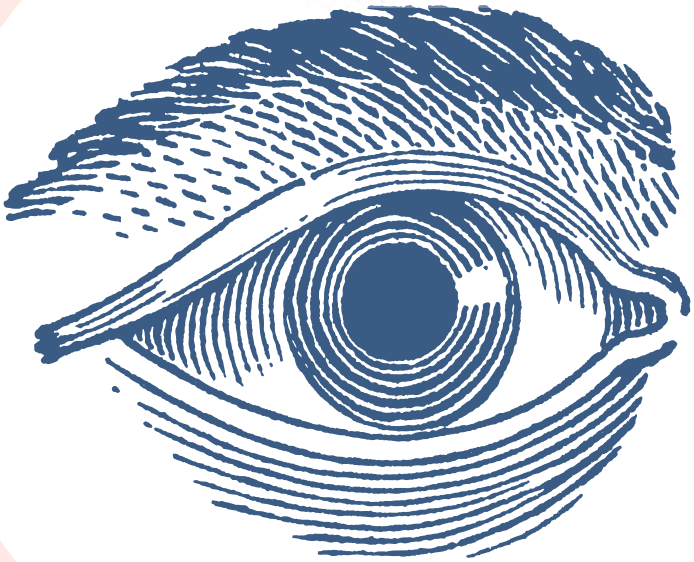
TORONTO HUMBER VALLEY

ABSTRAXTS ABSTRAXTS



HISTORY. EDUCATION. EVENTS
APRIL 2019
SEVENTH EDITION DDGM YEAR
2018/2019

TONY FERNANDO, TEAM LEADER

TORONTO HUMBER VALLEY

ABSTRAXTS ABSTRAXTS

"EACH ONE - REACH ONE"

HISTORY. EDUCATION. EVENTS
FEBRUARY 2019
FIFTH EDITION DDGM YEAR 2018/2019

TONY FERNANDO, TEAM LEADER

THE PLUMB RULE

The jewels of the three principal officers of a Lodge are also the working tools of the fellowcraft degree. They are the: PLUMB, LEVEL, and SQUARE. Why are these jewels given these distinctions? There are two basic reasons: First, in earlier times, the fellowcraft was the ultimate degree. There was no Master Mason degree. The fellowcraft was the Journeyman of today. The working tools of a fellowcraft were the tools of a master craftsman or journeyman. When the master mason degree was instituted, other working tools were selected to fulfill the ritual requirements. Secondly, while masonry makes use of many esteemed working tools, (ie: Gavel, 24" gauge, trowel, skirret, chisel, pencil, setting maul, etc..) it is the square, level and the plumb which are the fundamental tools that are absolutely necessary to erect any edifice be it physical or spiritual.

The plumb or plumb rule is an instrument of antiquity. The earliest craftsmen used a weighted cord as a plumb. The Greeks of yore formed a bob of lead on a cord and they gave it a name: MOLUBDOS, meaning lead. From this working tool evolved the name MOLYBDENUM, the name of a well known metal. The ever practical Romans took the word and latinized it to become PLUMBUM, the tool to measure perpendiculars of structures, walls, aqueducts, and fortifications in every corner of the roman empire. The Gauls adopted the tool, and their APLOMB, meaning not easily upset -- not off center. Later, Englishmen revised the spelling to PLUMB and it became a verb as well as a noun. Early English mariners used this tool. Shakespeare called it a plummet: "Deeper than ere a plummet sounded." It was the French who began to call the lead bob a ball. In French BOULE, meaning a ball of lead small leaden balls or boules were the primitive BULLETS. The Latins modified the word to BULLA. They used very small bullas which they compressed into a thin wafer, utilizing it as a legal seal for documents. Thus was born the Papal BULL -- it is definitely not of bovine origins!

While originally a simple lead weight on a string, the plumb, when required by expert craftsmen, evolved into the shape of the Junior Wardens jewel, and specifically adapted for operative stonemasons. It is interesting to note that this jewel or tool is sometimes found to be richly embellished with symbols (sun, moon, all-seeing eye, etc.) and at other times very plain.

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THE PLUMB RULE

To the operative masons, the level and plumb were intertwined, and together they formed a square. Brethren, the plumb rule is an instrument used in architecture by which a building is raised in a perpendicular direction; and it is figurative of an upright and true course of life. It typifies care against any deviation from the masonic upright line of conduct! If you apply the square to the level, you get the PLUMB -- the living perpendicular esteemed by all true craftsmen, and the emblem of growth and immortality. It is a truly magnificent jewel, an indispensable working tool; and when applied to the work with its fellows, the square and the level, it opens the doorway of that middle chamber in those immortal mansions, whence all goodness emanates.

