

# The Square

*Masonic Magazine*



## Our Worshipful Master

*W. Bro. George A. Thelwell*



George A. Thelwell was born on July 9th, 1949 in the town of Cheadle, England, which is near Stockholm outside of Manchester. While in England, George's father George Thelwell was a coach builder and served in the Royal Navy. His mother Ann Joyce Ward was a seamstress.

The family moved to the Parkdale area of Toronto in 1954. George's father worked for a Mr. Art Hooper at a

company called Hooper Welding as a welder, then a manager. It was Art Hooper that introduced George Thelwell to Masonry, and in 1963, George's father joined Kilwinning No.565. At that time, after lodge everyone would go back to the Thelwell's home to partake in some lively discussion, many times until after 1 am in the morning. This was our Worshipful Masters first experience with our lodge!

In 1964, The Thelwell family moved to Etobicoke, where George finished High school and began working for the Bank of Montreal. Then, in 1971, George joined the Police force. Soon after on April fools day, 1974, George joined Kilwinning 565.

While a police officer, George served as a Detective, an acting road Sergeant and an investigator in the Morgenthaler Bombing. George describes having been a police officer as the most enjoyable job he's ever had. "While given guidance from up top, you are pretty much left to do what you want 8 hours a day. Whatever comes up, you do." Something that suited George just fine, always up for a different challenge. *cont. on next page*

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### KILWINNING NO. 565 OFFICERS 2007

W.M. - W. Bro. George Thelwell

I.P.M. - W. Bro. Glenn Dickson

S.W. - R.W. Bro. William Bain

J.W. - Bro. Chris Mason

D of C - R.W. Bro. Peter Irwin

Chaplain - R.W. Bro. Burns Anderson

Treasurer - R.W. Bro. Ken Bice

Sec. - W. Bro. William Boxall



Asst. Sec. - Bro. Alex Thomson

S.D. - Bro. Chafik Murad

J.D. - Bro. Dylan Pierce

I.G. - Bro. Rob Lund

S.S. - Bro. Nojan Emad

J.S. - Bro. Gord Goodfellow

Tyler - W. Bro. Ross Golden

Historian - W. Bro. Alex Munro

One of the most interesting assignments that George took part in was when Ron Tavner, who was the superintendent for community programs, was called upon to set up consulting committees for each different ethnic group in the city. Each committee would have a voice in policing. George was tasked to set-up the Vietnamese consulting committee. He was given a blank canvas. The task: to go out and find the leaders in that community and invite them to join the consultative committee. At the first meeting that George held he had 53 people attend. After interacting with everyone, George soon found out that there were really 20-25 real “movers and shakers” in the community. He trimmed his list accordingly. 2 months later, George was approached by his staff Sergeant and told that because of the success that he had had with the Vietnamese community, he was now being tasked to set up committees for the Korean AND Japanese communities. Through the process he met many very interesting people. The hardest group to set up was the Korean community, which had 2 different factions that were very competitive. George succeeded in bringing them together and having them sit on the same committee.

Another notable time in his policing career came in 1981 when he took a course being held at York University on the Canadian Criminal Code taught by our own R.W. Bro. William Bain. George and Bill became friends immediately and have been best friends ever since. George and his father sponsored Bill into Kilwinning no.565 in 1987.

George retired on October 12, 1998. At which time he played golf for 2 years “getting my handicap under 6” he chuckles. He worked at Golf Town selling clubs and accessories, and at Auto Park selling used cars. Getting tired of those venues, he started spending more time with his good friend Bill Bain which “turned into another full time job as a Court agent/Lawclerk”

George became a Mason because his father was; he had met a lot of Masons already, and liked the ideas and basic concepts. He has more fun with Masonry than anything else. “There is something for everyone in Masonry”, George explains “Me, I like to manage and delegate. It’s what I’m

good at, through Policing and Golf. Let people do what they are interested in and leave them alone”. He describes Masonry as “a great way to meet people, a great way to understand an oral tradition. It’s a way of looking at your own value system with a slightly different view. Talking to people who likely share similar ideas on the way things should occur”.

George’s first time as master was in 1997 and he’s glad to be able to do it again. “The secret to being a great master is having great officers and building teamwork... with these kinds of people in support roles it’s easier to sit in the East. I mean, look who I have. A senior warden who was a grand senior warden, a Junior warden who knows more of the work than I ever want to. I have junior officers who have got the game down and with Glenn Dixon beside me (in the east) ... I have some pretty strong support.”

