



From The Chair



The Long-awaited Visit

Greetings Brethren!

I hope everyone had a wonderful Halloween. At the time of year when people dress up to scare off bad spirits, we should consider whatever bad things there are inside of us that we can rid ourselves of.

Our Lodge has had a long –standing tradition of reciprocal visiting with the brethren of Pontiac Lodge # 21 in Michigan. We see our Brethren every two years—alternating with a visit to their Lodge. On Friday, October 21, we had the great pleasure of welcoming our Pontiac brethren here once again. Discounted accommodation was arranged at the Hilton Garden Inn in Mississauga, a fine hotel with great service.

Arriving at around 3:30 on Friday afternoon, after checking in, everyone met in the hospitality suite to relax, converse, and partake of refreshments before going to lodge.

At lodge we exemplified an EA degree with W.Bro. Matt Shelton, from Pontiac Lodge, nobly volunteering to be the candidate. The Traveling Gavel was pre-



sented to the W Master of Pontiac Lodge, which we will retrieve in two years time, and Kilwinning pins presented to each of the visitors. After lodge, it was back to the hospitality suite for some, for socializing into the wee hours.

Saturday morning, early, for some—too early, we went to the Black Creek Pioneer Village Masonic Lodge where R.W. Bro. Burns Andersen gave a great presentation on the lodge, its history, purpose, and origin of some of the contents.



After that, it was back to the hospitality suite for more fraternalizing, etc., until dinner. After dinner it was back to the hospitality suite, while some brethren



went to pursue “cultural activities”.

Sunday morning saw them

leaving, but leaving fond memories.

Brethren, “happy to meet, sorry to part, happy to meet again”!



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Book Review

Fiat Lux—Volume One Edited by Jack Buta

After joining the Philaethes Society, I received this book, which is a collection of articles by various members of the society. Printed in 2009, it contains articles published in the Philaethes journal spanning the years 1956 to 1986. These are all authors who won the Certificate of Literature of the Philaethes Society. The articles are on a wide range of subjects. Some are of more interest to Masons in specific geographical locations. Some are papers espousing definitions of words used in Masonic ritual (e.g., “*What is Law?*”; “*Oaths, Vows, and Obligations*”; and “*The soul of Freemasonry*”). Some are historical like “*Josephus: The Great Jewish Historian*”, which is a good introduction to the works of Josephus. “*Physicists, the Royal Society, and Freemasonry*” is an interesting article if you’ve not read Robert Lomas’s book “*The Invisible College*”. “*How A Cathedral Was Built*” describes the realistic work and working conditions of medieval operative masons. There is an article on our esteemed architect brother “*Sir Christopher Wren*”. Referring to several masonic allusions in Shakespeare’s play, the question is asked “*Did Shakespeare Create Masonic ritual?*”. There are a number of Lodges throughout the world named after or connected with St. Alban, and this is investi-

gated in “*Why St. Alban?*”.

But the article which I found the most interesting, not only dealt with history, but the fundamental principles of Masonic brotherhood, with many examples quoted. In this sixty page article called “*Masonry under Two Flags*”, the author Allen E. Roberts, writes about Freemasonry during the American Civil War. He starts off telling about Freemasons’ attempts to prevent the war, then takes us through the whole war, right across the continent, citing examples of Masons, both officers and men, helping Masons on the opposite side when able to do so, and saving their lives. It tells of times when Masons’ homes were saved from looting and burning when it was discovered that a Mason lived there, of Masonic halls saved when town buildings were razed to the ground around them. There are references to men who became Masons after having seen what Masons did for each other, friend and enemy alike.

There is something for everyone here. The contents can be found at this link: http://freemasonry.org/fiat_lux.php



Saluting the Worshipful Master

Many Masons are still confused when it comes to saluting the Worshipful Master in the Lodge.

The Book of the Work directs that the only times a brother shall salute the Worshipful Master are:

- When entering the Lodge;
- When leaving the Lodge;
- When addressing the Worshipful Master; and
- When called for in the Ritual.

It follows therefore that a salute is **NOT** required:

- After you have received instructions from the Worshipful Master. (The Wardens will, of course, be guided by the Book of the Work.)
- After you have finished speaking. (**AVOID THE “SECOND SALUTE”**.)