Freemasonry

PYTHAGOREAN NUMBER SYSTEM

Pythagoras divided numbers into odd and even. The odd numbers he termed gnomons. The harmony of nature had greatly impressed itself upon him. He discovered that the division of a musical string corresponded to the octaves of music; namely, the sound coming from a vibrating strings depends on its length. He finally conceived that all manifestations in nature are according to number or mathematical proportion. He believed that if one knew the numerical essence, the mathematical harmony of substance, he could control it at will. In fact, he believed that certain numbers corresponded to properties or substance in nature.

Pythagoras also assigned moral qualities to numbers. These meanings were not understood by the uninitiated, and, taken literally or without further qualifications, they often seemed ludicrous. That the Pythagoreans had a more extensive and lucid meaning is known only to those schools of esotericism. Pythagoras regarded the numeral one as the source of all numerals. It was the point of beginning, the self-contained, the absolute. It also depicted the reason, the mind cause. Two stood for opinion. Four represented justice and stability of character. Five represented marriage, because it consisted of the unity of the odd and even numbers two and three. Five was also held to be the key to the laws of colour. The sphere was completion, that without beginning or end. Perfect numbers were those whose division add up to the number itself. For example, six is divided by one, two or three, and these all add up to six.

All interested Master Masons are cordially invited to be our guests on the occasion of the 14th Annual Master Masons' Night, sponsored by the Valley of Toronto, Ancient and Accepted Scottish of Freemasonry . If there is a brother in your Lodge to whom you would like to extend an invitation, please contact Ill. Bro. Michael McKenna 33 . He can be reached at (416) 445 2778, or mmckenna696@rogers.com

or reach Ill. Bro. Errol Stewart 33, (416) 704 0143 or errolstewart@rogers.com

MASONIC DICTIONARY

GOOSE & GRIDIRON

An alehouse with this sign, in St. Paul's Church Yards London. In 1717 the Lodge of Antiquity met at the Goose and Gridiron, and it was there that the first Quarterly Communication of the Grand Lodge of England, after the revival of 1717, was held on the 24th of June, 1717. It was on the headquarters of a musical society, whose arms a lyre and a swan were converted into Goose and Gridiron.

LIGHT

A candidate is “brought to light.” “Let there be light” is the motto of the Craft. It is one of the key words of Masonry. It is very ancient, harking back to the Sanskrit ruc, meaning shine. The Greeks had luk, preserved in many English words, especially such as have leuco in their make-up, as in “leucocyte,” a white blood corpuscle. The Latins had luc or lux in various forms, whence our light, lucid, luminous, illumine, lunar, lightning, etc. The word means bright, clear, shining, and is associated in its use with the sun, moon, fire, etc. By an inevitable association the word came into metaphorical use to mean the coming of truth and knowledge into the mind. ‘When a candidate ceases to be ignorant of Masonry, when through initiation the truths of Masonry have found entrance into his mind, he is said to be “enlightened” in the Masonic sense.

OBLIGATION

Obligate and oblige are sister words, deriving from the same Latin root, ob, a prefix meaning before, or about; and ligare, meaning bind, as in our ligament. An obligation is a tie, or pledge, or bond’ by which a man is tied to his fellows, or gives his word to perform certain duties. Accordingly we have obliging, referring to one who is willing to bind himself to do something for you, obligatory, etc. The obligation is the tie, or bond, itself; in Masonry a formal and voluntary pledge on the candidate’s part by virtue of which he is accepted as a responsible member of the family of Masons.

The Concurrence

This month's Consideration of a famous opinion

Epictetus, the Stoic philosopher, known for his discourses and golden sayings, brings to us - in the excerpt below, taken from his writings - the thought of how divine is the love of the body instilled in us. To deny the body, to disregard it, is to repulse the special love for it infused within us, declares Epictetus.

Nature is admirable, and, as Xenophon says, fond of life. Hence we love, and take care of the Body, which is of all Things the most unpleasant and squalid. For if we were obliged, only for five Days, to take care of our Neighbour's Body, we could not support it. For only consider what it would be. when we get up in the Morning, to wash the Teeth of others, and to do all requisite offices besides. In reality, it is wonderful we should love a Thing, which every Day, demands so much attention. I stuff this Sack and then I empty it again. What is more troublesome? But I must obey God. Therefore, I stay and bear to wash, and feed and clothe this paltry, miserable Body. When I was younger, he commanded me something still more, and I bore it. And will you not, when Nature, which gave the Body, takes it away, bear that? ,'I love it;' say you. Well: this is what I have, just been observing: and this very Love hath Nature given you. but she also says, 'Now let it go, and have no further Trouble.'

