

Hiram's Lighthouse

PROVIDING MASONIC LIGHT FROM TORONTO EAST DISTRICT SINCE 2003

Grand Lodge Merit Award Winner for District Newsletter - 2008

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Toronto East District Website: - www.torontoeastdistrict.com

Grand Lodge Website: - www.grandlodge.on.ca

August 1 2013

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The real secrets of Masonry are never told, not even mouth to ear. For the real secret of Masonry is spoken to your heart, and from it to that of your brother [Mason]. Never the language made for tongue may speak it; it is uttered only in the language of the eye, in those manifestations of that love which a man has for his friend, which passeth

all other loves, even that of woman.

- Bro. Carl H. Claudy (1879-1957),

Little Masonic Library Vol. IV

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

Greetings Brethren of Toronto East District,

No message at time of publication.

Sincerely and Fraternaly,

R.W. Bro. David J. Neave
District Deputy Grand Master
Toronto East District



EVENTS CALENDAR:

August 2013						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
			<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
<u>5</u> Simcoe Day  Bro. John Graves Simcoe	<u>6</u>	<u>7</u> End of Ramadan	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u>
<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u> William Mercer Wilson Celebration see below East Wilson
<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u> TED - Senior Wardens' Annual BBQ and Corn Roast see below WindReach Farm	<u>25</u>
<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>	<u>30</u>	<u>31</u>	



September 2013

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
						<u>1</u>
<u>2</u> Labour Day - Last summer long weekend - pack up the cottage ☹- kids are back in school tomorrow ☺	<u>3</u>	<u>4</u> Rosh Hashanah Happy New Year!	<u>5</u> * Alpha-Tuscan - Installation Visitors - 7:30 pm East Toronto	<u>6</u> * Doric - Reception for V.W. Bro. Wayne J.D. Nicholson, - Grand Pursuivant Visitors - 7:30 pm Doric Pickering	<u>7</u>	<u>8</u>
<u>9</u> Scarboro - Grand Master's Visit to his Mother lodge Visitors - 7:30 pm Doric Pickering	<u>10</u>	<u>11</u>	<u>12</u> * Coronati - Installation Banq - 6:00 pm ← Visitors - 7:30 pm see below Doric Pickering	<u>13</u> Yom Kippur - starts at dusk	<u>14</u>	<u>15</u>
<u>16</u> * Acacia - Installation Visitors - 7:30 pm East Toronto	<u>17</u> * Riverdale-John Ross Robertson - Installation Visitors - 7:30 pm East Toronto	<u>18</u>	<u>19</u> * Brougham Union - Reception for R.W. Bro David J. Neave, - DDGM, Toronto East District Visitors - 8:00 pm Claremont	<u>20</u> International Gathering of Lodges Named St. Albans see below	<u>21</u> International Gathering of Lodges Named St. Albans see below * Wexford- Boat Cruise and Banquet see below Lake Simcoe	<u>22</u> First Day of Fall International Gathering of Lodges Named St. Albans see below
<u>23</u>	<u>24</u>	<u>25</u> All Toronto and York Districts - Lodge of Instruction see below Renforth	<u>26</u>	<u>27</u> Toronto East, Ontario, Peterborough and Prince Edward Districts - Lodge of Instruction see below Oshawa	<u>28</u>	<u>29</u>
<u>30</u>						



AROUND AND ABOUT:

Toronto East District Charity

To be announced

Respect for one's own integrity and uniqueness, for love and understanding of one's own self, cannot be separated from respect for and love and understanding of another individual. The love for my own self is inseparably connected with the love for any other self.

- Erich Fromm (1900-1980)

Guess Who's Coming For Dinner?

The following have been elected as District Deputy Grand Masters. Congratulations! Now the work begins.

<u>District</u>	<u>D.D.G.M.</u>	<u>Lodge</u>
Toronto West	George M. Warner	West Gate
Toronto Humber Valley	Harold Clarke	Georgina
Toronto Don Valley	A. Joseph Demello	Kroy
Toronto East	David J. Neave	Brougham Union
York	Munder Jubran	Wellington

Others from the district who now hold Grand Lodge office include (but may not be limited to - I apologise for any I've missed.)

