

Hiram's Lighthouse

PROVIDING MASONIC LIGHT FROM TORONTO EAST DISTRICT SINCE 2003

Grand Lodge Merit Award Winner for District Newsletter - 2008

D.D.G.M.: R.W. Bro. Bruce N. Palanik Email: - brucepalanik@rogers.com

District Secretary: W. Bro. Wayne J. D. Nicholson Email: - toronto.east.secretary@gmail.com

Toronto East District Website: - www.torontoeastdistrict.com

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

July 1 2013

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The Ceremony of our first degree, then, is a swift and comprehensive portrayal of the entrance of all men into, first, physical life, and second, into spiritual life. . . . The first degree is also eminently the degree of preparation, of self-discipline and purification.

*- Bro. Walter Leslie Wilmshurst (1867-1939),
The Meaning of Masonry-1927*

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

Greetings Brethren of Toronto East District,

The last major event for the District this year was once again the District Gala. Although our numbers were down slightly this year, we had a wonderful time and thoroughly enjoyed Ms. Cheryl Pounder's presentation, the Big Band sounds of the George Lake Band and the outstanding meal provided by the Ajax Conference Centre. A huge vote of thanks is extended to W. Bro. David Neave and W. Bro. Bill Willis, our Co-Chairs and their hard-working committee. What an outstanding ending to a very successful Masonic year in Toronto East!!

This year's District Charity is the Hospital for Sick Children's SickKids Foundation. Specifically, our goal was to raise \$8-12,000 to purchase a multi-sensory cart for children convalescing at the hospital. As already reported, many lodges and individuals have come forward with donations. While we are still awaiting the receipt of some promised funds, the proceeds from the Gala of some \$2,500 combined with donations received and the Masonic Foundation of Ontario's contribution will allow the District to provide in excess of \$11,000 to the SickKids Foundation in early July. To all who contributed or were involved in any of our fundraising activities this year . . . THANK YOU!!!

Brethren, Masonry "doesn't stop" during the summer. While some Lodges may not hold monthly meetings in July or August, brethren still have opportunities to get together, perhaps socially or by attending a "summer lodge". I would ask that you try your utmost to attend the two following events during July and August, respectively. I am sure that our Deputy Grand Master would be very happy to see an outstanding contingent from HIS District as he is installed as Grand Master on July 18. I am also sure that our Senior Warden Group, the Ancients, would love to see a good turnout of Masons, family



and friends at WindReach Farm as we welcome our new District Deputy Grand Master of Toronto East District:

- **Grand Lodge Communication** at the Royal York Hotel:
 - Tuesday July 16th Seminars and many “meet and greet” opportunities
 - Wednesday July 17th Annual Communication (business suit and regalia, please) and District Meeting/Voting (4:00pm)
 - Thursday July 18th Annual Communication (business suit and regalia, please) - Installation of new Grand Master, District Deputy Grand Master and other Grand Lodge Officers
- **The Senior Warden Annual BBQ and Corn Roast** at WindReach Farm on Saturday, August 24th.

Once again I thank the brethren for their confidence in me as our Grand Master’s Representative for Toronto East District. The District Secretary and I have very much enjoyed the opportunity of serving on your behalf this year. We trust that you will continue to support your District team in the next Masonic year and beyond. Individually, we can achieve much . . . together we can achieve so much more.

The District Secretary and I look forward to continuing to meet so many fine Masons as we all continue on our Masonic journeys. In the meantime, from W. Bro. Wayne J.D. Nicholson and me...thank you all so very much!!

May the G.A.O.T.U. keep you and your family safe as you enjoy a wonderful summer and we look forward to seeing you at Grand Lodge and throughout the coming Masonic year.

*Finally, may we all remember the oaths “we took on yonder book . . .
and will we forget them . . . never!!”*

Freemasonry in action . . . deeds speak!!

Sincerely and Fraternaly,

R.W. Bro. Bruce N. Palanik
District Deputy Grand Master
Toronto East District



EVENTS CALENDAR:

July 2013						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<u>1</u> Canada Day! 	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>
<u>8</u>	<u>9</u> Start of Ramadan	<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u> 158 th Communication of Grand Lodge	<u>16</u> 158 th Communication of Grand Lodge	<u>17</u> 158 th Communication of Grand Lodge	<u>18</u> 158 th Communication of Grand Lodge	<u>19</u>	<u>20</u>	<u>21</u>
<u>22</u>	<u>23</u>	<u>24</u>	<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>
<u>29</u>	<u>30</u>	<u>31</u>				



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>	



AROUND AND ABOUT:

Toronto East District Charity



We have been accepted as a Community Partner under the umbrella of the Child Life Program of the Sick Kids Foundation. We hope to raise enough money to buy at least one Multi-Sensory Cart for the children who unfortunately have to stay in Sick Kids. These carts can turn waiting rooms, corridors or hospital rooms into a reactive and enjoyable time for the Children as well as enticing positive reactions from the more seriously ill. When making donations to the project through the Masonic Foundation of Ontario, please use *Project Number 2415* on your cheque.

Contact: Malcolm Parish @ malcolm_parish@hotmail.com or 905.213.9858

Integrity simply means not violating one's own identity.
- Erich Fromm (1900-1980)

Blood Donor Clinics



Below you will find the district scheduled Blood Donor Clinics, but if you cannot attend them find yourself a clinic at the website indicated below and go and give blood. It is necessary to book an appointment by calling 1.88.todonate (1.888.636.6283). Take your family and friends. Be sure to let your lodge Blood Donor Chairman know that you have donated to get credits for your lodge. The Toronto East District 'Partners for Life' number is **MASN011058** and any donation registered under that number goes in our totals count.

For information regarding the location of blood donor clinics, go to
www.blood.ca/centreapps/clinics/InetClinics.nsf/CVSE?OpenForm&CloseMenu

Contact: John Katz @ johnkatz@sympatico.ca or 416.264.7399

Upcoming Toronto East District Blood Donor Clinics -
To Be Announced To Be Announced

FYI

In July 1863, Confederate raiders rode into Versailles, IN, capturing the local militia and stealing the county treasury. The next day, General John Morgan (CSA), learned that his men had also made off with the jewels of the local lodge. They were returned the following day. Morgan was from Daviess Lodge #22, Lexington, KY.

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



Remember the North East Corner



It is within your power to give. Your gift will mean *absolutely everything to the recipients* but it will cost you *absolutely nothing* -- ever. And you don't even have to give anything now or hopefully for a long, long time. You'll never even notice. Register for organ donation.