- EPICTETUS, A.D. 50(?) - 125(?)

FRIEND TO FRIEND EVENT

W.Bro. Kevin Ho, Astra Mount Dennis, Chairman of F2F Committee

V.W. Bro. Bill Chisholm, Antiquity Lodge, Presenter

HOW TO BE AN EXTREME LEADER

Here's the problem: many people who call themselves leaders are only posing. They're wearing the label or accepting the title without putting their skin in the game. So I'm asking you -- assuming that you really do aspire to lead -- to approach the act of leadership as you'd approach an extreme sport: learn to love the fear and exhilaration that naturally comes with the territory. And that takes a personal commitment and a significant, personal choice. As my friend and colleague, Terry Pearce, said in an article in the San Francisco Examiner,

"There are many people who think they want to be matadors, only to find themselves in the ring with two thousand pounds of bull bearing down on them, and then discover that what they really wanted was to wear tight pants and hear the crowd roar."

If, however, you do make the choice to leap into the ring, it's because of your love of the challenge, the adventure, and that love is what makes the fear of the "sport" worthwhile. Not only do you accept the fear as part of the experience, the fear -- in large part -- creates and defines the experience. Extreme would not be extreme without fear. And fear would not be worth it without the love of the game.

The same is true of Extreme Leadership: it is the dynamic interplay of fear and love-two of the most powerful forces in the human experience. And in my estimation, those who actively and intentionally use the experience of fear and love everyday in their attempts to change things for the better -- in whatever arena -- are Extreme Leaders.

Extreme Leadership is intensely personal and intrinsically scary. You are striving to change the nature of things, and that's a scary endeavor because you are asking yourself and others to give up the familiar. It is scary because you have no guarantee of a positive outcome. It is scary because you don't know how you are personally going to be judged; your credibility is on the line. There is no way -- absolutely no way, therefore -- to participate in an authentic leadership experience without fear.

We've been conditioned to believe that fear is `bad. And while it's true that fear can save your life or keep you from doing something stupid, avoiding it can also keep you from doing something great, from learning something new, and from

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HOW TO BE AN EXTREME LEADER

growing as a human being. Fear is a natural part of growth, and since growth, change and revolution are all on the Extreme Leader's agenda, fear comes with the territory.

In the right context, therefore, your experience of fear (or exhilaration, for that matter) is your internal indicator that you're moving in the right direction. That you really are leading, in other words. That scary/exhilarating experience is what I call the "MOMENT."

To put it bluntly: if you're using all the buzzwords and reading all the latest leadership books, and holding forth at every meeting on the latest management fads, but you're not experiencing that visceral churning in your gut, and you're not scaring yourself every day, and you're not feeling that "MOMENT" as regularly as clockwork, then you are not doing anything significant -- let alone changing the world -- and you are certainly not leading anyone else.

As an Extreme Leader, your "MOMENTS" will happen as a result of your taking a Radical LEAP every day.

CULTIVATE LOVE

Do what you love in the service of people who love what you do.

The emotion of love is considered to be out of place or simply inappropriate in the world of business. Many believe that good business people keep their hearts out of their work. The opposite is true. It's the heart that brings the fire of creativity to bear on the day-to-day. It's the heart that inspires drive, loyalty and leaps of innovative brilliance.

The word, "love," appears frequently in the leadership literature, and in many studies, love is identified as an important ingredient in productive leader/follower and coach/employee relationships. In research conducted at the Tom Peters Company, we found that in order to be an effective coach, you have to care about the person you're coaching. You can't simply go through the motions because you're so obliged.

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HOW TO BE AN EXTREME LEADER

I use the word, "love," in the broadest sense. I'm not saying that you should fall in love with everyone you work with. That could get a bit complicated, to say the least. I am saying that you have to find something to care deeply about in your business and in each individual that touches your business. And it has to be real. And they have to know it.

