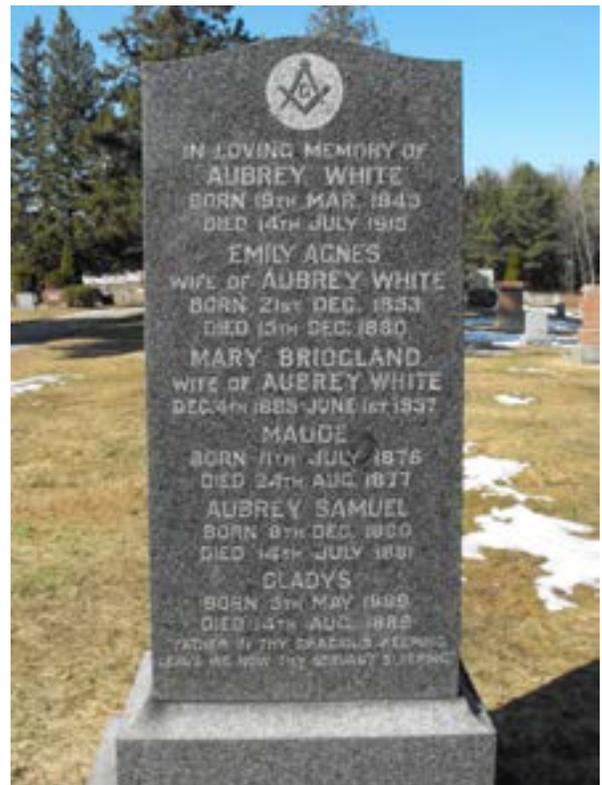
MW Bro. Aubrey White was initiated into Masonry at Muskoka Lodge No. 360, GRC on August 22, 1880. After his removal to Toronto, he affiliated with King Solomon's Lodge No. 22, GRC and served as WM in 1895. He was elected DDGM of Toronto District in 1896, Deputy Grand Master in 1909 and Grand Master in 1912. He was also a member of the Royal Arch Masons, Scottish Rite Masons, Royal Order of Scotland and Rameses Shrine Temple.

On the fiftieth anniversary of his death, the Ontario Ministry erected a cairn in his honor at High Falls Park in Bracebridge. Over one hundred people from the Provincial Government and across Muskoka attended the unveiling ceremony on July 14, 1965. Deputy Minister of Lands and Forest, Frank A MacDougall, spoke at the ceremony, noting that since Confederation, Ontario has

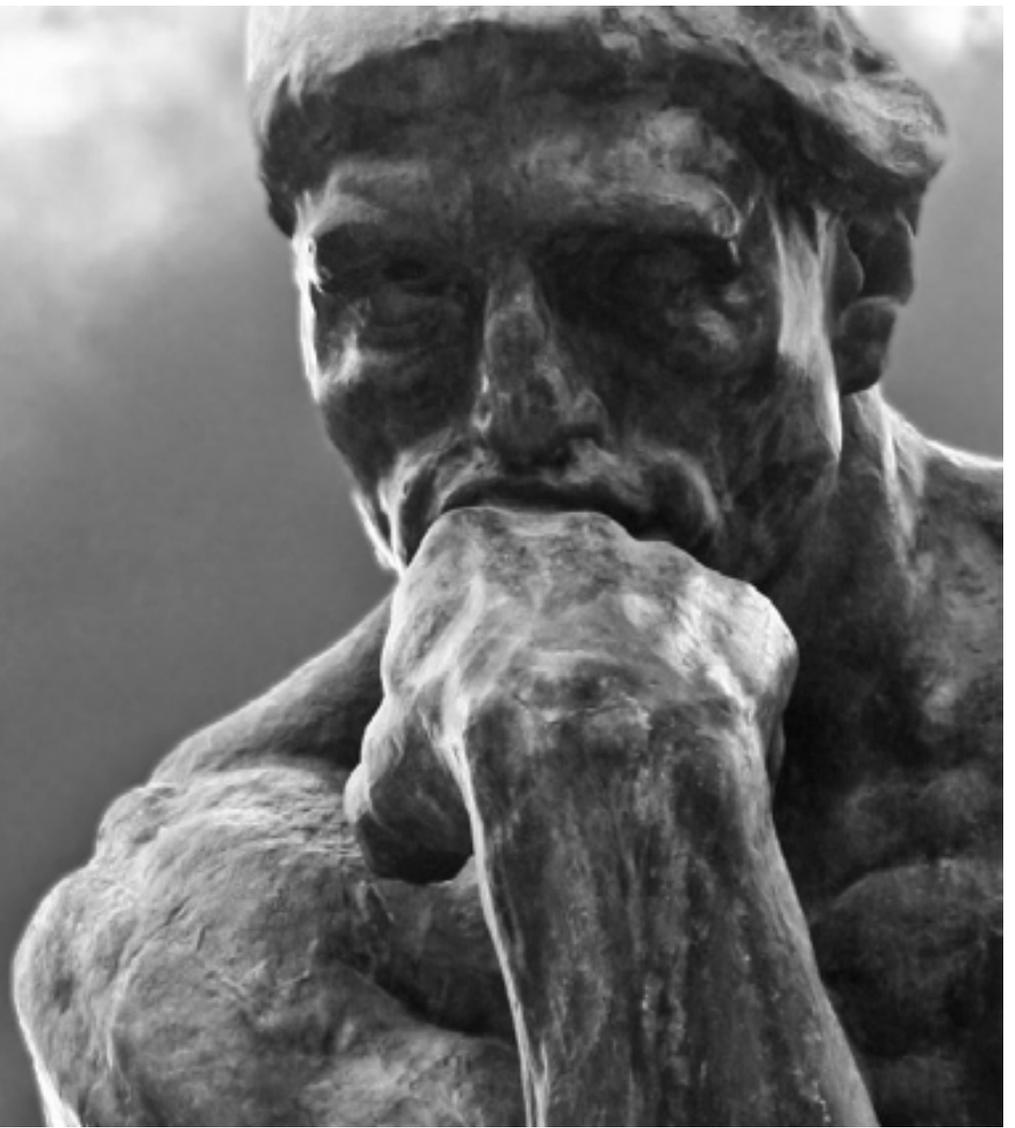
had seventeen Prime Ministers and forty-two Minister's of Lands and Forest but only six Deputy Ministers; citing that Aubrey White served the longest in that office and was one of the most distinguished.