Even if you've signed a donor card, *you still need to register your consent to donate.* It only takes a couple of minutes. But in doing so, you could one day save 8 lives and enhance 75 more. Not a bad return on investment, eh? Register now.

www.beadonor.ca

We've had Masons in the Toronto Area on the list awaiting transplant donations. We've had Masons in the Toronto Area die before a transplant donation became available. Imagine the heartbreak of dying or losing a loved one when an alternative is readily available - *but no one got around to it.*

In Ontario, only 22% of residents are registered as donors at the end of 2012. During that year, 95 people, our family, friends and neighbours, died waiting for organs. In Durham Region the level of registration is ranked in the lower 2/3s of the communities listed at www.beadonor.ca.

Pickering

Eligible donors 77,108
Registered Donors 12,460 (16%)
Ranking out of 179 168

Whitby

Eligible donors 12,696
Registered Donors 3,630 (31%)
Ranking out of 179 56

West Durham Region

Eligible donors 9,132
Registered Donors 2,089 (23%)
Ranking out of 179 148

Uxbridge

Eligible donors 12,310
Registered Donors 3,802 (31%)
Ranking out of 179 55

Vaughan

Eligible donors 60,144
Registered Donors 5,778 (10%)
Ranking out of 179 177

Toronto

Eligible donors 2,410,813
Registered Donors 343,950 (14%)
Ranking out of 179 171

Ajax

Eligible donors 89,632
Registered Donors 14,152 (16%)
Ranking out of 179 166

Oshawa

Eligible donors 208,578
Registered Donors 54,911 (26%)
Ranking out of 179 104

East Durham Region

Eligible donors 14,596
Registered Donors 3,287 (23%)
Ranking out of 179 142

Port Perry

Eligible donors 12,263
Registered Donors 3,081 (25%)
Ranking out of 179 118

Richmond Hill

Eligible donors 168,423
Registered Donors 19,868 (12%)
Ranking out of 179 174

Statistics for Scarborough were not broken out. Toronto was as close as I could come.

As an organization that is demographically the most likely to be at both ends of this; both needing and providing organs for lifesaving transplant, you'd think we would get behind this issue more. What does it take?



Toronto East Masonic Centre



We now have the final design of our development from our architect, Kirkor, and duly armed we will venture to the city in August to seek their approval to proceed.

In the meantime, we will still need to tweak our interior layout and design, given our space allocations in the Western Tower.

Augmenting our efforts in total these days are also those of the marketing team, who need to enable our sales team to maximize our profit at the end of the day and will begin to spin out our brand and value, which will be delivered to potential partners very shortly.

We still are talking to our law firm, McCarthy Tetrault, about the structure of our business, as a uniquely formed not-for-profit, as well as our accounting firm, Yale & Partners, to understand our tax liabilities moving forward, based on the sale of Scarborough and anticipated income streams upon Ribbon Cutting in 2016.

There is plenty to do. Feel free to offer your services.

S&F,
W. Bro. Graeme Boyce
President, TEMC & SMTC

International Gathering of Masonic Lodges Named for St. Alban



a St. Alban's Lodge are always welcome to attend.

A Masonic event of some international significance will occur in Toronto on September 20 - 22, when Quinte St. Alban's Lodge No. 620 in the Toronto Don Valley District host 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

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.

The Smallest Lodge Room?

One of the smallest lodge rooms, although there are others in India and Scotland that are reportedly as small or smaller.

Here is The Premier Lodge of Connaught No.14 located in Galway, Ireland. The room is about 10 ft X 30 ft in size and the deacons, candidates and brethren must perambulate or walk around the lodge room in single file. The lodge meeting room is on the upper floor of the building (the room on the lower floor is apparently rented out to a Catholic society) and the festive board is held at Crowe's, a pub located across the road.



Let's see the D.D.G.M. and the usual contingent visit in this lodge room!



To give you an idea of just how small this lodge room is, here is another very small room.



Matanzas, Cuba

Oddities

September 11 1949. Sunday Herald

“Several instances have occurred” says W. Bro. Gus Reynolds in Quarry Chips “of a Seeing Eye dog leading his master through the three degrees of Masonry but most unusual is the report from Detroit, Mich. where a blind attorney, Ellsworth Smith, went through the succeeding four degrees in Royal Arch Chapter accompanied by his dog.” P.M. Reynolds reminds us that it is the internal qualifications that count.

September 6 2007

The highest lodge room in the world is said to be that of Roof of the World Lodge #1094 in Oroya, Peru in the Andes.

December 1971. The Philalethes Society

Waterford Center Cemetery, one of the oldest cemeteries of the Charter Township of Waterford and Oakland County, [has a curious headstone]. There are many burials in this cemetery dating back to the 1850's; some are marked with the slab type headstones, approximately three inches thick, eighteen inches wide and possibly thirty inches high. One stone in particular [. . .] marked the grave of Samuel Fifield, who died Sept. 10, 1843, aged 50 years, eighteen days. The headstone, in addition to [an] *inverted square and compass*, contained what appeared to be a weeping willow. [It is possible] it was an acanthus; which would be considered of Masonic significance.

Of Absolutely No Masonic Significance

This would be interesting to those of us of a ‘certain age’, who most probably drew the guy on almost everything that wasn’t moving during their youth.





Who Was Kilroy?

(A bit of trivia - even if you never heard of Kilroy before.)

He is engraved in stone in the National War Memorial in Washington, D.C. It's back in a small alcove where very few people have seen it.

For the WWII generation, this will bring back memories. For you younger folks, it's a bit of trivia that is a part of American, if not world, history.

Anyone born in 1913 to about 1950 is familiar with Kilroy. We didn't know why, but we had lapel pins with his nose hanging over the label and the top of his face above his nose with his hands hanging over the label.

So who was Kilroy?

No one knew why he was so well known, but we all joined in!

In 1946 the American Transit Association, through its radio program, "Speak to America," sponsored a nationwide contest to find the real Kilroy, offering a prize of a real trolley car to the person who could prove himself to be the genuine article.

Almost 40 men stepped forward to make that claim, but only James Kilroy from Halifax, Massachusetts, had evidence of his identity.

Kilroy was a 46-year old shipyard worker during the war who worked as a checker at the Fore River Shipyard in Quincy. His job was to go around and check on the number of rivets completed.

Riveters were on piecework and got paid by the rivet. He would count a block of rivets and put a check mark in semi-waxed lumber chalk, so the rivets wouldn't be counted twice.

When Kilroy went off duty, the riveters would erase the mark. Later on, an off-shift inspector would come through and count the rivets a second time, resulting in double pay for the riveters.

One day Kilroy's boss called him into his office. The foreman was upset about all the wages being paid to riveters, and asked him to investigate. It was then that Kilroy realized what had been going on.