The key, then, is to find a way to genuinely and sincerely love the customer and then act from that level of motivation. Great business relationships are won in ways analogous to romantic relationships: by paying nearly obsessive attention to the needs, desires, hopes and aspirations of the other person. By knowing not only when to stand firm on your own principles but also when to sacrifice your short-term needs for the long-term relationship. And by proving through your own actions that you really mean it, and that you're not simply following the advice that you gleaned from the latest training program. The Extreme Leader -- in other words -- actually does love the customer and strives, therefore, to enhance the customer's life.

GENERATE ENERGY

Energy is not abstract or metaphysical; it's real, tangible, palpable. You know when you have it and you know when you don't; you know when you have to drag yourself out of bed in the morning, and when you have to use the law of gravity to slide your slack, lifeless body off the mattress and smack on the floor.

I can tell within -- and I'm being generous here -- 30 seconds of walking into the reception area of a company whether the place is energetic, exciting and scintillating, or a morgue populated by paycheck-collectors.

It's not an accident, either way. Someone is creating that environment, and if it's your place of employment, that someone may well be you.

Here's a good question to ask yourself: "Do I generate more energy when I walk into a room, or when I walk out of it?"

Energy is what keeps us coming back to work day after day without waning in passion or enthusiasm. It comes, in part, from what John Chambers called the "higher purpose." A CEO survey conducted in 2001 by Accenture and The

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HOW TO BE AN EXTREME LEADER

Conference Board said, "Many CEOs observe that people want to feel a passion for the company's work, to become part of a higher purpose than business results alone." The Extreme Leader's job is to help define and redefine, day after day, what that higher purpose is.

Michael Cunningham in his novel, The Hours, said, "If you shout loud enough, for long enough, a crowd will gather to see what all the noise is about. It's the nature of crowds. They don't stay long, unless you give them reason."

INSPIRE AUDACITY

Audacity is, "A bold and blatant disregard for normal constraints." But audacity also has mixed connotations. Here's the way Webster's New World Thesaurus brakes it down:

audacity•n.

1. [Courage] -- Syn. daring, boldness, valor; see courage
2. [Impudence] -- Syn. impertinence, temerity, brazenness, insolence

Love-inspired audacity is courageous, not impudent. (Literally-the word, courage, has at its root the word, cor, which means heart). The Extreme Leader, then, is courageously audacious in his or her actions and approach.

Carly Fiorina, CEO of Hewlett Packard said, "A leader's greatest obligation is to make possible an environment . . . where people can aspire to change the world." That's an audacious statement of purpose for any leader, and it's exactly the question that I pose here for the Extreme Leader: "How are you/we going to change the world?" Choose your scope: World (with a capital W) or world (with a small w). Can you make the connection between the work that you do and its potential impact on the entire World? Great. Be bold about it. Henry Ford said, "The horse will disappear from the highways." Audacious. If you're not going to change the World, then what about the world of your customers, your company, your co-workers?

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HOW TO BE AN EXTREME LEADER

PROVIDE PROOF

Jim Kouzes and Barry Posner have shown that credibility is the foundation of leadership, and they go on to define credibility behaviorally as DWYSYWD: Do What You Say You Will Do. If it's true that leaders lead by their own example, it follows then that Extreme Leaders lead by their own extreme example. You have to put your skin in the game, put yourself and your reputation at risk. You have to prove yourself through significant, observable, daily action. It's insanely easy to talk a good game. (How many buzzwords per minute can you crank out?) Do you say you love your team? Prove it! Do you say we need to be bold and inventive for our customers? Prove it! Do you tell your folks that they're "your most important asset"? Prove it and prove it again in every action that you take.

The minute you say the words, "I can't do that in this organization" or "they won't let me," your credibility as an Extreme Leader is shot. On the other hand, when you are absolutely convinced that you can change your organization, family or community for the better, you have to prove it through the radical courage of your own action. As British management guru, Charles Handy, says in The Hungry Spirit, "If we want to see more of the good news than the bad we will have to do it for ourselves. It is no good waiting for some unidentified 'they' to fix our world for us." Gandhi said it this way: "Be the change you want to see in the world." And you already know how Nike says it.

- **Bro. Steve Farber**

DEALING WITH OTHERS FAULTS by CONFUCIUS

Put yourself in his place before you start.
Consider your own imperfections. Handle it with care.
Be not a hindrance but a help. Do it not for vengeance, but for virtue.
Hasten to heal, don't rush to retort.
Be firm but fair, pointed but patient, censorious but considerate.
Be gentle. Be kind.
And if your message should be rejected, at least your manners will have to be admired.
And the assurance that you have done right, in the right way, will give you a softer pillow for sweeter sleep.
"Deal with the faults of others as gently as with your own."

