



Kilwinning 565 News

From The Chair



That was Grand

Greetings Brethren,
 I hope all of you are enjoying the summer sun and have time to spend with friends and family. As you know Kilwinning 565 takes time off from its meeting schedule but we are by no means completely idle (although I would like to be, especially when the wind is good.)
 Let me start by congratulating our new Grand Master M.W. Bro. John C. Green and all of his new Grand Lodge Officers. We wish them every success in their new roles and look forward to working with them to support and promote our beautiful craft.
 Grand lodge this year was a fabulous time. As you may be aware, Kilwinning 565 and the other lodges of the West Toronto Masonic Temple joined together to secure the Prime Minister suit at the Royal York Hotel for a giant hospitality room. Our own JW Bro. Phil Horrigan and the other 7 JW's from our Temple hosted a terrific evening complete with libation, prizes and excellent food. I want to thank Bro. Laurie Roberts for preparing a wonderful welcome banner and a beautiful history of our temple

including pictures, a historical timeline, and memorable events from all of the lodges. This truly was a great example of what happens when many hands join together to lift the stone.
 Kilwinning 565 this year is proud to be awarded with the designation of " A Cornerstone Lodge". On behalf of our Cornerstone coordinator Bro. Phil Horrigan and myself, I would like to thank all of you at Kilwinning. It was all of you who achieved this designation. Well done Kilwinning 565!
 As you already know, the current sitting masters of the lodges of the West Toronto Masonic Temple have been meeting together to create better support and stronger bonds with each other's lodges. I believe our success at Grand Lodge this year was the reward. And I am very pleased to know that, through this event, our JW's have come together to form a great bond of friendship and cooperation as well. We know our JW's can be very proud of their efforts.

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This renewed spirit of fellowship and cooperation with all the Lodges in our Annette Street Masonic home serves to ensure that our Temple can thrive within the District and grow within the community. I personally hope to include the Wardens in future Masters meetings to enrich the planning process.

Upcoming events: Kilwinning Is very proud to award Bro. George MacLean his 70 Year pin. The presentation and

banquet will take place on September 19 2015, our regular meeting in September. This will be a terrific event to begin our fall session and I know you all will be there to thank and support Bro. MacLean for his service to our craft. Please watch for upcoming events and communications. Have a safe and enjoyable summer!

Sincerely and Fraternally,
W. Bro. Marc Decorte
Worshipful Master

Grand Lodge Convocation

Last week saw the annual Grand Lodge convocation, which took place at the Royal York Hotel.

As usual it was a full week of activities: talks and lectures; elections; business meetings; District meetings; stalls; stores; investitures of Grand Lodge officers; and parties.

Our Bro. Phil Horrigan took part in the opening parade of GL dignitaries, carrying a hefty sword.



The list of elected and appointed Grand Lodge officers can be found later in this newsletter.

Gabe Spoletini from Chinguacousy Lodge was elected DDGM for our District.

The hospitality suite shared by the Lodges in our Temple was a huge success. I heard someone say that there were about nine hundred people attending the suite.

It was a proud moment for the Master of our Lodge, W. Bro. Marc Decorte, and the Chairman of the Lodge Cornerstone Committee, Bro. Phil Horrigan, to receive a certificate, signed by the Grand Master, showing Kilwinning's Cornerstone Lodge designation.



Shown above are: W. Bro. Marc Decorte, Worshipful Master; W. Bro. Rob Lund, Secretary; Bro. Phil Horrigan, Chairman of the Lodge Cornerstone Committee; and W. Bro. Neil Sammy, Chairman of the District Cornerstone Project.

Pictures from the hospitality suite will be shown elsewhere in this edition of the newsletter.



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Article

In this issue of the newsletter, I have included an excellent article by a well-known Masonic author—Julian Rees. His comments on the spiritual teachings of Freemasonry are very worthy of consideration. First, a little about the author.