The tight spaces he had to crawl in to check the rivets didn't lend themselves to lugging around a paint can and brush, so Kilroy decided to stick with the waxy chalk. He continued to put his check mark on each job he inspected, but added "KILROY WAS HERE" in king-sized letters next to the check, and eventually added the sketch of the chap with the long nose peering over the fence and that became part of the Kilroy message.



Once he did that, the riveters stopped trying to wipe away his marks.

Ordinarily the rivets and chalk marks would have been covered up with paint. With the war on, however, ships were leaving the Quincy Yard so fast that there wasn't time to paint them. As a result, Kilroy's inspection "trademark" was seen by thousands of servicemen who boarded the troopships the yard produced.

His message apparently rang a bell with the servicemen, because they picked it up and spread it all over Europe and the South Pacific.

Before war's end, "Kilroy" had been here, there, and everywhere on the long hauls to Berlin and Tokyo. To the troops outbound in those ships, however, he was a complete mystery; all they knew for sure was that someone named Kilroy had "been there first."

As a joke, U.S. servicemen began placing the graffiti wherever they landed, claiming it was already there when they arrived. Kilroy became the U.S. super-GI who had always "already been" wherever GIs went. It became a challenge to place the logo in the most unlikely places imaginable (it is said to be atop Mt. Everest, the Statue of Liberty, the underside of the Arc de Triomphe, and even scrawled in the dust on the moon).

As the war went on, the legend grew. Underwater demolition teams routinely sneaked ashore on Japanese-held islands in the Pacific to map the terrain for coming invasions by U.S. troops (and thus, presumably, were the first GI's there). On one occasion, however, they reported seeing enemy troops painting over the Kilroy logo!

In 1945, an outhouse was built for the exclusive use of Roosevelt, Stalin, and Churchill at the Potsdam conference. Its' first occupant was Stalin, who emerged and asked his aide (in Russian), "Who is Kilroy?"

To help prove his authenticity in 1946, James Kilroy brought along officials from the shipyard and some of the riveters. He won the trolley car, which he gave to his nine children as a Christmas gift and set it up as a playhouse in the Kilroy front yard in Halifax, Massachusetts.

So, now you know the rest of the story.



It Still Happens

On May 23 2013, the priest of Megève, Pascal Vesin, 43, was removed from office by the Bishop of Annecy, Mgr Yves Biovineau, at the request of Rome, because of his membership in a lodge GODF (one of the principal French Grand Lodges). The release to the diocese refers to “the incompatibility of the principles in terms of faith and its moral demands.”

Father Vesin said, “In 2010, an anonymous letter informed the Bishop of Rome concerning my membership. I denied it because I do not want to lose my ministry because of a denunciation worthy of the period of the Nazi occupation. In 2011, my participation in a Masonic meeting in Geneva was clumsily announced on the Internet. For two years, the bishop, regularly prodded by Rome, tried to convince me to resign GODF. On March 7 2013, after the decision of the Congregation for the Doctrine of the Faith, (*formerly known as the Supreme Sacred Congregation of the Roman and Universal Inquisition, where from the names Roman Inquisition or Holy Inquisition were derived*). I was informed that I had a month to leave my obedience. An ultimatum.”

Ed: As I see it, it is quite possible the priest was removed for lying about his membership rather than the actual membership. If a man in a priest's position lies to hide his membership in an organisation, you have to wonder about the aims and objectives of that organization. Also, I believe the GODF does not demand a belief in a Supreme Being. Actually, the belief in a Supreme Being is left up to each member and is never investigated.

<http://blogs.lexpress.fr/lumiere-franc-macon/2013/05/27/pere-pascal-vesin-je-suis-excommunie-car-rome-meconnait-la-franc-maconnerie/> In French.

Since We Are Speaking Of French Freemasonry

The situation in France is confusing to say the least. At present, there are no Grand Lodges in France that are recognized by any mainstream (read U.G.L.E. influenced) Grand Lodge. As of Saturday, June 15, 2013 it was announced in Paris that a “Masonic Confederation of France” is bringing together four obediences.

“Four ‘spiritual’ Masonic obediences on Saturday endorsed a coming together within a “Masonic Confederation of France” [Confédération Maçonnique de France], which boasts 1,700 lodges and 51,000 members.

“It will accept in its lodges all the brothers who identify with the fundamental principles of Masonic regularity,” a press release announced. This traditional branch concerns itself with old usages and not with involvement in politics.

“The Confederation brings together the Grande Loge de France (GLDF - more than 30,000 brothers), which claims to be the oldest obedience of the country, the Grande Loge Traditionnelle et Symbolique Opéra (GLTSO - about 15,000 members), the Grande Loge de l’Alliance Maçonnique Française (GL-AMF - 12.000 members) and the Grande Loge Indépendante de France (GLIF - 2.000 members).

“The last two obediences were formed in 2012 by dissident members of the Grande Loge Nationale Française (GLNF), the second largest French obedience, which divided due to the conduct of its former Grand Master.”

www.varmatin.com/france/une-confederation-maconnique-de-france-reunit-quatre-obediences.1278083.html



It looks like they are trying to get their house together but it must be difficult with all the internal and foreign Masonic politics involved.

Freemasonry Flexing Its Muscles?



Want to invest some money? Want to take out a loan? Maybe a mortgage? How about some insurance? And you can always stop by their store.

<http://masonsbank.com/bank/>

also

www.facebook.com/masonsbank

I can image the howls from some quarters when they foreclose on their first defaulted mortgage! Must be a world conspiracy!

Tuesday June 18 2013

Michael Baigent

According to unconfirmed reports, Michael Baigent, best-selling alternative history (termed a ‘speculative theorist’ in Wikipedia), author of *Holy Blood, Holy Grail, Temple and the Lodge*, and former editor of *Freemasonry Today*, passed away on Tuesday night. Baigent's influence on modern society is profound by way of the inclusion of the research of Baigent and co-authors Richard Leigh and Henry Lincoln in Dan Brown's novel *The Da Vinci Code*. Baigent and co-author Richard Leigh took Brown to court over it. Their names were combined as an anagram to form the name of the character Leigh Teabing. Baigent received a liver transplant in April 2008.

I Was Wondering

How does the Senior Warden rule the lodge in the absence of the Worshipful Master and Past Master?

As we hear at every Installation ceremony “in accordance with Sec. 285 of the Book of Constitution”. It is extremely important that every Senior Warden (and Junior Warden) pay particular attention to this section. This constitutional directive only precludes occupying the Master’s chair and conferring a degree. All other items of business may be conducted including balloting on petitions.