WHY AM I A MASON?

I have had the privilege of being a member of many organizations, but none outside of my church has meant more to me than Masonry....

All Masons obligate themselves to help, aid and assist the poor, the distressed, the widows and orphans. Nor is charity restricted to fellow Masons only, but extended to all. It shares the common bonds of race as children of one great Creator, and seeks to unite men of every race, color, sect and opinion. Masonry practices the Golden Rule and seeks always to eliminate divisive forces which build walls between people."

Dr. James P. Wesberry
Former Executive Director and Editor of
the Southern Baptist Publication "Sunday"

"A Mason is a man who professes a faith in God. As a man of faith, he uses the tools of moral and ethical truths to serve mankind. A Mason binds himself to like-minded men in a Brotherhood that transcends all religious, ethnic, social, cultural, and educational differences.

"In fellowship with his Brothers, a Mason finds ways in which to serve his God, his family, his fellowman, and his country. A Mason is dedicated. He recognizes his responsibility for justice, truth, charity, enlightenment, freedom and liberty, honesty and integrity in all aspects of human endeavor. A Mason is such a man."

Rev. Jim Bilbrey, Ph.D.
ULC Congregation 60641

"I like the statement which I have heard and read many times, 'Masonry is religious but Masonry is not a religion.' Much of the criticism of Masonry has come because some of the Masons have not understood this statement. A few of the Craft have tried to make it a religion and it was never meant to be such. For example, we are not supposed to admit to our degrees men who are not already GOOD men. Masonry seeks to make GOOD men BETTER,"

John W. Dowdy, D.D., Pastor
First Baptist Church
Guthrie, Oklahoma

WHY AM I A MASON?

When I attended one of your ceremonies, I was very pleased to see that "faith in God" plays a central role in your fraternity. I noted with great joy that in your ceremonies you give God's word a position of honour. This, for me, was certainly an encouraging sign. But, of course, the physical presence of the Bible in your ceremonies is not enough. What is more important is God's word in your lives, in your actions, in your decisions. This holds true for all men, including us priests; for we may be surrounded by the physical trappings of religion, but we could have very unreligious, unholy and uncharitable decisions and dispositions towards others. No, it is not enough to give the Bible the marks of honour and respect. It's by far more important to make the divine precepts it contains and the norms for checking the acceptability of our decisions and actions.

But, my brothers and sisters, we cannot go back to the old days of bigotry towards others. Is is, in fact unchristian to assume a position "I'm better than all the rest." It is, indeed, presumptuous to consider ourselves wise and all the rest dumb. Rather, in the face of the truth of Jesus Christ, we should have the humility that allows us to open to others, to dialogue with them, to be hospitable to them.

If the Masonic fraternity is, above all, a fraternity that welcomes all men, well and good. If it is a fraternity by which character is built and moral fiber strengthened, then it can only be a fraternity blessed by God. If its members take their religious duties with utmost seriousness and if, through its light, they make religion the pole star of their actions, the criterion of their decisions and the standard by which their choices and options are resolved, then Masonry can be a fraternity blessed by God.

"In a day of mistrust, suspicion, discrimination, separation and even hatred, Freemasonry removes the distance between men. Friendship, morality, and brotherly love are the hallmarks of our relationships. There is a basic integrity in the Fraternity so often lacking in many of life's relationships.... Let me quickly and emphatically say that Freemasonry is not and has never been a religion; however, Freemasonry has always been a friend and ally of religion. In 50 years as a minister and as a Mason, I have found no conflict between my Masonic beliefs and the Christian faith."

Bishop Carl J. Sanders
United Methodist Church

Excerpts from the "REFLECTIONS NEWSLETTER" published by Grand Lodge

HARMONY

Masonic Law states explicitly how a Mason Must act, that is, it gives a clearly defined course of action to be followed in a given circumstance. Now, Masonic Etiquette states implicitly how a Mason should act. The dictionary definition of "implicit" is capable of being understood from something else, although unexplained. In other words, we are talking about a way of action which a Mason should follow almost instinctively.

As Masons, we should all strive for harmony in our Lodge. This word "Harmony" appears time and time again in Masonic writings. This injunction to strive for harmony is difficult to codify into a specific law or laws but, like many other things Masonic, can be boiled down to a code of behaviour which we know to be right, without it having to be spelt out for us chapter and verse. The maintenance of a Lodge's harmony then is largely a question of etiquette rather than law.