<u>Name</u>	<u>Office</u>	
Donald A. Campbell	Grand Master	
Walter Drane	Grand Junior Warden	
Terence Shand	Grand Secretary	
Robert Kliaman	BoGP	Honourary
Leyland Muss	BoGP	Appointed
Todd Owens	Assistant Grand DoC	Appointed
Ernest J. Fowles	Assistant Grand Chaplain	Appointed
Edward Arlitt	Grand Sword Bearer	Appointed
Wayne J. Nicholson	Grand Pursuivant	Appointed
John A. Law	Grand Steward	
Clinton Sturgeon	Grand Standard Bearer	
Robert Kliaman	Chairman - Benevolence	
Leyland Muss	Chairman - Brother to Brother	



Remember the North East Corner

Although there are no days in the year when mattresses are not on sale, anyone who has had to buy one recently knows that a decent mattress, all by itself, is not a cheap article to buy.

Patients rarely think of their bed as a piece of equipment, but it is a vital part of every hospital stay, and is needed in almost every hospital department.



The Rouge Valley Health System, composed of Centenary Hospital built in 1967 and Ajax Pickering Hospital built in 1954, has served eastern Toronto for all that time. Some of the beds in use have been there since the building of each respective hospital. They have gone through more than a generation of being pushed and pulled, raised and lowered, and soaked in more liquids than anyone wants to discuss. They are breaking down and are constantly in need of repair. As anyone watching the news is aware, getting funding from any level of government is like trapping a cloud.

The cost of most of the beds is in the \$5,000 range but there are many specialized beds, including those for the Intensive Care Unit that can cost as much as \$15,000 or more. The more modern beds have more electronic features for general use and also serve for longer term patients. Features include:

- Special climate control mattresses
- Bed scale for weighing
- Low air loss
- Touch screens to monitor patients
- Rotating modules

You can help restore comfort and health, one bed at a time.

With generous support, the goal is to purchase as many new beds as possible over the next two years. Beds that are purchased in full will have a donor plaque attached.

Create a [personalized, secure website](#) for yourself, or your lodge, with challenges or an event, and collect online donations. Each donor to your fundraising page will receive his or her own receipt automatically by email.

Outright Gift

You may consider purchasing beds in one payment. In this case, your gift will be celebrated immediately (see [Recognizing Your Generosity](#)), and your charitable tax receipt will be mailed immediately.

Pledges

To make it easier to buy a bed for your local community hospital, you may consider making a pledge, by paying in instalments over a one or two year period, customized to your needs. You will receive a receipt immediately each time a pledge payment is received. To set up your pledge, please call 416.281.7119.

Make a Direct Donation

You may wish to make a one-time gift of \$20, \$50, \$100, \$500 or whatever you can afford.

Payment Options

Online: Credit card donations are accepted online, using a secure server, at www.buyabed.ca. Gifts may also be made in honour or in memory of someone significant in your life. Tax receipts are available for immediate download.

By phone: Call 416.281.7342 to set up your pledge or make one-time or monthly donations using Visa, MasterCard or American Express.



By mail: Cheques payable to the Rouge Valley Health System Foundation may be mailed to: Rouge Valley Health System Foundation, 2867 Ellesmere Road, Toronto, ON M1E 4B9

In person: Rouge Valley Health System gladly accepts Visa, MasterCard or American Express, as well as cash, debit or money orders at the office above.

I Did Not Know That

Anyone who reads old texts runs into some often confusing spellings and abbreviations.

As for spellings we have to remember our Bro. Andrew Jackson (1767-1845), 7th U.S. President 1829-37 said, "It is a damn poor mind that can think of only one way to spell a word."

He wasn't alone in his feelings. In later years, Mark Twain [Bro. Samuel L. Clemens] (1835-1910) concurred by saying, "I don't see any use in spelling a word right, and never did. I mean I don't see any use in having a uniform and arbitrary way of spelling words. We might as well make all our clothes alike and cook all dishes alike."

The renowned journalist, poet and essayist, Walt Whitman (1819-1892) had the same belief. "The spelling of words is subordinate. Morbidity for nice spelling and tenacity for or against some one letter or so means dandyism and impotence in literature."

Indeed, any ten-year-old would wish to say, as H.L. Mencken (1880-1956) did, "Correct spelling, indeed, is one of the arts that are far more esteemed by school ma'ams than by practical men, neck-deep in the heat and agony of the world."

Josh Billings [Henry Wheeler Shaw] (1818-1885) probably summed up the whole argument best when he said, "A man haz az much rite tew spell a word az it iz pronounced az he haz tew pronounce it the way it ain't spelt."