Book of Constitution-2011, Sec. 283-Where the Deputy Grand Master, unless the Grand Master be present, presides at any lodge meeting, the District Deputy Grand Master, if present, shall sit on his right. The Master of the lodge, or the brother entitled to exercise his functions, shall sit on the left of the Deputy Grand Master. The Grand Wardens, if present, shall occupy the Wardens’ chairs.

Book of Constitution-2011, Sec. 284-Where the District Deputy Grand Master presides at any lodge meeting within his district, and directs the business thereof, the Master of the lodge, or brother entitled to exercise his functions, shall sit on his left. When the Master resumes the chair, the District Deputy Grand Master shall sit on his left.

Book of Constitution-2011, Sec. 285-Subject to Sections 283, 284 and 285, at all meetings of the lodge, the Master, if present, shall preside. If he be not present, the Immediate Past Master, or, if they be not present, a Past Master of the lodge shall take the chair. If no Past Master be present, the Senior Warden, or in their absence, the Junior Warden, may rule the lodge from his chair of office, but he shall not occupy the Master’s chair nor confer any degree.



As the ballot is of such importance, before the Warden's contemplate their responsibilities Sec. 285, they should develop a sound knowledge of the balloting procedure under Sec.'s 335 to 355 of the Book of Constitution. When conducting a ballot, some arrangement would have to be in place (if the Deacons are to present the ballot) to examine and declare the ballot under Sec. 345. Book of Constitution-2011, Sec. 335-*Balloting shall be the last order of business except the conferring of degrees.*

Book of Constitution-2011, Sec. 336-*It shall be the duty of the Master before the ballot is taken to satisfy himself that he has the jurisdiction to initiate the applicant.*

Book of Constitution-2011, Sec. 337-*When the order of balloting is reached, the Master shall direct the Junior Warden to notify members of the lodge in the ante-room that a ballot is about to be taken. After all members desirous of balloting have entered, the Master shall inform all members of the particulars of each applicant. No brother shall be admitted or allowed to retire during the balloting, except to receive the ballot of the Tyler, who shall be informed by the Master of the purpose of the ballot.*

Book of Constitution-2011, Sec. 338-*There shall be a sufficient number of white and black balls so that each member of the lodge shall be supplied with a white and a black ball. When the Master issues the instruction, to distribute the ballots, the Deacons shall give to each member entitled to vote one white and one black ball.*

Book of Constitution-2011, Sec. 339-*The lodge or temple board shall have procured two ballot boxes of a design and colours approved by Grand Lodge. None except such boxes shall be used in collecting the ballots.* (1981)

Book of Constitution-2011, Sec. 340-*The Master shall inquire if each member present has been supplied with one white and one black ball.*

Book of Constitution-2011, Sec. 341-*Before ordering the ballots to be collected, the Master and Wardens shall examine the white box to see that no black balls are in it.*

Book of Constitution-2011, Sec. 342-*The Master shall then order the Deacons to collect the ballots, whereupon the Senior Deacon shall proceed to do so with the white box, with the drawer closed, in which each member shall deposit a white if he wishes to vote for the applicant, or a black ball if he wishes to vote against him. The Junior Deacon shall follow with a black box, with the drawer closed, and collect the reserved ballots.*

Book of Constitution-2011, Sec. 343-*Notwithstanding the provisions of Section 342, the Master may require the members to ballot at the altar.*

Book of Constitution-2011, Sec. 344-*All members of the lodge present when the ballot taken must ballot.*

Book of Constitution-2011, Sec. 345-*When the Master shall have satisfied himself that all members have balloted, he shall declare the ballot closed. The Senior Deacon shall present the white box, first to the Junior Warden, then to the Senior Warden, then to the Master for inspection. After the inspection, he shall place the ballot box upon the altar for inspection by any member who wishes to examine the ballot. The Master shall then ask the Wardens whether they find the ballot favourable or unfavourable to the applicant, and the Master shall then state how he finds the ballot.*

Book of Constitution-2011, Sec. 346-*In the event of a favourable ballot the Master shall declare the applicant accepted as a candidate for initiation.*

Book of Constitution-2011, Sec. 347-*In the event of an unfavourable ballot on any applicant for initiation, the Master may order a second ballot, if he has not already declared the applicant rejected.*

Book of Constitution-2011, Sec. 348-*By unanimous consent, a collective ballot may be passed for two or more applicants at the same time; but, if unfavourable, the ballot shall be taken again for each applicant separately.*



Book of Constitution-2011, Sec. 349-*No balloting shall be declared favourable to the applicant if two or more black balls appear against him. A lodge, except one under dispensation may, however, by by-law, require the unanimous consent of the members present.*

Book of Constitution-2011, Sec. 350-*A second ballot for the acceptance of an applicant cannot be demanded by any brother as a right.*

Book of Constitution-2011, Sec. 351-*The Master shall not cause a ballot to be taken a third time for the acceptance of an applicant for initiation or affiliation; provided, however, that a collective ballot shall not be considered as one of the ballots.*

Book of Constitution-2011, Sec. 352-*After the Master has declared the results of the ballot, a further ballot cannot be taken.*

Book of Constitution-2011, Sec. 353-*A brother shall not speak in favour of or against the applicant before the ballot is passed.*

Book of Constitution-2011, Sec. 354-*The Master has no authority to demand of any brother his reasons for disapproving of any applicant or for voting against him.*

Book of Constitution-2011, Sec. 355-*No brother shall violate the secrecy of the ballot by stating how he voted or intended to vote (except as provided for under Masonic Trials), or by endeavouring to ascertain how a brother voted, or by revealing a brother's vote.*

How are the three pillars positioned at the Altar and what do they represent?

The lecture in the south (Junior Warden's Lecture) gives an explanation of the pillars and in Beyond the Pillars, Pg. 103, we are reminded of their situation and significance.

Book of the Work-2009, Pg. 90-*Our lodges are supported by three great pillars, which are Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to conduct us in all our undertakings; Strength to support us under all our difficulties, and Beauty to adorn the inward man. The universe is the temple of the Deity whom we serve. Wisdom, Strength, and Beauty are about His throne as pillars of His works. His Wisdom is infinite, His Strength omnipotent, and His Beauty shines forth throughout the whole of creation in symmetry and order.*

The three great Pillars which support a Masonic lodge are emblems of these three Divine attributes, and further represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abif. Solomon King of Israel for his wisdom in building and dedicating the Temple at Jerusalem to God's service; Hiram King of Tyre for his strength in supporting him with men and material, and Hiram Abif for his curious and masterly workmanship in beautifying and adorning the same. As we have no noble orders in architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the three most celebrated, which are the Ionic, Doric and Corinthian.