Let us just think for a minute of what can happen to a lodge when harmony is broken. Perhaps the saddest thing for a Mason to witness is the death of a lodge due to internal strife because of the loss of harmony. Masonry to me means to build rather than destroy; to comebuild rather than destroy; to come together rather than to break apart.

Brethren, I will leave you with this thought, Masonic law comes from the head. Masonic etiquette comes from the heart. We need both.

Prepared by W. Bro. W.M. Gillart of Doric Lodge, No. 316.

WHERE IS THE CHAIR?

On a Saturday afternoon, November 17th, 1917, M.W. Bro. William H. Wardrope opened an Especial Communication of Grand Lodge at the corner of Yonge Street and Davenport Road In Toronto for the purpose of laying the Cornerstone of the new Temple which was being built on that site. After the stone was laid, the assemblage moved inside of the partially completed structure, and several speakers addressed the audience.

M.W. Bro. John Ross Robertson , a Past Grand Master said, — The chair in which the Grand Master now sits is made from the oak beam which

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WHERE IS THE CHAIR?

Desire-One who desires to be effective and useful is also one who will reject failure. With the proper desire to succeed the Master and his Officers will project the strength and enthusiasm necessary to get the job done.

supported the floor of the room in which the floor of the room in which the first Grand Lodge was organized in 1717 AD‖ Later, an historical pamphlet, we read that the room was — in the Goose and Gridiron Tavern in London Yard,‖ In 1895 the building was demolished and —the contractor on the job saved two of the oak floor joists and presented them to M.W. Bro. John Ross Robertson.‖ The latter has a substantial chair made from this wood, and it is further said that —all Grand Masters of our Grand Lodge are seated thereon whenever Grand Lodge meets in Toronto‖.

Now, where is the chair today? Surely it would be something worthwhile to have this valuable piece of furniture on the dias in 1955. But who knows its present whereabouts? Your Editor has made several enquiry's without any definite result. Can any of our Bulletin readers supply the answer? If anyone would like to see a cut of this chair for the purposes of identification, just drop a line to the Editor.

MORE ABOUT THE CHAIR

In the last issue of the Bulletin there was an article on the Grand Master's Chair. Part of its history was given, but here is some more of the story.

On Tuesday, April 19th, 1938, the John Ross Robertson Lodge #545, held their regular Meeting with W. Bro. John A. Robertson presiding. As visitors, he received the Senior Wardens of Toronto District A. the D.D.G.M., R.W. Bro. B.E.Ekblad, and the Grand Master, M.W. Bro. W.J. Dunlop. The Chairman of the Board of Trustees of the John Ross Robertson Estate, Mr. A.T.Chadwick, read a letter from the Trustees to the W.M. conveying the historic chair into the possession of the Lodge, and other details of the presentation are recorded in the Minutes of that meeting. This Chair has, since that time, occupied a place in the East in the large lodge room in the Chisholm Avenue Temple. It is to the right of the Master's chair.

The Bulletin is indebted to P.M. John A. Robertson for his kindness in loaning the Editor a page from The Telegram of April 20th , 1938 giving an account of the meeting which took place on that previous eventful evening.‖

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MORE ABOUT THE CHAIR

I am indebted to R.W. Bro. Baxter for shedding more light on my second question. It is evident that John Ross Robertson Lodge #545, received — The Chair" on the evening of Tuesday, April 19th, 1938 and that the Tradition, of the Grand Master's sitting, and being installed in —The Chair‖ ended with the death of our Past Grand Master M.W. Bro. John Ross Robertson, in May of 1918.

The result of the investigations have not completely answered the second question. You will recall that I stated earlier that a more extensive search would probably reveal more extensive search would probably reveal more information. I would be grateful to the readers of the Masonic Newsletter, for any more light that they may be able to shed on this question.

I would like to bring to your attention that as a result of this investigation, and at the 138th communication of Grand Lodge, to be held in Toronto, on Wednesday, July 21st 1993, **the Deputy Grand Master R.W. Bro. C. Edwin Drew, will be installed in the John Ross Robertson —Masonic Chair‖.**

This Chair is Made from the Rafters which Supported the First Floor Room of the " Goose and Gridiron" Tavern, London Yard St. Paul's Churchyard St. Paul's Churchyard, London England, Built 1670 in which Election of Anthony Sayer, First Grand Master, Grand Lodge of England, took Place, June 24th 1717. Secured by J. Ross Robertson, of Toronto, on its Demolition in 1897.