He is a PM of Kirby Lodge No. 2818, London and a Grand Junior Deacon of the United Grand Lodge of England. He was also Master of the German-speaking Pilgrim Lodge No. 238. He is also a member of Halcyon Lodge No. 498 in Cleveland, Ohio.

He was a regular contributor to the quarterly magazine *Freemasonry Today* since its founding and was Deputy and News Editor. He has been writing for *The Square*, England's independent masonic journal and is also the current Editor of the Droit Humain publication for the UK *The Co-Mason*.

One of his books *Making Light* is highly recommended for the new Master Mason. He has also published a book for prospective Masons: *So you want to be a Freemason?* Also recommended are his two coffee-table quality books *Ornaments, Furniture and Jewels* and *Tracing Boards of the Three Degrees in Craft Masonry Explained*. Also published is *The Stairway of Freemasonry*.

He has lectured in many parts of the world. He was one of the founding members of The Cornerstone Society.

In September 2011 the United Grand Lodge of England stated that UGLE Freemasonry does not deal in spirituality, and in consequence Julian Rees resigned his membership of that Order. He is now a member of The International Order of Co-Freemasonry Le Droit Humain in London.

Further information can be found on his web site: <http://www.julianrees.com/>

IN THE SPIRIT OF FREEMASONRY

By W. Bro. Julian Rees

"I believe that the only Masonic history worth our while is research into what our forebears, our founders, conceived as the essence of the Craft. If that essence was a proper pursuit of moral progress in ourselves, aided by spirituality, to become better men and women, and thereby to contribute to the furtherance of reason, compassion, moral conduct and goodness, then we have an obligation to follow such a Craft in that spirit."

Freemasonry, according to our own Grand Lodge, teaches moral lessons and self-knowledge. Here we take our stand. From this point, we as Freemasons start our journey, our quest for self-knowledge, a path leading us to the inmost parts of ourselves, our own psyche and our own soul. Against the imperative of this self-knowledge, all other activities in Freemasonry in which we engage, whether social, charitable or ritual, must take second place, however laudable they are and however much they may act as adjuncts to the main quest.

An initiate coming into our Order, who perhaps does not listen too carefully to the words of the ritual, might be forgiven for feeling that Freemasonry is a social club with charitable activities, clothed in a set of arcane mystery plays and with complex regalia adornments indicating

higher rank. But if he does stop and feel the words of our ritual, he may be in for a surprise. He has just humbly solicited to be admitted to mysteries and privileges. Humbly? Mysteries? Privileges? These are not words which are heard too often in post-modern 21st century conversation! And how does he hope to obtain these? By the help of no

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less a being than God Himself. In other words, a mere fourteen lines or ninety-two words into the first degree ritual, we are already invoking the Deity, and we are about to invoke the blessing of heaven to enable the candidate to unfold the beauties of true godliness.

“The teaching of moral lessons and self-knowledge, in other words the approach to our own spirit, must be our minimum requirement. If we are to stay true, at least to that minimum requirement, we might perhaps want to regain that dimension to our Craft that has been lost, the dimension giving us access to that knowledge of our self, to our spirit, to that

Our candidate affirms that God it is on whom he relies in cases of difficulty and danger, not his mother, not his wife, not his boss nor the insurance salesman who has promised him indemnity against the difficulties and dangers of this life - no, none of these will suffice, only God. Are we serious about God? These references to the Deity, to the power of the Deity and to the spirituality manifest in all of us and in our world, increase as this candidate progresses through his three degrees. We find repeated and increasing references to God and to our relations with Him. But it actually goes deeper than this. If we consider that the secularisation of masonic ritual has been going on for some 300 years, we can begin to assess how much spiritual reference has been lost over that period. In the 1780 ritual of one of the German masonic orders, references to the Dei-

“Knowing ourselves does not involve understanding our bodies and how they work, valuable though such knowledge is. It means understanding the non-material, non-physical side of ourselves, understanding our heart, mind, psyche and soul”

ty and to the nature of our own spirit are far more numerous than they are today.