A better public face and a greater role in charities are two things that George feels could benefit Masonry. Publications and announcements of events that Masons are responsible for, such as our district donations to women’s shelters and our May Bloor donor clinic, are needed to bring out a good public view of Masonry.

As far as Kilwinning is concerned, George has high hopes. As the only lodge that he has ever been a member of, he is understandably proud of it. His view point of Kilwinning no. 565 can easily be transferred to any successful lodge.

“Masonry is one of those few things that you can put a lot more into it than you’re ever going to get out of it. But if you don’t put it in, you’ll get nothing out. If you don’t visit other lodges, why would they visit you? And if no ones visiting your Lodge, why would your members want to come out? Next to that, young blood is what we need most.” George exclaims “Young blood that tell their friends.”

If this were the manual for building a strong lodge, then Kilwinning no.565 seems to be right on track. With a full roster of Junior officers coming up, none of whom have been Past Masters, and all of whom have been making the rounds of our district, I think that high hopes are in order.

By Bro. Alex Thomson





## Pipers' Corner

By R.W. Bro. Peter Irwin  
Pipe Major - Kilwinning No. 565



### Tuning the Instruments

In the last issue of The Square, we noted the importance of knowing your audience, and devising the performance based on who they are. In this instalment, we will discuss the tuning of the instrument.

Of course, there are detractors to pipe bands. I know a number of musicians who think that pipe bands produce naught but auditory rubbish ... and to a certain extent I have to agree that they are far too often correct. The pipe band is unique compared to most other musical groups in that there is only one melody (i.e. non-percussion) instrument.

The American humourist Will Rogers once stated that there is nothing so dumb as an educated man, once you get off the subject he was educated in. Despite the fact that most musicians have a poor grounding in physics, it is physics that helps us understand why pipe bands have a much higher capability (compared to brass or reed bands) of sounding so bad!

If you strike two keys on the piano side by side, you will get a discord. In other words, it sounds bad. Simply put, the physics behind this "discord" phenomenon explain that since the wavelengths of the keys side-by-side on the piano are not whole number multiples of each other (or partials, but we'll leave that for a more advanced lesson), the sounds emitted are not compatible, and the human ear perceives this as a "bad" noise. If you strike two piano keys that are separated by a third key, the wavelengths are multiples (we call this being "in harmony") and the human ear perceives this as a pleasant sound.

Now if you have a large brass band of many different instruments (tubas, French horns, trumpets, sousaphones, trombones, etc), the overall effect is (hopefully) harmonious and pleasant. If one instrument is slightly out of tune, the slight bit of discord will be overshadowed by the cacophony made by all the different instruments, which is the overall blend. This is where the pipe band is at a disadvantage! All the instruments are tuned identically, so if one is slightly "off" it will be heard over all the rest. To illustrate this you can experiment for yourself. You can be in a small room with a large number of pipers playing together, and aside from risking permanent hearing loss, you can whisper to the person next to you and he or she will hear you clearly. That is because your voice is operating at a different wavelength (or frequency: one is the mathematical inverse of the other) than the instruments. So the one bagpipe operating at a different wavelength than the others in the band will unfortunately be clearly heard, and will sound like the second piano key being struck beside the first.

Chanters (the part that is held in a piper's hands and which produces the melody) in a band are tuned together, and in a pipe band competing against others, the chanters all have to be the same ... made by the same manufacturer, and even from the same batch to ensure the wood was all treated identically. For mismatched chanters in a performing (i.e. non-competing) band,

slight differences can be corrected with "Scotch" tape over the top edge of a chanter hole, if that particular note is a bit sharp.

The bagpipe is theoretically tuned in the key of "a", although in the last 30 years, the pitch has risen dramatically almost to concert pitch of "b-flat". Pitch is simply a player's preference. The two smaller drones (the "tenors" which are over the piper's left shoulder) simply "buzz" (hence the name - "drone", like a bee) at an unvarying pitch one octave below "low a" on the chanter. They are tuned identically, and there are two of them just to increase the volume of that background buzz. The larger "bass" drone is set one octave below the tenors.

