

# Hiram's Lighthouse

PROVIDING MASONIC LIGHT FROM TORONTO EAST DISTRICT

Grand Lodge Website: - [www.grandlodge.on.ca/index.htm](http://www.grandlodge.on.ca/index.htm)

Lodges of the Greater Toronto Area: - [www.gtamasons.ca](http://www.gtamasons.ca)

Toronto East District: - [www.torontoeastdistrict.com](http://www.torontoeastdistrict.com)

D.D.G.M.: R.W. Bro. Dushan Surovy: - [dushan\\_surovy@hotmail.com](mailto:dushan_surovy@hotmail.com)

District Secretary: W. Bro. Ron Scott: - [r.on.scott@sympatico.ca](mailto:r.on.scott@sympatico.ca)

Aug. 1, 2008

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*Freemasonry is not a religion. It has never claimed to be, and has always corrected those of the Brotherhood who unthoughtfully would say 'Freemasonry is my religion.' Freemasonry has always been a friend and ally of religion. Religious people have found a congenial fellowship within the Lodge and have not been embarrassed by what takes place there. In many respects, Freemasonry may be called a religious institution owing its 'origin and morality to the religious element.' But this is something different from being a religion. A hospital*

*can be a religious institution but not a religion.*

*- Bro. Fred Pierce Corson (1896-1085)*

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*From the desk of the D.D.G.M.,*

*A message was not available at time of publication.*

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R.W. Bro. Elroy MacKinnon and W. Bro. Moffat Kiloh, the Toronto East District Secretary, in the Ontario Room at the Royal York Hotel congratulating R.W. Bro. Dushan Surovy on being elected Toronto East District DDGM for the 2008-2009 Masonic Year. We wish Dushan and Ron Scott, our new District Secretary, a prosperous and successful year.

*- thanks to Alex Wilson*



**August**

**September**

Thursday September 11, 2008  
Coronati Lodge - **Installation**  
Visitors by 8 pm.  
Scarborough Masonic Temple

Monday September 15, 2008  
Acacia Lodge - **Installation**  
Visitors by 8 pm.  
East Toronto Temple

Tuesday September 16, 2008  
Riverdale-J.R. Robertson Lodge - **Installation**  
Visitors by 8 pm.  
East Toronto Masonic Temple

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## AROUND AND ABOUT:

### Toronto East District Charities



**Autism ONTARIO** *Support for Families with Members with ASD (Autism Spectrum Disorder)* To ensure that each individual with ASD is provided the means to achieve quality of life as a respected member of society.

**FACT:** Autism Spectrum Disorders now affect 1 in 165 children in Ontario.

Contact: tba

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*Support for Families with Members with ASD (Autism Spectrum Disorder)*



**WindReach Farm** strives to enrich the lives of persons of all ages with disabilities and/or special needs by providing opportunities

to enjoy experiences in farming, nature, outdoor recreation and other activities and to share those experiences with family and friends.

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*It is a fault to wish to be understood before we have made ourselves clear to ourselves.  
- Simone Weil (1909-1943)*

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### Blood Donor Clinics



CANADIAN BLOOD SERVICES

For information regarding the location of blood donor clinics in your area call **1-800-2DONATE** or [http://www.bloodservices.ca/centre\\*apps/clinics/InetClinics.nsf/CVSE?OpenForm](http://www.bloodservices.ca/centre*apps/clinics/InetClinics.nsf/CVSE?OpenForm)

Contact: tba

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### Most Worshipful Prince Hall Grand Lodge Recognised

At the 153<sup>rd</sup> Annual Communication in Toronto, on Wednesday July 16 and Thursday July 17, the Grand Lodge of Canada in the Province of Ontario, in Session, voted to recognize the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons, Province of Ontario and Jurisdiction.

Although the text of the Constitution amendment proposal was not read out, the Grand Master's description of the proposal reflected the common understanding that the meaning was to fully recognize the Prince Hall Grand Lodge in Ontario now, sharing jurisdiction, and to recognize the other 46 Prince Hall Affiliated Grand Lodges as soon as possible.

When, on Wednesday, July 16<sup>th</sup>, the Grand Master announced that the Grand Lodge now fully recognizes the Prince Hall Grand Lodge in Ontario, the same as all other recognized Grand Lodges, the members present rose in a unanimous standing ovation.