"Never let a good crisis go to waste. It is the universe challenging you to learn something new and rise to the next level of your potential"

- *Kristen Ulmer*

GRAND MASTERS COMMUNIQUE (APRIL)

Brethren, as I write this Communique, the sun is rising before 6 am and by the time you read this Communique, it will be spring here in the Hinterlands of Ontario (Vernal Equinox). It is a time of renewal, for all around us, we see the summer birds and the snow birds returning, the snow melting and soon the buds will be on the trees. Yea! we have all survived another Canadian Winter.

In April each year, Masonry in Ontario also goes through a renewal via nominations by April 1st for the different positions, which are laid out in the Constitution of this Grand Lodge. A Brother can, if he desires, withdraw his nomination before the 15th of April. It is interesting to note that the Grand Master and Deputy Grand Master shall be elected by ballot without nomination (section 46).

As Masons, we are charged to advance our Masonic knowledge on a daily basis and that can be accomplished this month by opening your 2018 copy of the Constitution of this Grand Lodge and reading Section 42 to 66 under the heading Elections and Appointments.

It is, after all, the responsibility of every voting delegate of Grand Lodge to inform themselves about the quality of those who put their name forward. In the upcoming months, these Brethren will be available to answer your inquiries regarding all issues you believe are important. They will be at Grand Master's receptions, meetings called to meet the candidates, District meetings where invited to speak, and regular Lodge meetings. I charge you to take the time to learn about these Brethren who lead us into the new Masonic year beginning in July.

Democracy cannot succeed unless those who express their choice are prepared to choose wisely.
The real safeguard of democracy there is education.
~ Franklin Roosevelt

Webster's Dictionary defines "apathy" as a lack of emotion. Perhaps we could best describe it as a lack of interest - in other words total indifference.

Is your Lodge suffering from low attendance? Do you suffer from indifference or apathy? If so, how does it manifest itself? Is apathy too common in our ranks?

Unfortunately, apathy is simple. It takes no special qualification and demands little of your time to perfect. All one has to do is pay your dues each year, show up occasionally and hope that someone else does the work. Then you can complain bitterly when everything it is not done according to your high standards. Apathy can cover a Lodge in many ways and sometimes is hard to recognize. For a moment, let me give you a couple of examples where it may be growing in your Lodge.

The new Mason, who for some reason, doesn't understand the reward of doing the required ritual well. As he advances through his degrees, and this includes his floor work and memory work, his feeling may be that good enough is, well, good enough. The Master Mason who never volunteers for anything,

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GRAND MASTERS COMMUNIQUE (APRIL)

is not interested in getting involved, never offers himself to the Master of his Lodge, or his time and talent and yet has nerve enough to say “well no one asked me”

How about the Past Master who has decided he has given his all; that someone else can carry the load? Ofcourse, he knows exactly how the Lodge work should be done but is not willing to help.

Then perhaps there is a Past Grand Lodge Officer, who is held in great reverence by his Lodge and what he says is taken as gospel but unfortunately, he has not kept up with the latest ways of his Districts and Grand Lodge.

Or, has your Lodge past the apathy stage, made changes and now you have a thriving Lodge, where the Sponsors of a new Mason accept their responsibility, outline the work and help him learn the lessons of the degree.

In this new stage, your Past Masters are always there, not only with suggestions but also with offers to help; remembering that, it was through a lot of help from many members, that they had a great year as Master of the Lodge. They know how to balance suggestions, with acceptance that the new Master is in charge and he will never be “hung out to dry” by the Past Masters reluctance to be involved in the Lodge’s work.

Finally, in this thriving Lodge where Past Masters, who have gone on to become Grand Lodge Officers, continue to give not only to their Lodge but to their Districts and ultimately to their Grand Lodge.

It is my opinion that apathy in Masonry, particularly Ontario Masonry, can be eliminated but it will take a commitment from all of us. Brethren, we must continue.

A lot of you cared, just not enough
~ Jay Asher, American Novelist

M.W. Bro. Paul E. Todd
Grand Master

QUESTIONS & ANSWERS

Which is correct - Worshipful Master or Worshipful Sir?
Worshipful Master, except as called for in the ritual. (See Meeting the Challenge, page 91, No. 3)

If the Worshipful Master and the the Wardens are present, but no Past Master, can a degree be conferred?
There is no constitutional requirement for a Past Master to be present

What is the correct wording when visitors are admitted?
"Bro. Director of Ceremonies returning ..." (for those who are to be **presented**, i.e. the Grand Master, Deputy Grand Master, District Deputy Grand Master in his own District.)
Or, "Bro. Director of Ceremonies returning, **introducing** ....."(for all other visitors.)