Beyond The Pillars-1973, Pg. 103-*The three pillars which stand about the altar are replicas of the three different types of column used by ancient Greek architects. That to the east is Ionic, which exhibits a chaste moderation between severity and elaboration. It represents wisdom and Solomon King of Israel, who was noted for his wisdom, and likewise the Worshipful Master, the humble representative of King Solomon. To the west is the Doric pillar, austere and massive, which in the same way represents strength, Hiram King of Tyre, and the Senior Warden. At the south is the slender Corinthian pillar, with its flamboyant decoration of acanthus leaves. It stands for beauty, for the craftsman Hiram Abif, and for the Junior Warden. Once again we are reminded that the altar, the very throne of God, is in the centre, surrounded by these three divine attributes.*

When pointing to the tassels, should the Junior Warden name them?

They should not be named. (See the Mechanics of the Work, p. 9, No. 3(d))



Mechanics of the Work-1985, Pg. 9, No. 3(d)-*If the lodge is adequately furnished and the lecture is given from the floor of the lodge, please observe the following details:*

(d) when pointing to the tassels do not name them.

What is the origin and correct pronunciation of the word hele?

This old English word, which is pronounced “heel”, denotes to cover or conceal. (See an explanation of the origin in *The Freemason at Work*, Pg. 326-328.)

The Freemason at Work 1977, Pg. 326-328-*What is the correct meaning and pronunciation of the word “hele” and how did it get into the Masonic ritual?*

Answer. Hele, Heal. The Oxford English Dictionary gives two basic definitions: 1. (Obsolete except in dialect.) To hide, conceal; to keep secret (with examples from c. 825.); 2. To cover, cover in. Still in local use, especially in the senses: (a) to cover (roots, seeds, etc.) with earth (with examples from c 1200); (b) to cover with slates or tiles, to roof (with examples from 1387).

While several early English variations indicate a ‘hayl’ pronunciation, O.E.D. now gives the pronunciation as heel (so that it rhymes with keel or kneel).

It will be noted that the definition under 2(b) has a slight relationship with the mason trade but, since it refers to the specialized skills of a kindred trade and not to the mason trade itself, I believe that it was not used in our ritual in that sense but, more probably in the meaning as given in 1 above, ‘To hide, conceal; keep secret’.

*The main question, however, is how the word ought to be pronounced as one of the trio of words ‘hele, conceal and never reveal’. The earliest appearance of all three together is in Prichard’s *Masonry Dissected*, 1730, but prior to that the old documents show that only two words were used, and some of the variations are very interesting:*

1696	<i>The Edinburgh Register House MS.</i>	<i>‘... to heill and conceall ...’</i>
c. 1700	<i>The Chetwode Crawley MS.</i>	<i>‘... Hear & Conceal ...’</i>
c. 1700	<i>The Sloane MS.</i>	<i>‘... heal and Conceal or Conceal and keep secret ...’</i>
c. 1710	<i>The Dumfries No.4 MS.</i>	<i>‘... heall & conceal ...’</i>
c. 1714	<i>The Kevan MS.</i>	<i>‘... hear & Conseal ...’</i>
1723	<i>‘A Mason’s Examination’</i>	<i>‘... Hear and conceal ...’</i>
1724	<i>The Grand Mystery of Free-Masons Discover’d</i>	<i>‘... Hear and conceal ...’</i>
1724	<i>The Whole Institution of Masonry</i>	<i>‘... Hold and conceal ...’</i>
c. 1725	<i>Institution of Free Masons</i>	<i>‘... hide & conceal ...’</i>
1725	<i>The Whole Institution of Free- Masons Opened</i>	<i>‘... Heal and Conceal ...’</i>
1726	<i>The Graham MS.</i>	<i>‘... hale and conceall ...’</i>
1730	<i>Prichard’s Masonry Dissected</i>	<i>‘... Hail and Conceal, and never Reveal ...’</i>
c. 1727	<i>The Wilkinson MS.</i>	<i>‘... heal and Conceal ...’</i>
c. 1740	<i>Dialogue between Simon and Philip</i>	<i>‘... Heal and Conceal ...’</i>
c. 1750	<i>The Essex MS.</i>	<i>‘... heal & conceal ...’</i>
1760	<i>Three Distinct Knocks</i>	<i>‘... always hail, conceal, and never will reveal ...’</i>
1762	<i>J & B</i>	<i>‘... always hale, conceal, and never reveal ...’</i>



Although it is likely that Masonic secrets were in use in the Craft in the early 1500s, the earliest reference to secret 'words & signes' in a Masonic context is in the Harleian MS. No. 2054, a version of the Old Charges, dated c. 1650. In that text there is no hele, conceal and never reveal, but simply the instruction (which I reproduce in modern spelling) 'you keep secret and not to reveal the same in the ears of any person . . . '.



The variants 'hear, hold, hide' in six of the earliest examples seem to imply that in the period 1696-c.1725 there was still some doubt as to the 'correct' word, and this tends to confirm that it was a comparatively late introduction of around that period.

We know very little of the precise detail of English ritual in the period 1730-1760, but it is evident that Prichard's 'Hail and Conceal, and never Reveal' had taken root during those thirty years. From 1760 onwards Three Distinct Knocks, J. & B., and all the principal exposures, without exception, follow Prichard's triad, but with occasional variations in spelling. It must be agreed that 'Hail' in 1730 and 1760, and 'hale' in 1762, all seem to suggest that the 'hail' pronunciation was common in the 18th century, so that the triad would have been recited as 'hale, consale and never revale'. There seems to be no doubt, however, that the original meaning was 'hele' = to conceal or hide (not 'hail', = to salute or greet) and our only problem is pronunciation.

According to Claret, the Grand Master, the Duke of Sussex, directed in about 1816 that the word to be used was 'hele' and he stated its meaning. Claret's rituals use the word 'hele', on 'the authority of the G.M.', but the pronunciation is not recorded.

The Shadbolt MS, and the Williams/Arden MS., both deriving from prominent members of the Lodge of Reconciliation, give the word 'hail'. The majority of our modern rituals print the word 'hele' without any direction as to pronunciation. Emulation, 1969, prints the abbreviation 'h' and insists on the pronunciation 'hail'. Universal, 196E8, uses the word 'hele', and prints the rubric 'heel'. Frankly, the conflicting evidence makes it difficult to decide what the correct pronunciation should be today, but I would be inclined to follow the guidance given in O.E.D., with the pronunciation 'heel'. We use an archaic word, out of sentiment perhaps, but I see no reason for maintaining an archaic (or doubtful) pronunciation, when all the rest of our ritual is in modern usage.*

When and how does the Junior Deacon change sides with the candidate?

The Junior Deacon is on the right of the candidate until the examination in the West is completed. (See the Book of the Work, Pg. 44, 64 and 68). The method of changing is detailed in the Mechanics of the Work Pg. 12, No. 21.