Peter Renzland, Toronto



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## **Are You Going To Holguin, Cuba?**

A brother in Holguin is in need of vitamins and painkillers. These are ready to be shipped now but there are no courier services from Canada to Cuba, and by mail it takes over two months to get through.

The vitamins and painkillers will be delivered to you at your home or office. The brother in Holguin will arrange to pick them up at your hotel.

Contact: Vince Lombardo at 905.731.0504 or [vince.lombardo.to@gmail.com](mailto:vince.lombardo.to@gmail.com)

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## **Visit to Cuba**

### **Quinte St. Alban's Lodge #620 (Toronto Don Valley District)**

Would you like to:

- Avoid winter coats, boots and gloves for a while?
- Enjoy warm weather, a sandy beach, good food and friendly hospitality?
- Learn to Salsa / Meringue?
- Visit Cuban Masonic Lodges?

Here's how you can do it!

- Quinte St. Alban's Lodge is planning a fraternal visit to Holguin, Cuba for the last week of January 2009. Dispensations have already been received from our own Grand Lodge and from the Grand Lodge of Cuba.



Blau Costa Verde Beach Resort

Some of the details:

Dates: Saturday January 24 to Saturday January 31, 2009

Place: The Blau Costa Verde Resort, Playa Pesquero, Holguin, Cuba (4 star, about 1 hour from Holguin). See <http://www.supercubatravel.com/hotels/maritimcostaverde.asp>

Who can go: Masons, spouses, children, non-Masonic friends

Basic Cost:

If we can book by July 17 the special group price is \$1,300.00 for Double occupancy. There are discounts for children. After that date, the price may increase.

Extra Costs:

(To be determined): to cover insurance (if desired), local transportation and sightseeing, and our hospitality for our Cuban Masonic hosts

OPTIONAL – At mid-week, a tour of the countryside, visit to an archaeological site and museum, a reconstructed Indian village, a rural doctor practice, an elementary school, a plantation and lunch at a typical Cuban restaurant - Cost to be announced.



The Program:

January 26 - 2:00 to 11:00 pm:

- Guided tour of the city of Holguin (you'll be astonished);
- A traditional Cuban dinner with our Cuban brethren and their spouses (as many as 200 Cubans are expected to attend the dinner);
- Exemplify our E.A. Degree, while its Spanish translation is projected on a large screen for the benefit of our Cuban brethren;
- While we are in Lodge, spouses and non-Masonic friends will be guided to a cultural event in the city.

January 29 - 6:30 to 11:00 pm:

- Our Cuban brethren will exemplify their Initiation degree while an English translation is projected on a large screen for our benefit. Although the substance of this degree is practically the same as ours, the ceremony is quite different, and of great beauty and depth.

What You Need To Do Now:

- Decide to be part of the group
- Inform the Registrar **promptly** (see below)
- Ensure you will have a valid passport (will not expire within 6 months of departure from Canada)
- To secure your place and help the whole group get the best possible price, send a cheque for \$150 per person, payable to "Ian D. Nichols, in trust" include full contact information - postal address, e-mail address, phone number. You will be kept informed. Final payment will be due towards the end of October.

For further information about what's planned, or to register, contact the Registrars –

Jean and Ian Nichols  
51 Lyall Ave.  
Toronto, ON  
M4E 1W1  
416.691.3075  
[jnich@rogers.com](mailto:jnich@rogers.com)

\*\*\* And don't forget to take some vitamins, aspirin, Advil, etc. with you for the Cuban brethren. \*\*\*

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*Nature gives to every time and season some beauties of its own; and from morning to night, as from the cradle to the grave, it is but a succession of changes so gentle and easy that we can scarcely mark their progress.*

*- Charles Dickens (1812-1870)*

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**Thursday June 26, 2008**

**Thistle Lodge #250 – A Quarry Lodge**

The Brethren of Thistle Lodge performed an excellent degree. Everyone had a great time.