Admittedly this ritual is Christian in concept, but then so was most if not all masonic ritual in those days. Here then we may have stumbled across the reason for such secularisation, that in the 18th century moves to de-Christianise the Craft, the baby was thrown out with the bathwater; spirituality was sacrificed along with doctrine and dogma. The teaching of moral lessons and self-knowledge, in other words the approach to our own spirit, must be our minimum requirement. If we are to stay true, at least to that minimum requirement, we might perhaps want to regain that dimension to our Craft that has been lost, the dimension giving us access to that knowledge of our self, to our spirit, to that 'otherness' in ourselves. What do we mean by that? We mean that attention to our physical wellbeing, acknowledgment of and care for the material side of our existence are not enough. . It means knowing our true selves, understanding that greater spiritual matrix of which we are a part. It means being with ourselves, owning ourselves, getting to know ourselves, having a balanced appreciation of our talents and our ailments, so that we need not try so hard to prove ourselves before others. Then we are approaching that 'otherness' that is such a precious part of our own existence. We are, after all, 'speculative' freemasons in this pursuit, from the Latin specula, a mirror. We are indeed a reflection of divinity.

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Writing about the ancient Mysteries in his book Freemasonry - a Journey Through Ritual and Symbol, W. Kirk MacNulty puts this concept of 'otherness' into perspective:-

The universe is limited by the extent of physical phenomena [but] that of the ancient world was conceived as con-

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Links

- **Lodge Website:** kilwinning565.com
This site has back issues of the newsletter, and many articles.
- **District Website:** www.torontowestdistrict.com

- Educational articles can also be found on the District web site.
- **Grand Lodge:** www.grandlodge.on.ca

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taining vast non-material realms which were not available to ordinary perception but were still considered to be part of the universe as it was then understood . . . Events occurring within these non-material domains were considered to be governed by . . . the same natural law which gave consistency to the world of ordinary experience. The Mysteries were schools which provided knowledge of the natural laws operating in those non-material realms. Their knowledge was imparted by a process of development represented by advancement through a series of grades, and the instruction itself involved ritual and elaborate symbolic structure used to communicate the principles. The objective was to train people to live in consonance with natural laws as they operate in the non-material domains.

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And MacNulty goes on to tell us of the exploits of the Gods of mythology, men and women with remarkable powers engaged in astonishing adventures governed by arbitrary rules and occurring in unlikely situations. All a little abstract, removed from reality, superstitious even? Well, removed from contemporary scientific materialism, certainly. But even in our own lives today we have experiences on the border of reality when we dream, when we explore that landscape on the borders of our own consciousness, the borders of our own psyche.

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The fact is, conditioned as we are by the materialist orientation of our society, any perception of our 'otherness' will seem bizarre, to others if not to ourselves, until we pass what I call the 'reality' barrier, and interpret the symbols for what they communicate, rather than taking them at face value. As Freemasons, we have a unique chance, using symbols and allegory, to free ourselves from the spiritual limitations of scientific materialism and to own up to the otherness in ourselves without which active knowledge of ourselves is not possible. Religion uses the oldest devices for this - myth, ritual, devotion and social action - as ways of coping with the fundamental human desire to come to terms with the mystery of our own existence. But spirituality pre-dates the great world religions. Since time began, we have needed to know that life makes sense. We need to know our part in it. In short each one of us, as a unique part of the creation, needs validation. While following the doctrines of the religion which we follow, our spirituality, though it may owe something to the faith we practise, is ours alone. And if we practise no faith at all, then all the more important it is for us to explore and validate our own spirituality, to turn the key to open the mystery that is ourselves.