He mentioned in particular his abilities as an aviator which enabled him to travel extensively over the Province to carry out his important work. Incredibly, after more than one hundred years, the Ontario Provincial Ministry of Natural Resources still consider Aubrey White as the founder of their forest fire fighting system.

[www.realmuskoka.com/aubrey-white/Reflections Newsletter-Volume 25, issue 3](http://www.realmuskoka.com/aubrey-white/Reflections%20Newsletter-Volume%2025,%20issue%203)
www.biographi.ca/en/bio/white-aubrey



Some Thoughts about Ancient Wisdom



by R.W. Bro. Garnet E. Schenk

The study of ancient Wisdom takes us back into time immemorial where the main purpose of contemplating wisdom was to build and strengthen the character of mankind. If we carefully examine how the ancient wisdom was transmitted to us. We find that ancient wisdom already existed as part of the created world and therefore had a divine source. It would appear that eternal wisdom was planted in the souls of creation at the beginning of the world. It was a gift to mankind from the Great Architect of the Universe that would be useful in our relationship to God and to mankind.

We as Masons, as part of our birthright, have access to this ancient wisdom, which God has given to us for a reason. It is the duty of every student of Freemasonry to make himself more valuable to his fellowmen. The ritual of Freemasonry reminds the candidate of the fact. The E.A. is asked questions in the west by the Worshipful Master. One of those questions relates to his rendering himself more serviceable to his fellow creatures. This clearly indicates that lessons from ancient wisdom is an important part of the great plan of the Almighty. It seems that a serious student of Freemasonry is to view his personal life as a place and time for learning and at the same time realizing that wisdom is the jewel to be extracted from the material existence. Our life on this earth is relational in at least three ways; to God; to ourselves and to others. Man would not be placed in his present environment unless he was expected to study and labour here and benefit from the experience. Ceremonies that are conducted in the Lodge for the candidate are not a test for the Master of the Lodge, but rather the importance lies in the meaning of the wisdom lessons that are communicated to the candidate. The candidate is expected to do something with the information in the lesson.



A prayer is offered for the candidate entering into Freemasonry and God is asked in that prayer to grant him wisdom. It is clear that the wisdom asked for is a portion of that wisdom given to King Solomon. The V.O.S.L. records that God gave Solomon wisdom and very great insight, which was as measureless as the sand on the seashore. The wisdom given, to Solomon was a portion of that ancient wisdom at the time of creation. So, when the prayer is offered over a candidate, we are petitioning God to impart a portion of that ancient wisdom to the candidate. This very idea tells us that there is a flow of ancient wisdom available to us that a Freemason can tap into and that wisdom is traceable to time immemorial.

The ancient wisdom tells us that there is a spiritual aspect to life and that spiritual seed has been planted in the souls of all creation at the beginning of the world. The V.O.S.L. puts forth the same idea, although in different words. It states that mankind is fashioned in the image of God. It is clear that Reverence for the Deity will lead us to sublime wisdom taking root in our daily lives. Bits and pieces of the ancient wisdom surface all throughout the ritual as we read and study it for important points to apply to our life.

The candidate must always realize that throughout his Masonic journey he is preparing himself to be the hands and the feet of wisdom, for when wisdom enters the soul of man, the wise become servants. Right thinking, right feeling and right actions are three gates through which divine wisdom passes through the Mason to the material world to labour in the erection of the temple of universal brotherhood. The work of the Mason, then becomes, learning unquestionable obedience to the Great Architect of the Universe. The ritual sets out the terms for the Mason in cutting out a finer a character from rough ashlar that has been handed to him.

The ritual tells us that there is a spiritual lineage in the Craft from time immemorial to the present time. Thus, ancient wisdom is as old as humanity. Each of lives in the presence of natural mysteries, but education in understanding those mysteries appears to be a gradual process and is granted in proportion of the desire of our hearts. The words of Solomon are found in the writings of many Masonic authors, "Get knowledge, get wisdom, but with all thy gettings, get understanding". But understanding depends upon gift of supernatural light. It comes from God, in whom we place our trust when becoming a Mason.

Ancient wisdom is a gift from the Great Architect of the Universe to build and strengthen the character of mankind in our relationships with God, with ourselves and with mankind in general. It remains with the Mason to a large extent to become familiar with the lineal succession of the ancient wisdom teachings. In studying those teachings, we can make our daily advancement in Masonic knowledge on solid footing.

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