The drones are tuned to the chanter by listening to the "beat frequency" between them and the chanter. If the wavelength produced by a drone is very close to a multiple of that produced by the chanter, then there will be a slow "waa-waa" sound made between them. The drone can be lengthened or shortened to make that sound disappear, and the drone is then in tune with the chanter. If you make them more out-of-tune, the "waa-waa" sound gets faster and the effect is less pleasant.

Tuning is also affected by moisture and temperature. The humidity in the instrument increases as the musician plays, and the temperature also increases; therefore, the wood expands, the dimensions of the instrument change, and the tuning is summarily changed. In general, the instrument gets sharper the longer it is played, until it reaches steady-state, generally after about 20 minutes of playing. You will all-too-often see a bagpipe-carrier pull an instrument right out of the case and start playing for an audience. The instrument tuning soon changes with his or her breath, and the result can be awful. You'll notice that I didn't refer to these people as "pipers" or "musicians"!

It may surprise people not associated with percussion instruments that drums are also tuned. A drum is tuned by adjusting the tension on the skin "heads" of the instrument (they are often made from Kevlar now), and they are tuned to the pitch of the bagpipes. The snares on the bottom of the drum are also adjusted to affect the sound, but that is better explained by a competent drummer. A well tuned drum (such as any of those in the Kilwinning Lodge Pipe Band) will have a nice, bright, sharp sound to it when played, while a poorly tuned drum will sound like someone striking a wet cardboard box.

This is a very basic overview of the tuning of the instrument. Hopefully, it will assist people not associated with pipe bands to understand our strange instrument just a little more, and appreciate the effort involved in putting on a good performance. As far as appreciation goes, the band is always appreciative of the support and enthusiastic response received from Kilwinning Lodge when we play for you!

Slainte!

R.W. Bro. Peter Irwin

Pipe Major, Kilwinning Lodge Pipe Band

## THE DAILY ADVANCEMENT BOOK REVIEW

By Bro. Chris Mason



STATUE OF THE MEXICAN FREEMASON.  
 Note exaggerated centre, eyes, spine, and design on robe. Original in the Thomason, Paris.  
 (From: Builders of Northwestern America, V.14, 4)

Dear Brethren, this is the first of what I hope to be many editions of “The Daily Advancement Book Review”. I have recently been honoured by Bro. Asst. Sec, to add my personal touch to our second edition of “The Square”; he has asked me to write a book review on one of the many Masonic books which I have consumed. After being slightly startled that anyone would still want to hear from me after listening to my voice every time there was an “alarm at the door”; I gladly and readily accepted. For those of you whom I haven’t yet had the pleasure of meeting personally; my name is Chris Mason, and I am currently the Junior Warden of Kilwinning lodge. From the first time I entered the Lodge on the night of my Initiation; I still remember hearing a certain lecture in the southeast angle (WT), which eventually gave rise to this article.

“But as we are not operative, but rather Free and Accepted, or Speculative Masons”. When I first heard this lecture, I remember laughing to myself; as at the time I was an “operative mason” (I had joined the Brick and Allied Craft Union, roughly six months before the

night of my first degree). So what does all this have to do with Masonic books you might be asking? And I’ll tell you, not much; but it was the term “speculative Masons” which has led me to search out the more speculative aspects of our Noble Craft. When it comes to Masonic Books, our Grand Lodge has provided us with an invaluable service in the person of our District Librarian; our current District Librarian for Toronto District West is W. Bro. Ed Grinko (the previous W. Bro. who held this position is now R.W. Bro. Charles Woods D.D.G.M. of Toronto District West). Now as far as officially recognized Masonic Books go; I would seriously encourage you to read the following (especially if you are now, or have any future plans to “go through the chairs”).

🔥 **The Masonic Manual** (which was given to me by W. Bro. George Thelwell; who is currently presiding as Worshipful Master of Kilwinning Lodge #565).

🔥 **Meeting the Challenge** (all three of which were given to me by W. Bro. Bill Boxall, who is currently presiding as the secretary of Kilwinning Lodge #565)

🔥 **Whence Come We**

As great as these books are, in my opinion they are primarily operative books, as they teach a good Mason how to become an Excellent Officer and Master. These books definitely have their place in Masonry; and Grand Lodge is acting appropriately by only promoting this type of material; but there is a whole world of imaginative speculations for those genuine seekers among us. The books which I have previously mentioned are sort of like a five course meal; but the books which I will highlight in this segment of “The Square”, are more aptly described as desert. After much consideration, the book which I have chosen for my first book review is titled “Freemasonry and the Ancient Gods” and it was written by one of our Brethren; J.S.M Ward in the year 1921. J.S.M. Ward won an open scholarship to Trinity Hall, Cambridge; from which he graduated with honours in history.