This fixation with correct spelling is a relatively recent occurrence. It wasn't until Samuel Johnson (1709-1784), described as "arguably the most distinguished man of letters in English history"¹ published his *Dictionary of the English Language* in 1755 after nine years of work that a definitive, authoritative body of work actually laid out, by default if not intent, a standard, 'correct' way of spelling a word. Prior to that date, and for almost a century afterwards, a word was spelled in any way the writer chose to use. In fact, printers for quite some time 'prettied up' their pages to make the words square up on the page by substituting, adding or subtracting letters and spaces wherever they saw the need.

So much for spelling.

Now for abbreviations, we find them in all sorts of places. One example of our 18th century catechisms contains:-

Q. - What?

A. - Point, Line, Superficies & Solid. Definitions in Euclid: A point is yt wch hath no Part, A line is a length witht a breadth, A superficies is yt wch hath only length & breadth A Solid is yt wch hath length breadth & Depth.

Q. - What are their Use

¹ Rogers, Pat (2006), "[Johnson, Samuel \(1709-1784\)](#)", *Oxford Dictionary of National Biography* (online ed.), Oxford University Press, retrieved 25 August 2008



A. - The Square to see yt Corner Stones are laid square; the Levell that they are laid Levell And ye Plumb to Raise Perpendiculars.

We can extrapolate that 'wch' does appear to mean 'which'. However, to say that 'yt' is 'yet' would be incorrect.

Latin has no fricative 'th' sound. In Old English and early Middle English, the sound (th) was represented by the letter "thorn". "Thorn" was depicted somewhat like the letter 'p' with a horn (þ). When printing presses were first set up in England in the 1470s, the type and the typesetters all came from Continental Europe, where this letter was not in use. Printers of the English language went looking for something to provide the 'th' sound indicated by the letter "thorn" which wasn't present in the printers' type set and started using a pictographically similar 'y' because in the handwriting of the day, "thorn" was very similar to 'y'. Thus we see such spellings as ye for 'the', yt or yat for 'that', and so on well into the 19th century. And there the incorrect interpretations began.

Latin also did not have a J, so Jerome spelled it, 'Iakin,' pronounced something like ee-ah-kin. Modern English turned that into Yachin, pronounced pretty much the same. Latin was very precise and no two letters could produce the same sound. There was no letter 'K'. That sound was produced by the letter "C". The sound produced by the letter 'S' was produced by the letter 'S' and never the 'kuh' sounding letter 'C'. Thus Caesar was more correctly pronounced 'Kaiser'.

All this I learned by reading and learning about Freemasonry. The pursuit of light about our craft leads us down many, many very interesting paths.

FYI

Wheelock Commandery No. 5 in Texas had all 55 of its members killed serving in the Confederate Army. The Commandery ceased to exist.

- Alphonse Cerza, *The Truth is Stranger than Fiction*, MSA

I Was Wondering

The Senior Warden delivers his lecture using the tracing board, why does the Junior Warden perambulate the lodge?

Both lectures were originally given at the station of the Warden, that is in the South and in the West. It has become an accepted practice, in many lodges, for the Junior Warden to escort the candidate as he explains the lecture, while the Senior Warden utilizes the tracing board.

Should all lectures be given on the level or are there exceptions?

The only exception that comes to mind is when the Worshipful Master does the work from his chair. (See the Mechanics of the Work, Pg. 20, No. 6).

Mechanics of the Work-1985, Pg. 20, No. 6-The brother who delivers the Traditional History should stand unless the lecture is given by the Master.

When an Entered Apprentice is a candidate to be passed, must the obligation be given in full?

The examination before passing, in the Book of the Work, contains no request for the obligation. It has become a custom in many lodges for the obligation to be requested. The response is at the discretion of the Worshipful Master.



Who is the only person allowed into a Masonic Lodge at labour without an apron?

The only person who is permitted to enter a lodge at labour, without the badge of a Mason, is a candidate in the Entered Apprentice degree. (See the Book of the Work).

Book of the Work-2009, Pg. 42-*In the meantime the candidate is deprived of all metals, his right arm, left breast and left knee are made bare, and his right heel slip shod.*

Book of the Work-2009, Pg. 43-*The Junior Deacon places the Hoodwink on the candidate and places a Cable Tow around his neck.*

Why does the candidate always lead off with the left foot?