Please remember that salutes are only given to the Worshipful Master, (or to the brother who is in possession of the gavel in Lodge).



Did you know.....?

Why the Master is called “Worshipful”

‘Worshipful’ is an old English word signifying “worthy of respect.” Masonically it is a title of respect for the office of the presiding officer, the Master, who the brethren believe has sufficient knowledge, wisdom, and integrity to preside over them in a proper manner. We use the word in its ancient sense – not in its modern sense of denoting awe and humility. Indeed, English and Canadian mayors are still addressed as: “Your Worship.”

Supreme Being – What It Means Today To Some

Article by W.Bro. Rob Lund

In the Summer 2011 edition of Philalethes magazine, which is a journal of Masonic Research, there was an interesting article by W. Bro Paul Adams, the Worshipful Master of Oakland Durant Rockridge Lodge #188 in Oakland, California, entitled “The Affirmation of The Supreme Being”. This article, which can be found at the following link:

http://freemasonry.org/pdf/2011_03_sampile_article.pdf, mentions the fact that Deists were treated the same as Atheists and, in days gone by, would not have been admitted into Freemasonry. Bro. Adams' article prompted me to write this one.

Many people today, in this the twenty-first century, when asked in conversation whether they believe in God, will answer in the negative. The person asking the question would probably nod or shrug and continue the conversation. These people may be labeled as atheists, even by themselves. However, in my experience, if one digs a little deeper, the truth is quite different. To try to capture conversations like these, which are sometimes long and interesting, would take more space than is available here, so I will mention only the distilled points which come out of the majority of these discussions.

Even if the conversation comes down to the Big Bang theory as the origin of the creation of the universe, questions are raised regarding the source of this primordial material and how it was

started, and what created *that*. When pushed, there is an assertion that some great, unknown power or force, something that cannot be determined, defined, or understood by our limited knowledge, is responsible. Here we have now a definition of the creator of the universe, a supreme being. And this view is very much in line with the Hermetic idea of the creator as defined in the Kybalion. Many will say that they believe in a cosmic order, or Karmic Law, under which the universe operates, and that there is a natural balance: that one will reap what one sows.

As Masons, we practice religious tolerance, and we try to understand other religions, since parts of our ritual are drawn from many sources. So we should understand this “belief”. Many men are looking for a more spiritual life, but find the concept of God as espoused in the holy books of the major religions intellectually unacceptable. In looking at different religions, it seems that if one grows up in the Middle East, one is likely to become Muslim or Jew; if one grows up in North America or Europe, one is likely to be Christian; and so on. So, many people's idea of god seems to be based on their upbringing and environment and, intellectually, this is not a satisfying situation. In searching for a spiritual path, these men will have done much reading and research. They will have read, for example, the research into the origins of the Old Testament and how it came to be. Biblical scholars and historians have

determined that much of this work comes from Hebrews released from captivity in Babylon, where they learned stories from their captors which they then adopted, and adapted them by changing names of people and places, and created their own book of law. The Babylonian stories were based on the much older, more detailed Sumerians texts which, Biblical scholars generally agree, are the origin the Hebrew holy books. These Sumerians texts describe a number of ruling gods, who walked among the people and taught them, and gave them laws. Somewhere along the way, the Hebrews chose one God. These origins give cause to believe that the god of the major holy books is not the same as the creator of the universe.

So then, are these people atheists? Could they become Masons? If you asked them the question that all candidates for Masonry are required to answer satisfactorily: “Do you believe in the existence of a Supreme Being?”, they can answer a very definite “Yes”. Are they fit and proper men to be made Masons? I can answer that as a “yes”, by saying that I personally know many good and well respected Masons who are of this same mind!



Upcoming Events

- October 21 to 23—Pontiac Visit
- November 7 — Past Masters Night
- November 18 — Elections
- November 26 — St. Andrews Dinner/Dance
- December 5 — Step-up night
- December 16 — Installation

Send your articles, book reviews, and suggestions for this Newsletter to W. Bro. Rob Lund (rob.lund@rogers.com)