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*There is not a single outward mark of courtesy that does not have a deep moral basis.  
- Bro. Johann Wolfgang von Goethe (1749-1832)*

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**Tuesday August 19, 2008**

**Downtown Masonic Luncheon - Masons talking Masonry**

Please **reserve** to give an idea of the number of meals. Preferred Dress Code - **Jacket and Tie.**

Topic: Edwardian Britain and the Birth of the Boy Scouts  
the relationship between Freemasonry and the Boy Scout movement

Speaker: Norman Wilson

Time: 12:00 Noon to 1:00 PM

Location: Royal Canadian Military Institute  
426 University Ave., Toronto (St. Patrick - University & Dundas subway station)

Cost: \$25 (soup, sandwich, dessert, coffee/tea/soft drink)

Contact: Pat Piccione at [pat\\_piccione@hotmail.com](mailto:pat_piccione@hotmail.com) or 416-341-7938

**NOTE:** If you are interested in sharing a Masonic subject at one of the luncheons, please contact Pat.

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## Pirates

From Delanceyplace.com -

A description of the Golden Age of Piracy in the Caribbean, 1715 to 1725, which was led by a clique of twenty to thirty pirate commodores and a few thousand crewmen:

“Engaging as their legends are - particularly as enhanced by Robert Louis Stevenson and Walt Disney - the true story of the pirates of the Caribbean is even more captivating: a long lost tale of tyranny and resistance, a maritime revolt that shook the very foundations of the newly formed British Empire, bringing transatlantic commerce to a standstill and fuelling the democratic sentiments that would later drive the American revolution. At its center was a pirate republic, a zone of freedom in the midst of an authoritarian age . . . . .

“They ran their ships democratically, electing and deposing their captains by popular vote, sharing plunder equally, and making important decisions in an open council - all in sharp contrast to the dictatorial regimes in place aboard other ships. At a time when ordinary sailors received no social protections of any kind, the Bahamian pirates provided disability benefits for their crews . . . . .

“They were sailors, indentured servants, and runaway slaves rebelling against their oppressors: captains, ship owners, and the autocrats of the great slave plantations of America and the West Indies. At the height of the Golden Age, it was not unusual for escaped slaves to account for a quarter or more of a pirate vessel’s crew, and several mulattos rose to become full-fledged pirate captains. The authorities made pirates out to be cruel and dangerous monsters, rapists and murderers who killed men on a whim and tortured children for pleasure, and indeed some were. Many of these tales were intentionally exaggerated, however, to sway a sceptical public. In the voluminous descriptions of (Samuel ‘Black Sam’) Bellamy’s and Blackbeard’s (Edward Thatch’s) attacks on shipping - nearly 300 vessels in all - there is not one recorded instance of them killing a captive. More often than not, their victims would later report having been treated fairly by these pirates, who typically returned ships and cargo that did not serve their purposes. At the height of their careers, each commanded a small fleet of pirate vessels, a company consisting of hundreds of men, and . . . . a flagship capable of challenging any man-of-war in the Americas.”

- Colin Woodard, The Republic of Pirates-2007

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*These are bagpipes. I understand the inventor of the bagpipes was inspired when he saw a man carrying an indignant, asthmatic pig under his arm. Unfortunately, the man-made sound never equalled the purity of the sound achieved by the pig.*

- Alfred Hitchcock (1899-1980)

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## Tuesday September 16, 2008

**Downtown Masonic Luncheon** - Masons talking Masonry

Please **reserve** to give an idea of the number of meals. Preferred Dress Code - **Jacket and Tie.**

Topic: tba

Speaker: tba

Time: 12:00 Noon to 1:00 PM

Location: Royal Canadian Military Institute

426 University Ave., Toronto (St. Patrick - University & Dundas subway station)



Cost: \$25 (soup, sandwich, dessert, coffee/tea/soft drink)  
Contact: Pat Piccione at [pat\\_piccione@hotmail.com](mailto:pat_piccione@hotmail.com) or 416-341-7938

**NOTE:** If you are interested in sharing a Masonic subject at one of the luncheons, please contact Pat.

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**Friday September 26, 2008**

**Birch Cliff Lodge – Table Lodge Event**

Birch Cliff Lodge will be honouring several people, not necessarily Masons, for community service. A Table Lodge is a ‘formal’ dinner with ritualised toasts at set points during the meal. This evening is open to all Masons, non-Masons and their significant others and promises to be a truly fun-filled night. Regalia not required.

Time: 6:30 pm – Social  
7:30 pm - Dinner  
Location: Scarborough Masonic Temple  
Cost: \$30/ea  
Contact: Charles Frankland at 416.493.9022 or [cfrankland@rogers.com](mailto:cfrankland@rogers.com)

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*Consequently, he who wishes to attain to human perfection must therefore first study Logic, next the various branches of Mathematics in their proper order, then Physics, and lastly Metaphysics.  
- Maimonides [Moshe ben Maimon] (1135-1204)*

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**Saturday November 15, 2008**

**Birch Cliff Lodge – Ladies Night**

Birch Cliff Lodge will be holding its annual Dinner and Dance. This evening is open to all Masons, non-Masons and their significant others and promises to be a truly fun-filled night.