We all too often misunderstand what the masonic path is trying to teach us. In Freemasonry we have a comprehensive allegory of birth, moral awakening, life, pursuit of knowledge, experience, through to ultimate wisdom and the knowledge of ourselves, right up to the importance of the death of our old self to attain re-birth and perfection. And is our spiritual path rooted only in intellectual, academic or rational concepts? Not at all. The prominent Catholic theologian Hans Küng reminds us that 'faith would only be half a thing were it to address only our understanding and reason and not the whole person, includ-

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Words of Wisdom

“Conscience never deceives us and is the true guide of humanity. She is to the soul what instinct is to the body; whoever follows he pursues the direct path of nature and need not fear being misled.”

Jean Jacques Rousseau

French philosopher

ing our hearts.' I spoke earlier about the difference between our material existence and our 'otherness', that vital part of ourselves beyond the material. In order to reach that inmost part of our being, we might like to shed the material, to discover indeed that within this perishable frame does reside a vital and immortal principle, inspiring holy confidence. We need, in the Christian description, to 'die to ourselves', to contemplate our inevitable destiny, in order to guide us to that most interesting of all human studies. The holy confidence referred to is that in ourselves we can be perfect; we can in ourselves defeat defeatism, defeat pain, suffering, low self-esteem, insecurity, inner chaos and outer hostility, and lift our eyes to a brighter horizon.

"This is true empowerment: acknowledging, by meditation, the divinity that is mine, and owning it, being at the centre bounded by the equidistant parts of the circle, at a point where, as a Master Mason, I cannot err, I am truly myself."

But in order to do this, we need a closer understanding of the nature or essence of God to further our quest for self-knowledge and the mystery of our own existence. It is quite clear that one candidate's expression of a belief in God may not match that of another. It is also clear that we are going to get nowhere if we try either to prove the existence of God, or to define His nature. But then we might like to remind ourselves that 'prove the existence of' does not mean the same thing as 'believe in'. As Dietrich Bonhoeffer says 'A God who is there, is not God'. God, understood most deeply and ultimately, cannot be simply an object. If God were that, that would not be God. God is, by definition, that which cannot be defined, cannot be limited. In all the Holy Books of the world, God is nowhere demonstrated by argument. Our powers of reason, bound as they are by space and time, cannot prove what is outside space, outside time. By reason, we can prove neither that God exists nor - atheists please note - that He does not exist. There are no strict proofs, but there are good reasons for His existence.

To be aware of His existence therefore will depend on us opening our hearts. In my youth, like many people, I had a closed heart. I went through an atheistic phase. Whenever

I asked followers of different religions questions like - What is God? - Where is God? - I got answers like - God is everywhere - God is in you - and finally - You are God. That didn't make sense at the time, so great was my antipathy towards, and mistrust in, the very concept of God. I only paid attention to it much later, and in a slow dawning I began to see what it could mean. When I became a Freemason, I wondered in particular what was meant by the following:-

Endue him with a competency of Thy divine wisdom that, assisted by the secrets of our masonic art, he may the better be enabled to unfold the beauties of true godliness. It gradually became clear that I was being made a promise. A promise that, assisted by the secrets, real secrets of meaning, not passwords and signs, I could set out on a path of understanding, or science, of the divinity, not some abstract divinity removed from my proper understanding, but the divinity already resident in myself. This is true empowerment: acknowledging, by meditation, the divinity that is mine, and owning it, being at the centre bounded by the equidistant parts of the circle, at a point where, as a Master Mason, I cannot err, I am truly myself.

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It is interesting to note that this view is supported also by Christian theologians. Hans Küng again writes that Christians today are convinced that the meaning of this life is not simply 'God' or 'the divine' in the abstract, but human beings themselves, the all-embracing humanum. Not just to know God, love God, serve God, but also self-fulfilment, self-development, love of neighbours and those far away. And mustn't above all human relationships be included?