By an act of special dispensation, Bro. Ward was initiated into Isaac Newton Lodge at the age of twenty, and he was later “exulted” in the Royal Arch Chapter of Euclid. Bro. Ward eventually joined the Scottish Rite and attained the 18 degree in a Chapter of Rose Croix; beyond these commonly held degrees Bro. Ward also joined a number of concordant bodies which might not even exist anymore. Bro. Ward had traveled extensively; and in those travels he came across a number of our signs and symbols in places and lands where they just should not have existed. He offers a number of perplexing enigmas for the accepted norms of Masonic History; and caused quite an uproar in his own time. Thankfully, we Masons of today are not so dogmatic in our beliefs that we need fear these types of speculative thoughts.

Like I said before, this is a speculative book; and our Bro. Ward does not hold back in any of his genuine thoughts or speculations as to how things are, were, or could possibly have been. Whether he is essentially correct or not in his interpretations of Masonic Ritual and history is beside the point; what does matter is that his work offers something you genuinely have to think about. One of the inspirations for this enigmatic individual was another Bro. of not so good repute, Bro. Albert Churchward (whose book I might highlight in the future). Like his mentor Churchward, J.S.M. Ward found himself the victim of those who could not glance past the magic year of 1717, and just like Bro. Churchward he was ridiculed by the majority of the Brethren in his own day. Back when his book was written in 1921, his thoughts and theories may have been too speculative for the majority of the Brethren, but in our own day where I find myself engrossed in deeply speculative conversations with the younger Masons I’ve met; I think it’s safe to assume that we can handle it. This is not a book which you can usually find on the shelf; I myself had to order a copy from Chapters. I’m attempting to bring the knowledge of this books existence to my Brethren both young and old; as I’m sure even the Most Worshipful would find it both educational, and entertaining.

As a full review of this Master Work would take up several editions of “The Square”, I shall have to limit myself to a list of the chapters, as even their headings are compelling. I hope I have done justice to this very impressive work; and in the process convinced or compelled you to pick up a copy for yourself.



- ✿ A Similar System Exists Among the Mohammedans
- ✿ Freemasonry and the Ancient Gods of India
- ✿ Symbolic Conception of F.M. and India
- ✿ The R.A. Proves the Truth of this Contention
- ✿ Brief Summary of Hindoo and other Eastern Doctrines Traceable in Freemasonry
- ✿ The Lost Sign in Masonry and the "Operative" Masons
- ✿ The Letter "G"
- ✿ The Mark Degree
- ✿ Masonic Signs and Grips the World Over
- ✿ Our Signs and Grips in Africa
- ✿ America and Australia
- ✿ Ancient Europe
- ✿ The Origin of Freemasonry
- ✿ What this Part of the Book Proves
- ✿ The Mythos
- ✿ When did the Purely Jewish Influence Enter?
- ✿ Brief Summary of the True Line of Descent of Modern Freemasonry
- ✿ The Commacines
- ✿ The Ancient Charges and what they tell us
- ✿ The Decline of the Guilds
- ✿ The Darkness Before the Dawn
- ✿ Formation of Grand Lodge
- ✿ The So-called Higher Degrees
- ✿ The Ancient and Accepted Rite
- ✿ The Remaining Degrees of the Ancient and Accepted Rite
- ✿ The Cross and the Vesica Piscis
- ✿ The Two Kinds of Cross
- ✿ The Crosses in the Craft
- ✿ The Rose Croix and Kindred Degrees
- ✿ The So-called "York Rite" and the Allied Degrees
- ✿ The Knights Templars
- ✿ What were the Beliefs of the Templars?
- ✿ The Templar Transmission Theory
- ✿ Are there any Traces of the Old Templar Ceremonies in the Masonic Templar Ritual?
- ✿ The Other Chivalric Degrees in Freemasonry
- ✿ Iconoclasm in Freemasonry
- ✿ Brief Summary of Evidence as to the Antiquity of our Signs
- ✿ The Grand Ideal
- ✿ The First Steps
- ✿ The Ancient Wisdom and Modern Masonry