Time: 6:30 pm – Social  
7:30 pm - Dinner  
Location: Scarborough Masonic Temple  
Cost: \$50/ea  
Contact: Romy Thomas at 416-292-1075

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**Saturday November 22, 2008**

**Doric Lodge – Ladies Night**

Treat your girl to an evening of fine food and dancing in a beautiful Christmas setting.

Time: 6:30 pm – Social  
7:30 pm – Dinner  
Location: Four Seasons Golf and Country Club  
Cost: tba  
Contact: Bruce Palanik @ 905.839.7342 or [bruce@thepalanikgroup.com](mailto:bruce@thepalanikgroup.com)

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## This Month

### August

Once known as 'Sextilis', as it was the sixth month of the Roman year which started in March about 750 BC under Romulus. August was then named after Caesar Augustus, the first Roman emperor.

The Old-English name for August was Hlaf-maesse, that is, Loaf Mass, or Loaf Feast, because during the month was held a feast of thanksgiving for the first fruits of the corn, August being the time when harvesting begins. In ancient times, a Loaf Mass was celebrated, using consecrated bread made from the first-ripened corn. The first day is sometimes called Lammas Day, lammas being a slightly altered form of the word hlaf-maesse.

Demeter (aka Ceres), the goddess of fertility, and her daughter Persephone (aka Kore), are associated with this month of harvest.

This is traditionally the phase of the year in which the power of the god wanes as the goddess waxes. This transition is symbolized in the zodiac by the fading solar energy of Leo yielding to the fertility of Virgo, bearer of grain, grapes and the harvest of the future. At this time, the first fruits of the grain harvest are celebrated throughout the Northern hemisphere in the baking and offering of ritual bread and cakes.

Among the gemstones associated with August are Amber and Topaz. Amber is known as "the Gold of the Sea", because this fossilized resin from the once prolific, now extinct species of Conifer, *Pinites Succinifer* used to wash up in great numbers on the shores of the Baltic Sea. Amber produces a charge of negative electrons when rubbed, and generates heat; actually, amber takes on the temperature of the wearer. Associated with the Sun, amber, an organic substance also produces sparks of light. It is said to effect relief in sore throats and to stop nosebleeds.

Topaz (aka Peridot) was known to the ancient Egyptians as the "Stone of Strength", the stone of Ra, the Sun god. The colour of Topaz can be changed by heat; and with heat, pressure and friction, it exhibits strong electric phenomena. In medieval times, Topaz was used to heal women's illnesses, and to promote peaceful sleep. First discovered at the Isle of Topazos in the Red Sea, Topaz was acclaimed for its gift of good health, wisdom, and the protection against a violent or sudden death.

August 3<sup>rd</sup> is the Hindu festival, Raksha Bandhan, commemorating a battle between gods and demons. Sachi, wife of Indra (king of the gods) tied a blessed thread of protection to Indra's hand, which helped him to conquer his enemies. In honour of ancient tradition, modern-day threads are charged with sacred verses (Mantras), and tied between the hands of loved ones. The protection thread on one hand is for saving from sins, and on the other hand heals from disease, and they all generally remove fears, and help people to bond.

In Greece, the 3<sup>rd</sup> of August marked the Festival of Artemis, the goddess the Romans called Diana. Diana was the goddess of the moon and was often called Diana Lucifera, Diana the Bringer of Light. The Greeks knew her as Artemis, the twin sister of Apollo, and daughter of Zeus and Leto. She was born under Mount Cynthus in Delos and hence was also called Cynthia and Delia. She was the goddess of hunting, carried a bow and quiver like her brother, and was especially fond of music and dance. Diana



was never conquered by love, and submitted to no man; hence she was the goddess of a “chaste” moon and, except for her family, tolerated only female companions. Her priestesses were all chaste.

On August 4<sup>th</sup> in 1693, the blind Benedictine and master herbalist Dom Perignon realized champagne. After a few quality assessment sips, he called to one of the other monks, “Look, brother, I have been drinking stars!”