In our jurisdiction, with one notable exception, we always start with the left foot. The symbolism implied in this practice is left to your personal researches, perhaps this was introduced by the military lodges that played such an important role in the formation of the earliest lodges in Upper Canada.

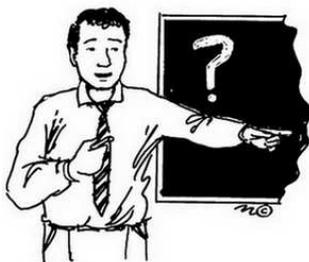
In the Junior Warden's lecture he states that our lodges stand on holy ground. Does this indicate that we are a religion?

We are not and we do not profess to be a religion, however the Volume of the Sacred Law is always at the centre of our order, and Masonry is at the centre of union between men who must otherwise have remained at a perpetual distance. (See the charge "Concerning God and Religion" in the Book of Constitution, Pg. 165, which answers this question in much greater depth. The lecture in the South should be interpreted in its entirety rather than from phrases taken from their original context.

Book of Constitution-2011-Pg. 165-*Concerning God and Religion*

A Mason is obliged by his tenure to obey the moral law, and if he rightly understands the art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh to the outward appearance, but God looketh to the heart. A Mason is, therefore particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship, be what it may, he is not excluded from the Order, provided he believes in the Architect of heaven and earth, and practises the sacred duties of morality. Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess. Thus, Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

When the candidate is conducted by the Junior Deacon, should he give the Step and Sign when passing the Worshipful Master?



The Junior Deacon instructs the candidate to salute when passing the Worshipful Master. (See the Mechanics of the Work, Pg. 12. No. 18). He does not break step or pause.

Mechanics of the Work-1985, Pg. 12, No. 18-*[Junior Deacon's instructions] Audibly instruct the candidate to salute when passing the Master. Demonstrate the salute and direct the candidate to copy you. It is a good idea to whisper to the candidate as you move off that he should not break step or pause in passing the Master.*



When the candidate is allowed to retire to resume his personal comforts, which door does he use when he retires and returns?

If there are two doors, he retires by the same door at which he was admitted (ante-room), and returns by the regular door (where all members enter).

At the conclusion of the degree, the candidate is directed to “take his seat to the right of the Worshipful Master and to the left of all senior brethren present”. Does this mean in the Immediate Past Master’s chair?

The candidate is not invited to sit in the East. His place is in the North (to the right of the Senior Deacon.) (See the Mechanics of the Work, Pg. 7. No. 11)

Mechanics of the Work-1985, Pg. 7, No. 11-*“To the right of the Worshipful Master and to the left of all senior brethren present” means seating the candidate in the North-East immediately to the right of the Senior Deacon.*

Should the candidate sign the register before entering the lodge after resuming his personal comforts?

Sec. 249 of the Book of Constitution calls for the Tyler to see that all brethren and visitors have properly registered their names before entering the lodge. This is a good opportunity to begin the Masonic education of the candidate by instructing him how to enter the lodge.

Book of Constitution-2011-Sec. 249-*The Tyler shall see that every member or visitor signs his name in the attendance book and is properly clothed before entering the lodge.*

- Grand Lodge of Instruction - Questions and Answers-2004

Now, Here Is A Lodge In . . .



Ashlar #610, Byron ON



Great thanks to Joe Parker, Temple #597, London ON
Joe has put together a document on all the lodge buildings in and around London, ON.
In the absence of other pictures of lodge buildings, they will be featured here.

Do you have a picture of a Masonic Hall in downtown Some-Place-Else? Send it in and let others see.

The past is what provides us with the building blocks. Our job today is to create new buildings out of them.

- Bro. Theodore Zeldin

Wednesday through Sunday and Holidays from June 8 through September 29 2013

Freemasonry: A History Hidden In Plain Sight



Come and tour this exciting new travelling exhibit which relates the history of Freemasonry and its influence on our society today. Learn about the history of Freemasonry in Uxbridge Township. The museum has partnered with Masons from Uxbridge's Zeredatha Lodge to bring this exhibit to the museum. Group tours are welcome (please pre-book). Regular tour rates apply.

Time: 10:00 am - 4:00 pm

Location: Uxbridge Historical Centre
7239 Conc. 6 (just north of Brock Street)
P.O. Box 1301, Uxbridge, ON, L9P 1N5

Cost: \$5 - adult
\$4 - senior/student
\$3 - child
\$14 - family (2 adults, 2 children)

Contact: museum@town.uxbridge.on.ca or 905.852.5854

Character is doing the right thing when nobody's looking. There are too many people who think that the only thing that's right is to get by, and the only thing that's wrong is to get caught.