Book of the Work-2009, Pg. 47-*Junior Deacon takes the Right Hand of the candidate with his Left Hand and leads him to the North West Angle of the lodge where he directs him to kneel.*

Book of the Work-2009, Pg. 66-*The Junior Deacon advances to the right side of the candidate.*

Book of the Work-2009, Pg. 67-*The Junior Deacon points out the Worshipful Master and instructs the candidate how to salute with the Penal Sign of an Entered Apprentice when passing the Worshipful Master. Then, still on the right of the candidate, the Junior Deacon conducts him*



by the North and East to the South where they halt and face the Junior Warden. The candidate is standing directly in front of the Junior Warden.

Mechanics of the Work-1985, Pg. 12, No. 21-For changing sides at the Senior Warden, take one step back with the Right Foot and over with the Left Foot at the same time changing over the wand. Turn the candidate clockwise making certain to place the candidate slightly to the left of the Senior Warden. Reach around behind the candidate and raise his right hand for the Senior Warden.

What is meant by “in the body of a lodge, just, perfect and regular?”

a) A lodge is just because the Volume of the Sacred Law, the unerring standard of justice, is on the Altar.

b) A lodge is perfect when it has the necessary quorum of seven members.

c) A lodge is regular when duly entered on the register of our Grand Lodge or a Grand Lodge with which we are in amity. (See Beyond the Pillars, Pg. 99).

Beyond the Pillars-1973, Pg. 99-It is “just” because it has on its altar the unerring standard of justice, the open Volume of the Sacred Law. It is “perfect” because it has the necessary quorum of seven members, without which number no business may be legally transacted. It is “regular” when it is duly entered on the Register of Grand Lodge, or of another grand lodge with whom we are in fraternal correspondence.

When a member completes a piece of work, does he salute the Worshipful Master?

We are directed to salute when entering or leaving a lodge, or when addressing the Worshipful Master. (See Book of the Work, Pg. 58) The salutation is not required when performing duties which are delegated by the Worshipful Master, except as indicated in the ritual.

Book of the Work-2009, Pg. 65-It is called the Penal Sign alluding to the traditional penalty referred to in your Obligation. It is also the Sign of Salutation made use of on entering or leaving a lodge, or when addressing the Worshipful Master.

How does the Junior Deacon retire with the candidate to resume his personal comforts?

The Junior Deacon and the Candidate, having been allowed to retire by the Worshipful Master, go to the Altar where the Junior Deacon directs the Candidate to salute after the Tyler knocks. (See the Book of the Work, Pg.-76 and 77, and the Mechanics of the Work Pg. 13, No. 26).

Book of the Work-2009, Pg. 86-Junior Deacon conducts the candidate to the Altar. The Inner Guard give 3knocks . . . which are answered by the Tyler. Junior Deacon directs the candidate to salute the Worshipful Master with the Step and Penal Sign of an Entered Apprentice. They then turn left (or right) so as to retire by the most convenient direction to the anteroom.

Mechanics of the Work-1985, Pg. 6, No. 13-When directed by the Master to retire with the candidate in order that he may resume his personal comforts, proceed to the Altar, direct the candidate to salute after the knocks of the Tyler and turn left to proceed to the anteroom.

Which way should the candidate face at the North East Angle?

The candidate is placed at the North East Angle facing the Worshipful Master, (or the brother who has been delegated by the Worshipful Master to give the work) who has placed himself in a position to deliver the charge. (See the Book of the Work on Pg. 68, and the Mechanics of the Work, Pg. 12, No. 22).



Book of the Work-2009, Pg. 76-*Junior Deacon on the left of the candidate conducts the candidate up North side of the lodge and places the candidate at North East angle of the lodge facing towards the Worshipful Master.*

Mechanics of the Work-1985, Pg. 12, No. 22-*The North East angle is precisely where you and the candidate would normally turn to proceed in a south direction.*

Why, at the Wardens' stations, is the candidate passed with the Left Hand?

He is not yet a Mason, so he receives no grip.

- Grand Lodge of Instruction - Questions and Answers-2004

Now, Here Is A Lodge In . . .



White Pass lodge #1, Skagway AK
thanks to Jeff Brown, King Solomon #394, Thamesford ON

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

If a man happens to find himself, he has a mansion that he can inhabit with dignity all the days of his life.

- James A. Michener (1907-1997)

Tuesday July 9 2013

Start of Ramadan

The month of Ramadan in which was revealed the Qu'ran, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.

- The Qu'ran Surah 2:185 al-Baqarah





Ramadan, also written *Ramazān*, *Ramzan*, *Ramadhan*, *Ramdan*, *Ramadaan*, is the ninth month of the Islamic calendar. It is the Islamic month of fasting, in which participating Muslims refrain from eating, drinking, smoking, and indulging in anything that is in excess or ill-natured; from dawn until sunset.

Every day during the month of Ramadan, Muslims around the world get up before dawn to eat *Suhoor* or *Sehri* or *Sahari* (meaning “something we eat at Sahar”), then they perform the *fajr* (or Sobh) prayer. They have to stop eating and drinking before the call for prayer starts until the fourth prayer of the day, *Maghrib*. Muslims break their fast at Magrib (at sunset) prayer time with a meal called Iftar. Muslims may continue to eat and drink after the sun has set until the next morning’s *fajr* prayer call. Then the process starts all over.

Fasting is meant to teach the Muslim patience, modesty and spirituality. Ramadān is a time for Muslims to fast for the sake of God (Arabic: Allah), and to offer more prayer than usual. During Ramadān, Muslims ask forgiveness for past sins, pray for guidance and help in refraining from everyday evils, and try to purify themselves through self-restraint and good deeds.

As compared to the solar calendar, the dates of Ramadan vary, moving forward about ten days each year as it is a moving festival depending on the moon. Ramadan was the month in which the first verses of the Qu’ran were revealed to the Islamic prophet Muhammad.

- Wikipedia.com

Monday July 15 2013

158th Annual Grand Lodge Communication

See the Grand Lodge section below.

While the words are yet unspoken, you are master of them. When once they are spoken, they are master of you.

- Bedouin Proverb

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.



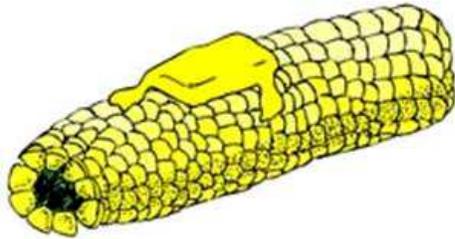
Special thanks to St. John's Anglican Church (Woodhouse) for their kind permission and to The Heritage Lodge #730 for their financial support.