I should say here that it is important to distinguish between self-centred egotism which is negative, and self-awareness, which can lead to so much that is positive. This is not the only support Hans Küng gives to such a view. He writes:

As a human being I have, in reasonable trust in God, an 'Archimedean point', a firm standpoint from which I can at least determine, move and change 'my world', an absolute I can hold on to. Free commitment to this one absolute gives me great freedom over against all that is relative in this world - no matter how important and powerful it may

be. In the end I am responsible only to this God and not to the state or the church, to a party or a firm, to the pope or any leader. This belief in God is thus the anchorage for an

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alternative basic ethical attitude [whose] centre is freedom and love, and whose focal point new hope and joy in life.

The 'death to self' mentioned earlier is a key to this freedom, and is rendered in parts of our ritual, little vestiges of the spiritual dimension we have all but lost. But the overall effect of this is to make the candidate so unsure of himself and his surroundings that he no longer unthinkingly trusts the material world around him, the evidence of his senses. In each degree he advances through this state of insecurity, expanding his consciousness to embrace a new level in the Temple of the psyche. Initiation may properly occur not during the ceremony itself, but as a consequence of it - the ceremony plants a seed and the actual raising his level of consciousness follows. When this is achieved, when the initiate's heart is open, then he is truly an Entered Apprentice. His initiation takes place on the ground floor of his psyche, that part related to the physical world but separate from it.

The candidate has agreed to be deprived, symbolically, of worldly riches. His clothing is half-undone, a metaphor much more striking in the elaborate dress of an 18thC gentleman perhaps than it is today. He has allowed a noose to be placed around his neck, a powerful image of submission. And, most importantly, he has agreed to be deprived of the power of sight, to be led around in darkness. If we have prepared our candidate properly, in mind as well as physically, he ought by now to feel humbled, submissive, and blind to more than just material light, for how long he does not know. He is going on a journey in darkness and deprived of so much in his everyday life that allows him to feel secure. The object here is to focus the mind away from the sensuality of the world into the candi-

date's own being and consciousness. He comes a step closer to shedding his materialist outer garment. He will almost certainly feel threatened by sharp objects.

His future in this new way of life is far from sure. He is advised against rashness, impetuously rushing forward, and also against retreat, reticence. But note that these risks are so constructed that to avoid the one is to increase the other. He can be neither impetuous nor can he hold back, and by this means he is taught resolute but cautious perseverance. One of the principal attitudes required of an Entered Apprentice is fidelity to secrets. I believe the concept of masonic secrets is one of the most misunderstood. We cannot surely mean signs, tokens and words, still less the form and content of our degree ceremonies. These have been so extensively published they can in no circumstances be regarded any more as worth hiding from the profane world. I myself read Walton Hannah's *Darkness Visible* before my initiation and, perversely, it gave me an even greater desire to become a Freemason! No, we are talking about quite different secrets to these. Freemasonry, viewed as it should be, is not a physical organisation but rather an activity in pursuit of divinity, of greater light. Our secrets are those things we hold dear, secrets of our own creation and creativity, which we are therefore reluctant to expose, much as a novelist dislikes showing his work to others until it is finished. These are also secrets because to disclose them would negate the good effect they would have on future initiates. The Entered Apprentice is represented by the Rough Ashlar. Kirk MacNulty puts this very well:

While the rock remains in the quarry, it is part of the mass and experiences what the mass experiences. The candidate in the Entered Apprentice degree is about to separate himself out, and to undertake to live his life as an individual, to be a separate stone. It is a step which only he can take; and he can take it only for himself. When he has done it, when he has recognised himself to be an individual, like the rough ashlar which will never be part of the bedrock again, the Entered Apprentice can never go back. To put it another way, when he has had an insight into his

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nature, when he has a glimpse of the fact that he really is, inside, at the core of his being the 'Image of God', he can never unknow it.