On the 6<sup>th</sup> of August in the Egyptian Calendar was celebrated the Festival of Thoth, Neter of literature, intuitive learning and prophetic arts. This festival, held on the 19<sup>th</sup> day of Thuthi, the month sacred to Thoth, begins the crucial time following the annual Nile inundation, when writing, sacred geometry and other arts invented by Thoth are used to determine the new pattern of earthly order, as cords stretched over the land mark the re-establishment of divine design after the floodwaters recede.

On the 11<sup>th</sup> of August, the Sufis honour Haji Bektash (d. 1337), the master who initiated women into his order and advocated gender equality in Islam.

On the 13<sup>th</sup>, there is a Japanese Obon Festival. People all over the country dance, sing and drink. They also light huge bonfires in the shapes of kanji (Chinese characters) and Buddhist symbols to help orientate and redirect the lost souls who are blowing about in the heavens, and point them toward Amida, the Pure Land, the Western Paradise. Obon is Japan’s festival of family reunion and remembrance. Everyone eats the departed ones’ favourite foods, and puts out plates for them, sings their favourite songs, tells the stories and jokes about them, and refreshes the family’s memory.

August 15<sup>th</sup> is the Christian celebration of the Assumption of the Blessed Virgin Mary. In the Orthodox Church, it is called the Dormition of the Theotokos. Church tradition accounts say that since she was the Immaculate Virgin, preserved free from all stain of original sin, she was taken up into heavenly glory, body and soul (known as translation) when her earthly life was over.

In the Norse tradition, the 17<sup>th</sup> start the beginning of the 9-day ordeal of Odin, who hangs on the world ash tree Yggdrasil until the moment when he falls screaming from the tree, having seen at last the secret of the runes. This discovery of universal knowledge is celebrated in a climactic festival on August 25<sup>th</sup>. The image of the god hanging in suspension as he surrenders to the ordeal of wisdom is closely related to the figure of the Hanged Man in the Tarot, and to Native American Sun Dance rituals, in which young men hang from a giant wooden wheel symbolizing the Sun. This excruciating rite, in which each warrior is suspended from the wheel by a cord fastened to sharp wooden pegs pushed through his chest muscles, is also said to bring mystical knowledge to those who can endure it. This feast is also closely related to many ancient myths of the solar hero and saviour who is killed in the prime of his vitality, and dies hanging from, or sealed within, a tree.

In the Roman Catholic Calendar, the 20<sup>th</sup> is the feast day of St. Bernard of Clairvaux, founder of the Cistercian order and one of the leading figures in the monastic movement. A fourth-dimensional thinker in the 12<sup>th</sup> century, Bernard had a profound understanding of cathedral architecture and sacred geometry. He wrote, “God is length, width, depth and volume.” Bernard also put the Knights Templar on the map by extolling them in one crusade-igniting speech after another as the models of Christian manhood, as young men who combined the priestly vows of poverty, chastity and obedience with the warrior virtues of courage, discipline and self-sacrifice. So effective was Bernard’s image-building that he turned the Templars almost overnight from an obscure order of warrior monks quartered in the stable of Solomon’s Temple into one of the heroic myths and grand creative forces of the age. The Templars soon burnished



their legend with heroic deeds and brilliant skills in banking, scholarship, diplomacy and commerce -- but Bernard was the first one to envision the story.

August 23<sup>rd</sup> is the day sacred to Nemesis, Greek goddess of Justice, the goddess of righteous anger, who first emerged from Chaos. Her festival was called Nemesia. She defended the belongings and memory of the dead from all insults, and avenged all those who despoiled their reputations or their property.

August 29<sup>th</sup> is sacred to Urda, the eldest of the three Norns, who represents the past. August 29<sup>th</sup> is also the date that commemorates the birth of the Lord Krishna, and is a day of spiritual joy. Worship is done in the late evening hours, as Lord Krishna was born at midnight, symbolizing the Light dispelling darkness.

Have a great month of August.

Author: Nadia Pingala  
Le Droit Humane Hellenic Federation  
Pythagoras #1464  
Alithea #47  
Phaeton #192

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## ... by the Lighthouse Beam

### Restoration and Reformation Insight and Outlook / Opportunity and Challenge Future Vision for Freemasonry

Masonry is a university, teaching the liberal arts and sciences of the soul to all who will attend to its words.

- Bro. Manly Palmer Hall

Brethren,

It is the greatest honour and privilege to be invited to address the vast company of Brethren at the Hanover Steak Fry, and to join the roster of distinguished speakers that have preceded me. On this occasion a year ago, R.W. Bro. D. Garry Dowling inspired us with an eloquent discourse on the theme RENAISSANCE and RESURGENCE.