This is just a brief summary of what you can expect to find in this excellent and genuinely speculative work. As proof to the veracity of this Brother's claims; I have added several pictures to this article which can be found therein. Remember Brethren, when you stop learning you start dying; and I personally feel that an educated Mason will eventually become a dedicated Mason. I hope you've enjoyed this article; as I'm sure this book will aid you in your "Daily Advancements in Masonic Knowledge". Sincerely: Bro. Chris Mason

## HERITAGE LODGE NO. 730 G.R.C.

The Who, What, Where Why, When & How of Heritage Lodge  
By W. Bro. Peter Irwin, W.M. of Heritage Lodge

### Part One - The What

What is Heritage Lodge? It is a fully functioning lodge in some respects, and it is not a fully functioning lodge in other respects. It is accounted for as a unique entity in the Constitution of Grand Lodge under Part IIA, Section 383A. Amongst other things, it states that we cannot initiate, pass or raise candidates, or exemplify degrees, and that members must maintain membership in another recognised lodge as well. Thus we are not a fully functioning lodge. Then what do we do?

Our goals include attaining the following objectives:

1. to preserve and study the events surrounding the formation of Ancient Freemasonry
2. to promote the study of Masonry in general and to respond to requests for Masonic information
3. to produce lodge proceedings, research papers, and to arrange special lectures
4. to maintain an inventory of items of historical interest
5. to encourage participation in the activities of this lodge
6. to maintain a Masonic museum (currently housed in Grand Lodge)
7. to encourage Masonic scholars and historians to take an active interest in their own lodges' history and artefacts



We are a fully functioning lodge in that we have to pay dues to Grand Lodge, open in regular form and wear Masonic regalia. Officers are elected, and invested in the usual lodge fashion. Papers of Masonic Education are given in open lodge.

What we look for in papers to be presented is interesting, informative information which is historically accurate.

Heritage Lodge began as the brainchild of a group of Masons about 30 years ago. A couple of abortive attempts at creating a Masonic historical research society of one kind or another had been conducted without success. Another one was tried, this time more in the formation of a lodge as opposed to a "High 12 Club" or "Tall Cedars of Lebanon" style organisation. This one caught on, and Heritage Lodge was constituted 23 September 1978.

Heritage Lodge also oversees the operation and maintenance of the Black Creek Pioneer Village Masonic Lodge, which last year welcomed visitors from over 90 countries! The Heritage Lodge committee overseeing this lodge also act as guides, and logged 1971 hours last year at the Black Creek Pioneer Village lodge.

# THE HISTORY OF FREEMASONRY IN THE EAST

By Bro. Nojan Emad

## Introduction

My goal is to establish a narrative history of the events leading up to establishing Freemasonry in Iran, its temporary demise, and its resurrection after almost 19 years. I would also like to make sure that the next generation of young men living in the east understands the truth about Freemasonry and why this AF&AM brotherhood so necessary in our lives and communities.

## Part One - Iran

Freemasonry in Iran began its activities in the mid 1850s-early 1860s with the formation of an unaffiliated, unofficial lodge of Faramoosh Khaneh. A puzzling word which means 'The House of Oblivion' (this Persian term coined for Freemasonry in the late 18th century India). It was founded by Mirza Malkom Khan Nazem-al-Dawla, an enigmatic reformist with secret connections to Russia and Britain. At the first steps, Faramoosh Khaneh tried to attract the most influential political figures especially Qajar princes. [1]

Later, the lodge was re-established as the Lodge of Biedaari (The opposite to Oblivion) by one of Malkom Khan's disciples, and played an important role in the Constitutionalist Revolution in 1907[2] as well as the economic / military / cultural poverty of Qajar dynasty. The Masonic links to the Qajar was regarded as a bridge between the intellectual men, but yet oppressed under the Qajar dynasty.