"if we have truly progressed along our masonic path, we have by the third degree achieved some level of self-knowledge, learned how to free ourselves to focus on our inner world, achieved some inner harmony, peace and joyous fulfilment, so that we truly can be at the centre, imbued with all that divinity bestows on us and requires of us and able, as Freemasons, to discharge our duty to ourselves, and through that to the world around us, to live in harmony with that world and to realise our own potential "

But of course in the second degree he is going to work on this rough ashlar and make of it a smooth ashlar which, when it is complete, will willingly integrate with his fellows and bear the burden with them, will integrate in the same way that the keystone of an arch must fit smoothly with its adjacent stones in order to support the entirety perfectly. In the second degree the hidden mysteries of nature and science are not imparted in the course of the ceremony, but the candidate is told that he is permitted to extend his researches into them. Here again, the fruits of the degree become accessible as a result of the work the candidate undertakes subsequent to the ceremony. The mysteries of nature and science are hidden; and by now you will have guessed that they are not hidden because we have something to hide - they are hidden because we cannot yet see them, and they are mysteries because we cannot yet understand them. It requires our own input to make them manifest. It requires us to journey on our masonic path,

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and to work. A mystery is of no value if it is 'in your face'; its value lies in the very work we have to do to reveal it. Only the foolish man would confer a university degree on someone who has made no study of the subject. In the first degree we are presented with a ladder depicted on the tracing board, incorporating a great deal of symbolism, but that ladder is a promise for the future; we do not ascend it in the course of the degree. In the second degree, by contrast, we are required to ascend the winding staircase of three, five, seven or more. By the three we can perceive the three lesser lights and their attendant columns; the Corinthian, imparting beauty, referring to the heart; the Doric, imparting strength, referring to the mind, and the Ionic, imparting wisdom and knowledge of self, referring to the soul. By the five we learn of the five orders of architecture and their attendant symbolism. By the seven we enter into the liberal arts and sciences. Time permits only this brief exposition, but this is true work, work to smooth the rough ashlar and make of it something which will be ready for the last and greatest trial of the third degree.

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Nor does time permit me to take you more than fleetingly to the third level of consciousness, parts of which we have already explored here. Suffice to say that, if all has gone well, if we have truly progressed along our masonic path, we have by the third degree achieved some level of self-knowledge, learned how to free ourselves to focus on our inner world, achieved some inner harmony, peace and joyous fulfilment, so that we truly can be at the centre, imbued with all that divinity bestows on us and requires of us and able, as Freemasons, to discharge our duty to ourselves, and through that to the world around us, to live in harmony with that world and to realise our own potential. There is no greater gift, no greater achievement, no brighter light.

For more information on the author and his various books, and to read some of his articles, or watch his videos, visit his web site at:

<http://www.julianrees.com/>

If you are interested in the following:

- **The study of comparative Religion, Philosophy and Science**
- **To investigate the unexplained laws of Nature, and the powers latent in man**

Consider joining the Theosophical Society, whose motto is: "There is no religion higher than Truth"

For further information, please contact:

Rob Lund, President, York Lodge Theosophical Assoc. Email: roblund@gmail.com

Reflections

The Newsletter of the Committee on Masonic Education is published quarterly. Its goal is to make available articles and presentations written for Masons of Ontario.

The cost of a yearly subscription is only \$ 18.00 for the 2014 Masonic Year and can be ordered by writing to "Masonic Education Newsletter", c/o the Subscription Manager for the Reflections Newsletter: R.W. Bro. Lindsay Reiach, 41 Dunrobin Drive, Caledonia, Ontario, N3W 2N. Lreiachz@shaw.ca. 905 765 8341. Your cheque should be made out to "Masonic Education Newsletter". Please indicate your Lodge's name and number, your District's name, your name and the mailing address where you would like to receive this publication.