This evening, while I cannot hope to match his eloquence or equal his erudition, what follows may be considered as a sequel – picking up and continuing the theme where Bro. Dowling left off.

RESTORATION and REFORMATION – Insight and Outlook / Opportunity and Challenge – Future Vision for Freemasonry.

As Bro. Dowling assured us, we are making a comeback.

#### *INITIATIONS*

2001	1,106
2002	1,133
2003	1,136
2004	1,138
2005	1,313
2006	1,380
<u>2007</u>	<u>1,262</u>
<b>TOTAL</b>	<b>8,468</b>

In the last seven years, 8,468 men have been initiated in Ontario lodges. Each year the statistics provided by the Grand Secretary show an increase. In many lodges, trestle boards are overflowing. Emergent meetings and multiple degrees have become commonplace. However, these are merely statistics, and while a positive indication of revival, we must look closely at the quality and characteristics of the men we are initiating. One thing is certain; they are not the Freemasons of our fathers' days, and they are not joining simply because their father or grandfather was a Mason. One perceptive observer has noted: "*The only demographic group that is applying for membership in significant numbers is composed of young men who are passionately interested in the esoteric mysteries of the Craft.*" Now, words like



'*esoteric*' sometimes frighten an older generation of Masons. The word simply means '*within*' and is defined as something '*profound, taught to, or understood by, only a select circle.*' That, to me, appears to be a fairly accurate description of Freemasonry. But, is that an accurate definition of the Freemasonry we experience and practice in many of our lodges today?

These words of W. L. Wilmshurst, penned more than seventy years ago ring true: "*Spiritual quality rather than numbers, ability to understand the Masonic system and reduce its implications into personal experience rather than the perfunctory conferment of its rites, are the desiderata of the Craft today.*"  
The Meaning of Masonry, 1927

The young men seeking admission and being accepted into our lodges in increasing numbers are not joining the Craft simply to discover the 'quaint and curious stuff' – passwords, odd gestures, or peculiar handshakes. They seek, expect, and deserve more – much more. They are seeking knowledge of the spiritual value of the rites of Initiation. These are 'the Millennial Masons' that will replace you and me when time passes, and so do we.

It is one of the privileges of my office to have many opportunities to enjoy converse with a significant number of these young modern Masons and benefit from their insights and outlooks. Their quest is for knowledge, wisdom, understanding – learning, culture, self-improvement. Too often, we confuse Masonic education with Masonic training – emphasizing form over essence. It is important to learn the basics, to deliver the ritual accurately, to perform the choreography of the floor work in strict conformity to our usage and custom. Of even greater importance should be what the symbols embody and the allegories enshrine, and what they mean in contemporary terms. From this perspective, these modern Masons are leading us back to our very roots when Speculative replaced Operative and Freemasonry emerged as a philosophical and occult science.

Now, lest we become too serious, here is a short story to remind us to keep it simple. Holmes and Watson are on a camping trip. In the middle of the night Holmes wakes up and gives Dr. Watson a nudge. "Watson," he says, "look up in the sky and tell me what you see." "My dear Holmes" he says, "I see millions of stars." "And what do you conclude from that, Watson?" Watson thinks for a moment. "Well," he replies, "astronomically, it tells me that there are millions of galaxies and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Meteorologically, I suspect that we will have a beautiful day tomorrow. Theologically, I see that God is all-powerful, and we are small and insignificant. Uh, what does it tell you, Holmes?" "Watson, you idiot! Someone has stolen our tent!"

Yes, Brethren, Sir Arthur Conan Doyle, the creator of Holmes and Watson, was a Mason and the dialogue related above suggests that he sat through too many learned lectures in lodge. We too, must be reminded that while we must take Masonry seriously, we should not take ourselves seriously. Philosophy has been defined as "nothing but common sense in a dress suit." Philosophy is not a subject to be confined in the ivory towers of academia. Every man who asks himself the question 'why' and seeks the answer 'wherefore' is a philosopher. "*Whence come you?*" and "*Whither are you directing your course?*" – two profound questions familiar to all Master Masons – form the basis of all philosophical debate.