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: williammercercwilson@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 pp - Adult
\$25 - Family

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

Have a heart that never hardens, and a temper that never tires, and a touch that never hurts.
- Charles Dickens (1812-1870)

Saturday September 28 2013

Scarboro - An Evening with R.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 Deputy 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 pp - General Admission
\$55 - Ladies
Contact: Scarboro Lodge @ scarboro653@hotmail.com

No evil propensity of the human heart is so powerful that it may not be subdued by discipline.
- Lucius Annaeus Seneca (the Younger) (3 BCE-65 AD)



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. A hotel package is available.

Tickets to the event, including lunch, are available to Masons and male guests. 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 158th Annual Communication of Grand Lodge
Fairmont Royal York Hotel
Monday, July 15 through Thursday July 18 2013

PROPOSED AMENDMENTS

Your committee has received SIX (6) proposed amendments to the Constitution of Grand Lodge, three of which were withdrawn.

The 1st proposal deals with current Section 50(b) and proposes that it be amended to read as follows:

Section 50(b)

A candidate nominated for the office of District Deputy Grand Master or Grand Registrar shall be in possession of a certificate of completion of the course known as "Past Masters Course" as offered by the College of Freemasonry.

The proposer is Bro. Richard Cadotte *Your committee finds this proposal regular*

The 2nd proposal deals with current Section 114 and proposes it be amended to read as follows:

Section 114

The Grand Registrar may at the pleasure and direction of the Grand Master take charge of any district or lodge for which there is not a District Deputy Grand Master.

The proposer is R.W. Bro. David R. Mackey *Your committee finds this proposal regular*

The 3rd proposal deals with the creation of a Secretary or Treasurer Jewel for exemplary service to the lodge:

It proposes Section 384(at) remain unchanged.

Section 384(b) be replaced to read:

The Grand Lodge recognizes and adopts the usage of the Secretary Jewel and the Treasurer Jewel in our jurisdiction.

The present Section 384(b) be renumbered to be Section 384(c) and include the Secretary Jewel, the Treasurer Jewel following the Grand Master's Meritorious Medal.

The present Section 384(c) be unchanged and renumbered to be Section 384(d).

The proposer is R.W. Bro. Don Hamilton *Your committee finds this proposal irregular*

REGISTRATION

The Credentials Committee will register delegates in the Concert Hall on Tuesday evening July 16th from 7:00 pm to 9:00 pm, and Wednesday July 17th from 9:00 am to 3:00 pm. **NOTE:** Members will receive their ballot on registration in the Concert Hall, Convention Floor.

ENTRY TO CONCERT HALL WILL BE THROUGH SALON B.



All balloting, except district elections for the office of D.D.G.M. shall be done at the time of registration in the Concert Hall. The district elections for the D.D.G.M., and a second ballot, if required, for the office of G.M. and / or D.G.M. shall commence at 4:00 pm and 5:00 pm on Wednesday July 17th.

REGISTRATION OF VOTING DELEGATES CLOSSES

WEDNESDAY JULY 17th, at 3:00 pm SHARP!

Regalia Room

The Ontario Room on the Convention Floor will be available to the general membership to change into regalia on Wednesday and Thursday but must be vacated by 3:00 pm Wednesday July 17th to be used for District Meetings. For safety's sake, hats and coats, regalia bags, etc. should be checked in the hotel checkroom as neither the Fairmont Royal York Hotel nor Grand Lodge will be responsible for loss or theft.

Meet the Nominees

Tuesday July 16th from 7:00 pm to 8:30 pm - Salon A, Convention Floor

District Meetings

The District Meetings for the election of District Deputy Grand Masters and for such other business as may properly be brought before them will be held at 4:00 pm and 5:00 pm on Wednesday July 17th in the following rooms. *All ballots at District Meetings, regardless of colour, are **ONE VOTE** only.*

<u>District</u>	<u>Time</u>	<u>Room</u>	<u>Floor</u>
Toronto Don Valley	5:00-5:50	Ballroom	Convention
Toronto East	4:00-4:50	Ontario	Convention
Toronto Humber Valley	5:00-5:50	Ballroom	Convention
Toronto West	4:00-4:50	Concert Hall	Convention
York	5:00-5:50	Concert Hall	Convention

Agenda

Monday July 15

The **Board of General Purposes** will meet in the Ballroom, on the Convention floor at 9:00 am and 1:30 pm. R.W. Bro. Donald A. Campbell, Deputy Grand Master and President of the Board, will preside.

Tuesday July 16

The **Board of General Purposes** will meet at 10:00 am in the Ballroom.

MEET THE NOMINEES - 7:00 pm to 8:30 pm - Salon A - Convention Floor

Wednesday July 17

Grand Lodge will assemble in the Canadian Room at 8:45 am, M.W. Bro. D. Garry Dowling presiding.

Note: Appropriate Dress for admission to Grand Lodge Communication (Canadian Room) will be Jacket, Dress Pants, Shirt and Tie.

Brethren are earnestly requested to bring their own aprons and to be in their seats in Grand Lodge before 8:30 am on Wednesday. Distinguished visitors, representing other Grand Jurisdictions, will be received and welcomed.



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

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

Thursday July 18

Grand Lodge will reassemble at 8:45 am in the Canadian Room.

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

Instruction Class for D.D.G.M.s-Elect Only

The Custodian of the Work will instruct the new D.D.G.M.s on Thursday morning, July 18 at 7:59 am in the Alberta Room.

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

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

Seminars

Tuesday July 17

Discussion and participation seminars for all brethren. Pre-registration not required.

<u>Time</u>	<u>B.C. Room</u>	<u>Quebec Room</u>	<u>Alberta Room</u>	<u>Algonquin Room</u>
1:30 to 2:20	What Came Ye Here To Do?	Website of Grand Lodge	Engaging the Cohort	Computer Resources
2:30 to 3:20	The Cold Call	Website of Grand Lodge	Lodge of Inspiration	Computer Resources
3:30 to 4:20	What Came Ye Here To Do?	What Works P & E Town Hall	Serving Lodge of Inspiration	Computer Resources



GRAND MASTER'S BANQUET

Wednesday July 17, 2013

6:30 pm

CANADIAN ROOM

FAIRMONT ROYAL YORK HOTEL

W. Bro. Andrew Hammer

Masonic Author & Lecturer

Guest Speaker

* * * * *

Doors open at 6:00 pm. Special Entertainment.

Tickets \$58 available from the D.D.G.M.s.

Cash sales only. Sales cease July 11, 2013.

Reserved tables of 8 direct from Grand Lodge.