Reflections is always seeking articles about Freemasonry written by Freemasons. Please submit them to its Editor, Bro. Andrew Douris, F.C.F., e-mail: deon-fortuna@hotmail.com. Articles are often approximately 1,200 words in length. Articles of special merit might be printed in sections over several issues while short articles provide an excellent resource for a brief Masonic Education moment in Open Lodge. Please adhere to the following deadlines for submissions: Fall issue = August 1, Winter issue = November 1, Spring issue = February 1, Summer issue = May 1.

College of Freemasonry

The Grand Lodge Committee on Masonic Education offers interesting Correspondence Courses on Masonic Education throughout this Jurisdiction which is comprised of nineteen different modules. Any Master Mason may take any module individually for \$10.00 each or they may wish to complete a course of study for a set fee. If a Brother takes an individual module today, and decides to complete a course of study later in time, he will be accredited with the module he has completed prior. In other words, he does not have to pay for or rewrite what he has already completed in the past. There are three courses of study offered by the College of Freemasonry:

1. "The Masonic Arts and Sciences" course (eighteen modules).

2. The "Past Master's course" (eleven modules)
3. The "Worshipful Master course" (eight modules). Any Brother looking to run for the DDGM of their District or Grand Registrar, the course required by the Book of Constitution, Section 50(b), is the "Past Master's Course". This course is also great for those looking to be a District Secretary.

For those who wish to pay by cheque, please send it to W. Bro. George Warner, 4010 Chadburn Crescent, Mississauga, ON, L5L 3X2. For those who wish to pay via credit card, just fill in the application form and send it to masonic.college@gmail.com, and the Brother will be emailed payment instructions through Paypal (an account is not necessary). If any Brother has any questions, they may email R.W. Bro. Rick Cadotte, FCF, Principal, College of Freemasonry, masonic.college@gmail.com.

You may also get information by going to the Grand Lodge Website, sign in, click "Membership", then "College of Freemasonry". There are many electronic books and other resources there.

Heritage Lodge

Heritage Lodge No. 730 G.R.C. was formed to provide an intellectual environment for the pursuit of Masonic knowledge and also to provide a means for receiving and recording historical artefacts to ensure the preservation of our Masonic Heritage without encroaching on the normal functions of Constituent Lodges.

Heritage Lodge accepts, by affiliation in the usual manner, all Masons of like-mind, desirous of working together to fulfil the aims and objectives established by the membership.

The Lodge Secretary is R.W. Bro. Kenneth E. Campbell, e-mail: heritagelod730@xplornet.com. The fee for Affiliation is \$ 55.00 and the annual dues are also \$ 55.00. R.W. Bro. Robert C. McBride is the Heritage Lodge Regional Liaison Chairman for the Ontario, Peterborough and Victoria Districts. He can be reached by sending an e-mail to ddgm2007@nexicom.net.

Chef 's Corner by Bro. Phil Horrigan

Chocolate Cookie Mix in a Jar

Make this as a gift for someone special.

This recipe makes 3 dozen cookies.

Ingredients:

- 1 ¾ cups all-purpose flour
- 1 teaspoon baking powder
- 1 teaspoon baking soda
- ¼ teaspoon salt
- ¾ cup dark brown sugar
- ½ cup white sugar
- ¼ cup coco powder
- ½ cup chopped pecans
- 1 cup semi sweet chocolate chips

Method:

1. Combine all-purpose flour, baking powder, baking soda, and salt. Set aside.
2. In a 1 quart wide mouth canning jar, layer dark brown sugar, white sugar, cocoa, chopped pecans, and chocolate chips. Pack everything down firmly before you add flour mixture, it will be a snug fit.

3. Attach a tag with the following instructions: Chocolate Cookie Mix in a Jar: 1. Preheat oven to 350 degrees F (175 degrees C) 2. Empty cookie mix into large bowl. Thoroughly blend mixture with hands. Mix in ¾ cup softened butter or margarine, 1 egg, slightly beaten, and 1 teaspoon vanilla. Shape into walnut size balls, and place 2 inches apart on a parchment lined baking sheet. 3. Bake for 11 to 13 minutes. Cool 5 minutes on baking sheet, then move to wire racks.