- J. C. Watts Jr.

Sunday August 18 2013

GLCPO and The Heritage Lodge - Celebrate Our Masonic Heritage

All are invited to celebrate the life of M.W. Bro. William Mercer Wilson, the first Grand Master of the Grand Lodge of Canada.

A provincial Heritage Plaque honouring the Masonic and public contributions of M.W. Bro. William Mercer Wilson will be publically unveiled to coincide with the 200th anniversary of his birth. The unveiling at the M.W. Bro. William Mercer Wilson gravesite will be followed by a public reception.

This is truly a celebration of Masonry in Ontario and all Masons are invited to attend this public acknowledgement of our fraternity's contributions to the history of Canada and this province beginning with those of the first Grand Master.



William Mercer Wilson



Dress is business suit and regalia are to be worn.

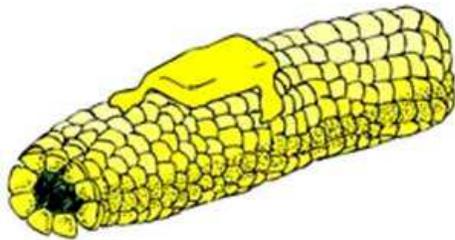
Special thanks to St. John's Anglican Church (Woodhouse) for their kind permission and to The Heritage Lodge #730 for their financial support.

For the reception, please **RSVP** your name and the number attending.

Time: 1:30 pm
Location: St. John's Anglican Church {Woodhouse}
Highway 24 and St. John's Rd. E., Simcoe, ON
Contact: williammercervilson@gmail.com

Saturday August 24 2013

Toronto East District - Annual BBQ and Corn Roast



The Annual BBQ and Corn Roast held by The Ancients (Senior Wardens Group 2012/13), Toronto East District.

Time: 11:00 am
Location: WindReach Farm
Cost: \$10 - Adult
\$25 - Family

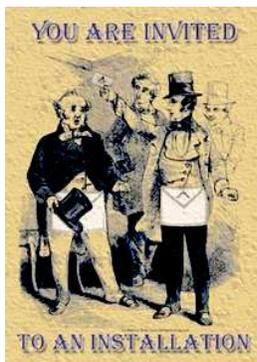
Contact: Maher Eid @ cici20101998@yahoo.com or 416.723.5507, or your lodge Senior Warden

Prayer is a force. Why should it not be of the law of God, that prayer, like Faith and Love, should have its effects? . . . Prayer is sublime.

- Bro. Albert Pike (1809-1891), Morals and Dogma-1872

Thursday September 12 2013

Coronati - Installation



The members and new officers of Coronati Lodge invite all brethren to celebrate their Installation. There will be a formal banquet before lodge opens for which there will be a nominal charge. After the ceremony there will be light refreshments at no cost. Please **RSVP** for tickets to the banquet.

Time: 6:00 pm - Banquet
7:30 pm - Visitors
Location: Doric Pickering
Cost: tbd - for formal Banquet only
Contact: Gary Rhodes @ gary@rhodes.ca or 416.751.7783



Friday September 20 through Sunday September 22 2013
International Gathering of Masonic Lodges Named for St. Alban

A Masonic event of some international significance will occur in Toronto when Quinte St. Alban's Lodge No. 620 in the Toronto Don Valley District hosts the 60th Annual International Gathering of Masonic Lodges Named for St. Alban. This event has occurred continuously since the first Gathering was held in 1954. Masons and their ladies are expected from Canada, the U.S.A., the U.K., New Zealand and Germany. Brethren and their ladies who are not associated with a St. Alban's Lodge are always welcome to attend.



The main venue is the Holiday Inn (Yorkdale). Fully registered participants will enjoy a Friday evening social get-together, a luncheon and Lodge meeting for Brethren on the Saturday afternoon, a ladies' program during the day on Saturday, and a banquet for everyone on Saturday evening. Registration for the full program is \$175.00 per person; registration forms can be downloaded from

www.quintestalbans.com/upcoming-events-calendar.php

Individual tickets are available for some of the events:

- The luncheon preceding the Lodge meeting at the York Masonic Temple - \$25.00
- the ladies' program, consisting of transportation for a visit to the Bata Shoe Museum (Bloor and St. George), lunch, and a visit to Casa Loma - \$55.00
- The banquet on Saturday evening at the hotel - \$75.00 per person (specify beef, chicken, or salmon)

Tickets for individual events may be ordered by sending a cheque payable to "The St. Alban's Gathering" with a list of the tickets desired to

The St. Alban's Gathering
51 Lyall Ave.
Toronto, ON
M4E 1W1

Further information may be obtained from the Joint Registrars, R.W. Bro. Ian D. Nichols, and his wife Jean at 416.691.3075, or by e-mail to 2013gathering.to@gmail.com.