Freemasonry has long established traditions and fixed Landmarks that we have all solemnly sworn to observe, uphold, and maintain. Just as Freemasonry has the innate capacity to change men, so men have changed Freemasonry by subtly shifting its focus. The most casual reading of history will prove that



Freemasonry has evolved from the days of convivial Masonry when the lodges met in taverns and alehouses where rum and tobacco were abundantly provided and freely used, as vividly and accurately portrayed in the performances of the Wellington District Eighteenth-century Degree Team from Guelph. We all know that the first Grand Lodge was formed on June 24<sup>th</sup> 1717, when four old lodges met in a London tavern, the Goose and Gridiron in St. Paul's Churchyard. Today, our members are more constrained, not only in open lodge, but also at the festive board. Even the most bibulous hospitality room at the Fairmont Royal York cannot compare with the bacchanalian revels enjoyed in the lodges of the early eighteenth century.

Restrained conduct is not the only reformation that has taken place over the last three centuries. The early history of Grand Lodge was marked by the division between the 'Ancients' and the 'Moderns.' Emulation ritual was a result of compromise and reconciliation in 1813. The declaration of independence that resulted in the formation of our Grand Lodge of Canada in 1855 "to provide for and promote the general welfare of the Craft" is the most obvious example of changing with the times and adapting to circumstances. "*True consistency, that of the prudent and the wise, is in the act of conforming with circumstances.*" (John C. Colhoun) Mercer Wilson and his brethren understood that precept and acted in accordance with it.

The Ancient Charges read from the Book of Constitution at every Installation remind the Master that he should "*promulgate the knowledge of the mystic art.*" That phrase, passed over without comment, and, I fear, without much notice, defines the essential difference between a fraternity and a social club. The devoted Freemason, through study, speculation and reflection, contemplation and meditation, is on a life-long personal journey of discovery. More than eighty years ago, Bro. Manly Palmer Hall wrote: "*Masonry is a university, teaching the liberal arts and sciences of the soul to all who will attend to its words.*" Each and every one of us must search for and achieve understanding of *the mystic art* and in so doing realize the transforming spiritual potential embodied therein.

In the 21<sup>st</sup> century, most would agree that the Craft has evolved (some more forthright observers might say degenerated) into a friendly social entity employed mainly for philanthropic purposes – in others words, a service club. The great work that Masons do in the community must always be encouraged, supported and commended, but surely fundraising for worthy causes and projects is a by-product and extension of our Masonic beliefs, not the primary object or main purpose of our existence.

Let me be very clear. The social virtues are fundamental to our Order – *Fraternity, Liberty, Equality*. The popularity, success and longevity of this annual 'must attend' event in Hanover are proof positive. Sincere fraternal affection is the cement that binds us together. For many, fellowship and social intercourse are the main attraction and principal reward of membership in the lodge. Not everyone is absorbed in the study of the deeper philosophical aspects of the Craft. There are many rooms in the mansion of Freemasonry, and it has the innate capacity to be all things to all men. Every man has his own reason for becoming and continuing a Mason, and each is valid and legitimate. The social Mason is easily satisfied and readily accommodated. Just being there is often enough. Such men have made an immense contribution during a lifetime of social contacts and civic service. My concern is that we also make room and provide space for those men serious in their quest for the key to the inner chamber of Freemasonry.

In a Masonic lodge good men congregate as equals without regard to class distinction, socio-economic status, educational background, profession or trade, race or creed.



Freemasons, as we know, do not recognize theological or sectarian differences, but rather respect the religious persuasion of the individual. However, a man's religion, it seems, is based on whom he does or does not recognize: *Jews don't recognize Jesus. Protestants don't recognize the Pope. Baptists don't recognize each other in the liquor store.* Another way of distinguishing one religious denomination from another is what is considered sinful: *For Catholics, it's missing Mass. For Baptist's, it's dancing. For Anglicans, it's eating your salad with your desert fork.*

Every candidate enters the lodge stripped of all money and status. He brings into the lodge only himself – who he is and what he hopes to become. As an initiatory Order we are in the business of transforming men, giving each man instruction in achieving a higher degree of self-awareness. That is the real meaning of what we promise every candidate by admitting him to “*the mysteries and privileges of ancient Freemasonry.*”