According to documents: "it is no exaggeration to speak of an Iranian Masonic network, linked to the French Grand Orient [3], having come into being among Persian diplomats in Europe during the second half of the 19th century; the Masonic lodges provided a venue where they could congregate with European statesmen as well as with each other. A second ambassadorial initiation into the lodge Sinceàre Amitie, took place on 28 February 1860. Those initiated on this occasion were the ambassador, Hasan-Al Khan (later ambassador in Istanbul), Mirza Sadeq Auqa, and Nazar Auqa (later himself to become ambassador to France). The initiation of Mirza Farrokò Khan two years earlier was recalled, and his devotion to Freemasonry praised as inspiring. His contribution to the regeneration of Persia was allegedly undergoing "through impregnating itself with the spirit and genius of France" (Bulletin du Grand Orient de France 15, 6850 [=1860], pp. 396-97). From this statement can be derived the conclusion that the motive underlying the French propagation of French Grand Orient among Persian diplomats was not so much political as cultural, an expression of the megalomaniacal mission civilisatrice that was proclaimed by both imperial and republican France. (Le Monde maçonnique 15, 1873, pp. 174-81)"

However, I must include the first Masonic Lodge in Iran was not associated to any European lodges or Grand Lodges. It was absolutely unaffiliated; even it had its own ranks and rituals. It was only after The Iranian Constitutional Revolution that Mohammad Kazem Khorasani [4-5] established the first constituted Freemasonry lodge under the direct orders from Her Majesty. When people accused Mohammad Kazem Khorasani of subverting Islam and Shia [6], and characterized the Lodge for its dark secrecy, he would replay in a sardonic tone "This was precisely because prudential concealment (ketman) [7] is a well-established principle of Shia religion in Islam, and the goal of Freemasonry was nothing other than establishing fraternity among the believers."

## Part Two - Freemasonry During and after the Pahlavi dynasty

### Supplement

[1] The dynasty was founded in 1781 by Agha Muhammad Khan, of Iranian Azerbaijani descent. He defeated the last ruler of the Zand dynasty in 1796 but was himself assassinated only a year later.

[2] The Iranian Constitutional Revolution (also Persian Constitutional Revolution and Constitutional Revolution of Iran) took place between 1905 and 1911. The revolution marked the beginning of the end of Iran's feudalistic society and led to the establishment of a parliament in Persia (Iran).

[3] The Grand Orient de France (GOdF) is the oldest Masonic organization in Continental Europe, founded in 1733. However, over time it has established its own traditions which were in contradiction to Masonic practices in most English speaking countries including Grand Lodges in the United States and United Kingdom. Many of those Grand Lodges withdrew recognition from the Grand Orient, which they now claim as "irregular".

[4] Mohammad Kazem Khorasani (1839-1911) was a Persian (Iranian) politician, philosopher, reformer and Shia Marja, born in Toos. He is known for his role in Persian Constitutional Revolution (1905-1911).

Khorasani started his education in Mashhad and Sabzevar where he got familiar with philosophy and continued his education in Tehran where he learnt Logic and Hekmat. Then he moved to Najaf for complementary studies. He was a lecturer at Najaf seminary for years. Mohammad Kazem Khorasani was one of the main leaders in Persian Constitutional Revolution. He had a significant role in popularizing the modern concepts introduced by non religious intellectuals of his time. He had emphasis on "natural rights" of people and pushed the government and King of Persia to defend the "natural rights" of people. His most notable student was Mirza Hossein Na'eeni whose ideas are still very much influential among contemporary Iranian religious intellectual circles.

[5] Mohammad Kazem Khorasani (1839-1911) is Bro. Nojan Emad a member of Kilwinning 565, Toronto West Distract late great grand father.

[6] Shi'an Islam, also Shi'ite Islam or Shi'ism, is the second largest denomination of the Islamic faith after Sunni Islam.

[7] Ketman is the act of paying lip service to authority while holding personal opposition. Though the term was originally used exclusively in regards to Islamic authority, the term is most frequently encountered in reference to communist authoritarianism.

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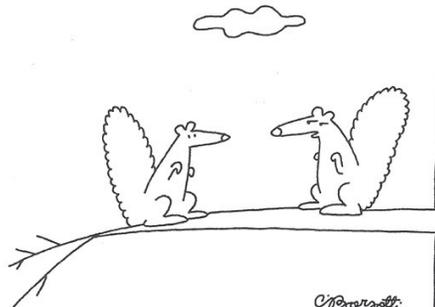
Percentage of eligible  
Canadians who actually  
donate blood

**3%**

Dear Brethren,

I hope that you enjoy the second issue of The Square. I would like to thank all of the contributors. I would also like to encourage everyone to consider contributing to our lodge newsletter. Articles may be on any topic, masonic or otherwise. I look forward to our next issue, which I am sure will continue to evolve!

Bro. Alex Thomson



*"Do you think it's an accident of history that Freemasons live in houses and we live in trees?"*

**Contributors**

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