Saturday September 21 2013

Wexford - Boat Cruise and Banquet

Wexford Lodge is holding their bi-annual fraternal visit with their American Brethren of Kedron Lodge No. 389, Pennsylvania. Wexford welcomes all members of the fraternity and their families to enjoy the day with them. Tickets are required.

We will depart from the historic and pretty town of Port Perry for a boat cruise of beautiful Lake Scugog.

Time: 10:30 am - Boarding
11:00 am - Sail
1:00 pm - Return
Location: Scugog Island Cruises



Cost: 119 Queen St., Scugog, ON. - 905.982.1106
\$25 ea - light lunch included

That evening Wexford will be holding a banquet with their Kedron friends to which all are invited.

Time: 6:00 pm - Social
7:30 pm - Dinner

Location: Radisson Hotel Toronto East
55 Hallcrown Pl., Toronto, ON M2J 4R1 - 416.493.7000

Cost: \$40 ea

Contact: Ken Penchoff @ kenpenchoff@yahoo.ca or 905.668.1402
Maher Eid @ cici20101998@yahoo.com or 416.723.5507
Ronald J. Narinesingh @ rnarinesingh@rogers.com or 647.291.6466

Wednesday September 25 2013

All Toronto Districts and York District - Lodge of Instruction

Lodges of Instruction provide a valuable opportunity or every Mason to learn anew or refresh himself in those aspects of our ceremonies not directly related to the memorization and delivery of the lectures.

<u>Time</u>	<u>Session</u>	<u>Length</u>
6:30 -6:55	REGISTRATION	25 min
7:00 -7:10	Welcome Introduction of G.L. Officers & Team	10 min
7:10 - 7:35	Protocol and Etiquette	25 min
7:35 - 8:00	Entered Apprentice Degree	25 min
8:00 - 8:25	Fellow Craft Degree	25 min
8:25 - 8:40	BREAK	15 min
8:40 -9:00	Installation Ceremony (<i>Installed Masters only</i>)	20min
8:40 - 9:00	Break Out Sessions (<i>for Master Masons</i>)	20 min
9:05 - 9:30	Master Mason Degree	25 min
9:30 - 9:55	Question Period	25 min
9:55 - 10:00	Appreciation	5 min
10:00 p.m	ADJOURNMENT	

Time: 6:30 pm - 10:00 pm

Location: Renforth Temple
596 Renforth Dr, Toronto, ON

Friday September 27 2013

Toronto East, Ontario, Peterborough, Prince Edward Districts - Lodge of Instruction

Lodges of Instruction provide a valuable opportunity or every Mason to learn anew or refresh himself in those aspects of our ceremonies not directly related to the memorization and delivery of the lectures.



See above for timetable.

Time: 6:30 pm - 10:00 pm
Location: Oshawa Temple
91 Centre St. S., Oshawa, ON

Saturday September 28 2013

Scarboro - An Evening with M.W. Bro. Donald A. Campbell

The Worshipful Master and Brethren of Scarboro Lodge No. 653 are most proud to cordially invite you to join our Grand Master.

Purchase tickets online at:

<http://doncampbelldinner.eventbrite.ca>

(service charge applies to online sales)

or contact Scarboro Lodge to arrange the purchase of your tickets by mail:

scarboro653@hotmail.com

(no service charge for sales conducted through the mail)

Time: 6:30 pm
Location: Woodbine Banquet Hall
30 Vice Regent Blvd., Toronto, ON - 416.743.0003
Cost: \$75 - General Admission
\$55 - Ladies
Contact: Scarboro Lodge @ scarboro653@hotmail.com

*Many have sought light and truth, but they sought it outside themselves, where it is not.
- St. Augustine of Hippo (354-430)*

Saturday November 9 2013

London Masonic Conference

Come out and enjoy a variety of distinguished and accomplished speakers including our Keynote Speaker:

Bro. 2nd Lieut. Joseph F. Curry
Member of Beaches Lodge #473, Toronto and
Canada Lodge U. D., Kandahar, Afghanistan
Author of The Rifle and the Apron
and
The Craft at Work in Kandahar

To volunteer to be a lecturer, contact Rick Cadotte @ rickcadotte@hotmail.com

There is no ladies program but the opportunity to shop till you drop and a variety of restaurants is near by. For those who wish to stay the night: call 1-800-HILTONS (1.800.445.8667) and provide the date and the code 'LON' in order to access the rate of \$109. (300 King St. London, ON)

Tickets to the event, including lunch, are available to Masons and male guests and must be purchased in advance. Please make cheques payable to: London West Masonic Event



Time: 8:30 am - Registration
9:00 am - 4:00 pm - Lectures
Location: Dufferin Masonic Hall
453 Dufferin Ave, London, ON
Cost: \$25 pp - including lunch
Contact: to register
Randy Hearn
66 Stephen Moore Dr.
R.R. #5 Komoka ON
N0L 1R0



The Purpose of Freemasonry



What is the purpose of Freemasonry? Why has the fraternity continued to exist for so many centuries, and why do we, you, me, and countless others throughout the centuries, love Freemasonry so much?

A while ago I was in the company of some Masons who had the opinion that the purpose of Freemasonry, what we as Freemasons and members of a Lodge were there to do, was to make more Masons. These Brothers said we were expected to bring in new members; that was the work we were to do.

Hearing that, my mind recalled something I heard years ago: A new Mason went to the Master of his Lodge and asked him when he would begin the work of a Freemason. He said, “Since I’ve taken my degrees, I’ve seen quite a few other men take their degrees, that’s all we’ve been doing in Lodge since I joined, and I’ve been wondering when I will begin the work of a Freemason?” “Well,” the Master said, “Degrees are the work of a Freemason, taking part in the degrees and bringing more men into Masonry.” The new Mason said “I thought there was more to the work of a Mason,” and the Master said, “This is the only Masonic work I know of.”

When I first heard that story I felt that it was sad. I think it’s sad because it is so true that there are times when a Mason gets into a leadership position in his Lodge and does not really understand what the work of Freemasonry is, or what its purpose is.

The purpose of speculative Masonry is not to get more men into Masonry but rather to get more Masonry into men.¹ Membership in our Lodges is extremely and vitally important; “population means production.” Having said that, the most important aspect of membership is to deliver to the Masons in our Lodges what Masonry has to teach, and to give our brethren what they came into Freemasonry to receive: This improves member satisfaction and retention.

It is important to share what Masonry has to offer with all initiated regular Masons; unfortunately, many times the mentoring and educating on the lessons of Masonry ends very soon after the new Mason receives his Master Mason Degree. From the beginning of the ritual of the Entered Apprentice Degree, the candidate is told that Masonry is a Course of Hieroglyphical and Moral instruction. As the Candidate stands for the first time in front of the Altar and the Three Great Lights of Masonry, he is told that the design of the Masonry is to make its votaries wiser, better, and happier. After hearing what Masonry is in his Entered Apprentice Degree it’s logical the new Mason will expect to receive the lessons of Masonry.

“Masonry teaches in signs and symbols, in pictures and parables.” When we joined Masonry we did so to learn, to improve ourselves, and to subdue our passions. We were told in the charge of the Entered Apprentice Degree that if we are to improve in Masonic knowledge we are to converse with well-

¹ Paraphrase of what the late PGM Ed Waldon used to say.



informed Brethren, who will be always as ready to give as we will be ready to receive instruction: This is one way to convey that the Lodge will provide Masons to mentor the new Mason. We were also told to keep sacred and inviolable the mysteries of the fraternity, as these are to distinguish us from the rest of the community, and to mark our consequence¹ among Masons: this tells us that what Masons can learn from Freemasonry is valuable; if we will take what we learn and apply it, we can become the better men we hoped to become when we signed our petition.