DEPUTY GRAND MASTERS COMMUNIQUE (APRIL)

Brethren,

Our Strategic Plan holds a vision of where we want to go and a solid plan to get there – for both Grand Lodge and individual Lodges! This year we have aligned the Committees of the Board of General Purposes with the pillars of the Strategic Plan.

The Membership Committee is headed up by R.W. Bro. Tom Siemiernik. Under his purview are four committees: Lodge Resources; Cornerstone Program; Seminars & Workshops and Condition of Masonry.

Lodge Resources is the curator of many of the programs that Grand Lodge has developed over the years. They currently highlight Friend to Friend and the Five Steps to Application, but have in their back pocket Brother to Brother, the Rusty Mason and others. These programs were created to help you and your Lodge.
So make use of them.

Friend to Friend is a program that helps you in planning an event, to showcase Masonry to potential new members. This year it has been expanded with suggestions on running an Open House, and other less formal ways to show the public who we are and what we do

The Five Steps to Application is being adopted by more and more Lodges as their method to assess applicants. In the old days when men joined without knowing anything about our fraternity and subsequently a number left before getting all their degrees. Freemasonry just wasn't for them.

Not only was it a waste of our time and their money, this created a body of men out there who did not think highly of us. No doubt they shared that opinion with others. By using the Five Steps to Application process, men really get to know us, what we're about and what to expect. The other benefit is that we get to know them!

The Rusty Mason program helps you plan an event to bring back those Brothers who have fallen away. We always say it is to reacquaint them with the signs, etc., but really it is an outreach to reacquaint them with their Brothers.

The Cornerstone Project pulls much of the above into one easy-to-use project. It has been our most successful project. It not only taps into many of the Lodge Resources programs but also gives suggestions for other activities that will result in a richer experience for all our members and their families.

And it is so easy to do; your Lodge is probably already doing at least half the requirements, and by incenting you to add just a few more activities, you can make your Lodge experience even more exciting. 194 Lodges are currently enrolled.

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DEPUTY GRAND MASTERS COMMUNIQUE (APRIL)

The Seminars and Workshops Committee not only puts on workshops at the Annual Communication, but throughout the year. They co-ordinate the workshops put on by other Committees so we don't end up trampling on each other. If you would like a seminar in your area, this Committee is your prime contact point.

The Condition of Masonry Committee helps us better understand, serve and support the needs of our current members and their families by collecting data on various facets of our Lodge activities, analysing them, and giving the information back to the individual Lodges. Thus far they have forwarded 250 requests for information to various Grand Lodge Committees. Good work everyone!

They have refined the recommendation on Lodge Dues levels by adding a calculation on accommodation and known costs for each Lodge based on the data they submit rather than the previous $150.00 level that was recommended as a guide for all.

On a negative note: there are two areas that have come to light. The first is Life Membership Accounts. 152 Lodges reported having Life Members but 80 of those also reported having no funds in their Life Member Account. If your Lodge is one of these, perhaps a call for help to the Lodge Finance Committee would be in order. The second area that is a mystery is that 67 Lodges have reported 333 members are more than 12 months in arrears. Given the Constitutional change passed in 2017, that number ought to be zero!

That is the Membership Pillar, working hard on their Strategic Initiative: We recognize that our Membership and their families (outside the Lodge Room) represent the heart of Freemasonry in Ontario and that the culmination of our efforts are intended to result in a richer experience for all our members and their families.

It also contains my personal favourite Strategic Goal 7: To Enhance the spirit of fraternalism by emphasizing that one aspect of Freemasonry is to have fun and to enjoy one another's company.

R.W. Bro. David J. Cameron
Deputy Grand Master

Be humble and self-aware. Ignore the concept of "being yourself." Of course this is literally true by definition, but it is a way to avoid self-improvement. Pursuing your passion is fine.

- Adam Fisher

District Pictures:
Many thanks to Bro. Michael Sealey & Bro. Vivo Chuha

Dear Worshipful Masters, Lodge Secretaries, Officers and Brethren

Kindly forward Lodge updates, pictures, articles and information pertaining to your lodge to be incorporated in our newsletter.

Sincerely & Fraternally
Tony Fernando
E&OE

"Happy is the man who has sown in his breast the seeds of benevolence; the produce thereof shall be charity and love
From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind
He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity
of all men"
UNTO THEE I GRANT - 1760