Earlier this year at the All Canada Conference of Grand and District Grand Lodges, one presenter challenged us: “*We must first get our own house in order – Freemasons understanding Freemasonry.*” I suggest that those experienced veterans, such as are here assembled, can learn much from these young serious-thinking men now knocking at our doors. As Masons of long-standing and wide experience we must continually upgrade, expand, and enhance our knowledge. The admonition given in the Charge to the candidate in the First Degree ‘to make a daily advancement’ is not restricted to the Entered Apprentice. I, for one, consider myself an Apprentice, because I am still learning the secrets of the trade. The author of a recent book on Freemasonry observed that, “Esotericism is all but unknown to 90 per cent of the Brethren.” There is no shortage of books and internet sites available for a refresher course in the deeper meaning of Masonry. Then, when a candidate you have sponsored seeks guidance, or one to whom you have become a Mentor asks a question, you will be able to exchange insights and share opinions, respecting each others point of view. Our greatest asset is curiosity and our greatest blessing is tolerance – intellectual curiosity impels and excites us and tolerance enlightens and enlarges us. It is a regrettable reality that some of these keen ‘seekers after truth’ feel lonely, alienated – even shunned by their senior Brethren. This is not just a generational gap; it occurs because of discomfiture when engaged in or confronted by unfamiliar realms of thought. There is a fear of what is unknown and a suspicion of what is unfamiliar.

We must learn to listen, and listen to learn.

To counteract this, there are small study groups springing up where in-depth discussions of books and papers on diverse subjects energize those participating. Electronic resources allow these Masons to connect and communicate. ‘Traditional Observance’ lodges are being formed, based on the European model, where candidates are required to prove intellectual and philosophical proficiency before advancing to the next degree. In Ontario, the Grand Master has recently granted dispensation for the institution of Templum Fidelis Lodge in Frontenac District. The Charter Members are, for the most part, the highly motivated, intellectual, well educated, widely read articulate young Masons I have been describing as the new breed. It does not take much prescience to predict the success of this innovative approach in the decades ahead.

Opportunity knocks – and knocks loudly. Perhaps now we can restore our lodge to what it was originally intended to be – a place where like-minded men can enjoy each other's company, providing a forum where they may openly discuss and freely debate the basic questions of life. Perhaps Freemasonry can again become a gentleman's learned society where men are able to transform themselves into better men.



The story is told of a man being interviewed on his 100<sup>th</sup> birthday. He was asked the inevitable question: “To what do you attribute your longevity?” Without hesitation, he replied: “I never smoked, I never drank liquor, I never over ate, and I always rise at six in the morning.” The reporter responded: “I had an uncle who did all those things, but he only lived to be eighty. How do you account for that?” “Well,” replied the centenarian, “He didn’t keep at it long enough.”

Through all the changing scenes of life, Freemasonry has remained constant – its teachings permanent and unchanging; its essence steadfast and immovable. Reformation is neither revolution nor rebellion. It is rather the means and process by which to reshape and renew, adapting our timeless principles to the day and age in which we live, move and have our being. I respectfully suggest that the strategy by which this may be accomplished: reclaim our inheritance as a modern mystery school and restore the original idea and ideal of Freemasonry.

The stonemason’s art is three-dimensional. So is Speculative Freemasonry – social, instructive and philosophical. Following the example of our ancient operative brethren, and by employing these three tools metaphysically speaking, we have the ability to reform and reshape our beloved Craft – taking the solid stone of its core principles and using all our skill and ability to reveal the beauty within. Ralph Waldo Emerson put it in these words: “*What lies behind us and what lies before us are small matters to what lies within us.*”

There is no better statement of the Credo of Masonry than that given by M.W. Bro. Lou Copeland, Grand Master 1985-1986, in his Address to Grand Lodge delivered at the Annual Communication in 1987. Thirty years on, it is well worth repeating.

*I believe in people and I especially believe in Masons. I have found in Freemasonry -*

- *A cause to be championed,*
- *A life to be lived,*
- *A truth to be shared,*
- *And a future bright with promise.*

I believe in Masonry because I believe in its influence for good and to that influence I would give myself and challenge each of you to join with me in making our Freemasonry come alive during our allotted time.

The future is in our hands - yours and mine.

Let us be sure that those who follow us tomorrow can be forever proud of our achievements in Freemasonry today.

Author: Raymond S. J. Daniels  
Deputy Grand Master GLCPO  
Delivered: Hanover Lodge A.F. & A.M. #432 G.R.C.  
Annual Steak Fry  
Monday, 30 June 2008

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## ADMINISTRATION:

### *Help! I'm Still Lost!*

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Dave Eberhardt	elitedel@rogers.com
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