In Freemasonry we have degree work, and we have the work of a Freemason; they are not the same. Freemasonry is an organization that honours work; when our Lodges are open we are said to be at labour, and we wear aprons much like the workmen of old did. The comparison of the apron worn by our ancient brethren and modern speculative Freemasons is well said in the degree work of the Entered Apprentice Degree. However, the symbolism of the apron is interesting; a small part of the symbolism is that a Mason is said to be properly clothed when he wears his Masonic apron arranged for his degree, in some other jurisdictions white gloves are necessary to be properly clothed. I like the requirement of white gloves and white apron to be properly clothed, because of what they symbolize; the white gloves symbolize clean hands, and the white apron symbolizes a clean heart.²

Many times when a longevity award is presented to a brother it will be mentioned that he has laboured diligently in the quarries of Freemasonry for all these many years. Freemasons like to labour. There is a Latin expression from long ago: Laborare est orare; meaning to Labour is to pray.

The working tools of speculative Masonry are for us to work on ourselves; to be good men who strive to become better as we progress in the science of Freemasonry. Masonry is not an end in itself; it is not a degree mill. Our work as Freemasons is to work on ourselves; we strive to fit ourselves as living stones, which can be used for good and useful employment in the Celestial Lodge where the Supreme Architect presides. Freemasonry is a means to that end. However, try as we will we never will arrive at perfection; we never will be like the perfect ashlar; that is some of the symbolism of the broken column. The broken column symbolizes that when the end of our life arrives, whether in a young or old age, death will find us with work yet to do, our work will never be finished when we are working on ourselves, but that doesn't mean we should stop working on ourselves.

“The great design unfinished lies, our lives are incomplete.³” While this realization might be sad, there is another symbol that will give us hope. The evergreen, which is the Acacia plant in Freemasonry, is a symbol of initiation, innocence and the immortality of the soul. The wood from this plant, (called Shittah wood,⁴) was ordered by God and used by Moses and Bezaleel [BEZ uh lel] on the construction of the Tabernacle, the Ark of the Covenant, the Table for the Shewbread, and other sacred furniture. It was believed that Acacia was incorruptible, because insects and other destructive creatures would stay away from it.⁵ An interesting and telling fact from the old rituals of Freemasonry was about the Acacia plant and the symbolism of the immortality of the soul. From those old rituals a Mason would say; “Acacia is my name,” meaning he had an immortal soul.

As far as the Mysteries of Masonry are concerned, Joseph Fort Newton had this to say: “There were those who thought that the power of Masonry lay in her secrecy; some think so still, not knowing that its

1 Consequence in this context means “The act, or fact, of following as an effect or result upon something antecedent.” That implies that we as Masons need to lead, and teach our new Brothers in the explanations of the allegories of Masonry.

2 Masonic concordance of the Holy Bible #476D

3 Masonic Concordance of the Holy Bible #796C

4 Shittim is plural for Shittah

5 Masonic Concordance of the Holy Bible #81E



real power lies in the sanctity of its truth, the simplicity of its faith, the sweetness of its spirit, its service to mankind, and that if all its rites were made public today it would still hold the hearts of men.”

The mysteries and the secrets of our ‘Gentle Craft’ are hidden rightly enough - they’re hidden in plain sight. Where better to hide something than in plain view where it will be overlooked by most, even those who should know. Masons are searching and aching for Lodge leadership to lead the way and explain the lessons and mysteries to them, so that they may improve themselves and their lives.

In 1998 the Grand Lodge of Minnesota conducted a survey of Masons raised in the previous 5 years; those who were considered inactive. In the survey these Masons were asked why they were inactive and, what would help them get active? The answers were telling. One of the reasons identified is that Masonic Lodges don’t always deliver what they promise. Which means that the lessons of Masonry were not communicated and explained to the new Mason beyond him getting his degrees, also in some cases the fellowship talked about and expected just wasn’t there.

Past Grand Master Ed Waldon, at a Midwest Conference on Masonic Education, quoted the ritual; “The design of the Masonic institution is to make its votaries wiser, better, and consequently happier.” He was talking about Lodge mission statements, and said; that was the Lodge’s Mission. I believe it is. A helpful question for Lodge government to ask when faced with a decision might be: “Will this help make Masons Happier, Wiser, and Better Educated, or Better Off than before? If the answer is yes, then it might be something to pursue because it is in the mission of Masonry. Our mission includes teaching our votaries the lessons behind the allegories and symbols of our craft.

I would suggest, as did Brother and Reverend Joseph Fort Newton, that the mission of Masonry includes making friends, to make their lives, and ours, better, and to help and encourage Masons to make their lives a quest for truth, righteousness, and character. Freemasonry upholds every noble and redeeming ideal of humanity, it is one of the forms of heaven on earth.

One of the purposes of Masonry is to unite men into our Brotherhood through initiation and instruction.

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