... by the Lighthouse Beam

The Seven Liberal Arts and Sciences

During the Fellowcraft Degree, the candidate is symbolically led up a winding stairway that consists of three, five, and seven steps. In doing so, he is introduced to the Seven Liberal Arts and Sciences. It is interesting to note that there is little explanation of this portion of the Fellowcraft Degree and no attempt to bring meaning to these subjects for the candidate. If every part of the Masonic ritual has meaning for the candidate, then one must examine this brief portion of the Fellowcraft Degree to determine its value for the Mason.

The Seven Liberal Arts and Sciences were the curriculum known to ancient Greece and Rome and to Western Europe of medieval times. During their cultural ascent, the Greeks came to see learning as being composed of seven arts: grammar, logic, rhetoric, geometry, arithmetic, music, and astronomy. This curriculum was adopted by the Romans and divided into two parts called the trivium and the quadrivium. The word trivium simply means three ways and quadrivium, four ways. Thus the trivium was composed of what the Romans considered the basic of the seven arts: grammar, logic, and rhetoric. The quadrivium was composed of the other four arts.

Aristotle believed the liberal arts were those subjects that were suitable for learning by a freeman. He contended that a freeman should not seek practical skills but should strive for moral and intellectual excellence, the goal being theoretical and philosophical knowledge. He further believed if a man was capable of pure thought, he was capable of leadership of those who merely possessed the practical skills.

The educational concepts of these cultures withstood the “dark ages” which enveloped Europe from roughly the sixth century until the eleventh century. During this period, Western European culture was virtually blotted out and what little education that remained was confined to the church. The reign of Charlemagne during the ninth century began to see an increase in education, which was extended to the palaces and cathedrals. While still ecclesiastical in organization, the system of education fanned the flame of intellectual curiosity. By the eleventh century, Europe had begun to emerge from its darkness into a degree of political and social stability. With this emergence came a renewal of the spirit of learning, which was nurtured for nearly four hundred years until it would burst forth during the Renaissance. Education during these centuries consisted of grammar, logic, rhetoric, geometry, arithmetic, music, and astronomy: the Seven Liberal Arts and Sciences.



With this background, one now turns to the seven liberal arts to gain an insight into their nature.

Grammar: One must remember that instruction was in Latin during this early period; thus the grammar referred to was Latin grammar. Grammar was not the tedious business of determining the parts of speech, but instead was the art of writing. Cassiodorus defined grammar as the study of great poetry and oratory that would enable one to write with correctness and elegance. Grammar is correct writing and skilful speaking.



Logic: Logic in general is the science and art of right thinking. Unlike physical or social science or philosophy, it is not concerned with the reality about which we are thinking, but only with the operations of thinking itself. Great value was placed upon the ability to carry on a conversation or argue in a wholly rational manner with the thoughts carefully linked together.

Rhetoric: Rhetoric is defined as the art of using language in such a way as to make the desired impression upon the hearer or reader. Generally speaking, rhetoric covered the whole subject of composition, both oral and written. In rhetoric we see the interplay of both grammar and logic.

Arithmetic: Arithmetic was originally the science or theory of numbers. Someone has said that the teaching of arithmetic during medieval times consisted of simple calculations and complex superstitions. This seems too simple a view, although perhaps not a wholly unreasonable one. It seems likely that the arithmetic of the quadrivium probably consisted of four elements. These would have been numeration, the naming of numbers; notation, the writing and reading of numbers; counting, the act of numbering; and computation, the manipulation of numbers. For all this simplicity, years later the mathematician Karl Gauss was able to refer to arithmetic as the “queen of mathematics.”

Geometry: In this day of calculators and computers, mathematics holds little of mystery or romance for any except the most dedicated mathematician. As a result, it is difficult for one to relate to Plato’s statement “geometry will draw the soul towards truth, and create the spirit of philosophy.” To understand this, one must remember that the Greeks pursued all mathematics out of intellectual curiosity and a zest for pure thought. They were concerned with teaching men to reason abstractly and preparing them to contemplate the ideal and the beautiful. Their complete absorption with geometry led them to convert mathematical ideas into geometrical ones. Their preference for idealizations and abstractions expressed itself in a mathematical spirit whose ultimate end was philosophy. It is essentially this Greek idealization of geometry that has carried over into Masonry.

Astronomy: Astronomy today is one of the exact sciences and it has long since divested itself of the metaphysics and mysticism which once characterized its studies. In the minds of all peoples, astronomy is the science of the heavens and has been closely connected with religious tradition. It was long thought that in the heavens would be found the supernatural causes of observed phenomena as well as the answers to the future. Masonry has idealized astronomy as it has geometry. The monitorial lecture tells us that, “Astronomy is that divine art, by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere.” For Masonry, the value of astronomy is metaphysical rather than physical as indicated by the final sentence of the lecture. “While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation, trace the glorious Author by His works.”

Music: Somewhere back in time, man discovered that the sounds from his stringed instrument depended upon their lengths. He further found that putting multiple strings together allowed him to produce a pleasing harmony. His inquiring mind led him to discover that the ratio of the lengths of the strings were simple whole numbers. So from the time of Pythagoras the study of music was regarded as mathematical in nature. It seems strange to think of music as mathematical until one considers the words of the philosopher and mathematician Gottfried Leibniz, “Music is the pleasure the human soul experiences from counting without being aware that it is counting.” It was this essentially mathematical character of music that leads to its being included in the quadrivium.

The Seven Liberal Arts and Sciences, represented by the seven steps in the Fellowcraft Degree, symbolize for the Mason an idealization of education, that intellectual and cultural discipline necessary for man in his quest to obtain perfection and understand his Maker. From a symbolic standpoint, these



seven subjects must be considered a single symbol composed of seven parts of equal dignity. While geometry is exalted by Masonry, it is dealt with separately within the Fellowcraft Degree in another context and should not be provided additional significance in the context of the Seven Liberal Arts and Sciences.

This seven-part symbol represents education and all its attendant values, not the precise content of education. When one examines each of the parts of this symbol, one discerns not only the nature and content of each part, but also an idealized purpose of education as well. The view provided by the symbol coincides with Plato's view of education, that education tends to lift the mind above the mundane and routine considerations and enables it to comprehend the final aim of philosophy, an understanding of the Supreme Architect of the Universe, God. This is the ultimate essence of Freemasonry, that man should continually strive to develop his understanding of his own spiritual being and the essence of God. So Masonry's Seven Liberal Arts and Sciences together symbolize the conscious effort to control the mind and spirit so that reason prevails and man will always strive to obtain a perfect relationship with God.

Author: Anonymous

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Ferry Spalding-Martin F.C.F.
Toronto East District Newsletter Editor
Doric Lodge #424 G.R.C.
hiramslighthouse@rogers.com

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