If there is anyone who would like to share a recipe they love, please do so by sending it to Phil at philandsteph@rogers.com



ELECTED AND APPOINTED GRAND LODGE OFFICERS - 2015

Grand Master	John C. Green	Grand Registrar	Keith W. Stiles
Grand Senior Warden	Robert Ledingham	Deputy Grand Master	Paul E. Todd
Grand Junior Warden	Sikko Wiersma	Grand Chaplain	James Schell

BOARD OF GENERAL PURPOSES

Honorary	Elected	Appointed
Allan C. Dvorak	David J. Cameron	William A. Atkinson
Frederick Halpern	Charles Woods	Gordon Crutcher
David E. Jacklin	Gareth R. Taylor	John Forster
George Mitchell	Iain Wates	Jamie Ireland
H. Edward Standish	William D. Armstrong	Keith Jones
James C. Sutherland	Ronald L. Findlater	Perry McConnell
	Charles H. Reid	Steven Warren

DISTRICT	D.D.G.M.	LODGE No.	RESIDENCE
Algoma	S. Daniel Moore	Hornepayne 636	Hearst
Algoma East	John Henry Lewis	Algoma 469	Sault Ste Marie
Brant	William A. Martin	Brant 45	Brantford
Bruce	Robert W. Shular	St. Lawrence 131	Southampton
Chatham	James W. May	Lorne 282	Glencoe
Eastern	Daniel J. Wert	Lost Villages 256	Newington
Erie	Richard W. Stevenson	Leamington 290	Ruthven
Frontenac	Wayne D. Anderson	Rideau Minden 253	Kingston
Georgian	N Joseph A. Burton	Karnak 492	Orillia
Georgian	S David J. Boyd	Innisfil 737	Barrie
Grey	Robert C. Fawcett	Prince Arthur 333	Markdale
Hamilton A	David G. Midgley	Tuscan 551	Hamilton
Hamilton B	Graham Tait	Battlefield 714	Beamsville
Hamilton C	Devin L. Tuinstra	Dufferin 291	Dundas
London E	Chad T. More	Ionic 716	London
London W	Russell M. Bain	Harmony 388	Dorchester
Niagara A	Weldon H. Harrison	Grantham 697	Niagara-on-the Lake
Niagara B	Gregory A. Faraday	Merritt 168	Fort Erie
Nipissing Muskoka	Robert M. Inglis	Nipissing 420	North Bay
North Huron	Murray E. Fleming	Blair 314	Palmerston
Ontario	Mark Smith	Fidelity 428	Port Perry
Ottawa 1	Angus C. Gillis	St Andrews 560	Ottawa
Ottawa 2	Richard W. Loomes	The Builders 177	Ottawa
Peterborough	John C. Morton	Peterborough 155	Peterborough
Prince Edward	Christopher D. Reid	Eureka 283	Tweed
St. Lawrence	Alex J. Whitehorne	Rising Sun 85	Addison
St. Thomas	Steven D. Durham	Prince of Wales 171	Dutton
Sarnia	Hugh F. Fleming	Liberty 419	Sarnia
South Huron	Richard G. Wurm	Tecumseh 144	Stratford
Sud-Manitoulin	Clive D. Stephenson	Nickel 427	Hanmer
Temiskaming	Ian B. MacPherson	Doric 623	Kenogami
Toronto D.V.	David N. Fernandes	York 516	Stouffville
Toronto East	Dean M. Bergerson	Canada 532	Pickering
Toronto H.V	Harry P. Somir	Astra Mt. Dennis 599	Etobicoke
Toronto West	Gabe Spoletini	Chinguacousy 734	Vaughan
Victoria	Kevin G. Morgan	Murray 408	Brechin
Waterloo	William G. Griffiths	Ayr 172	Cambridge
Wellington	John J. Brennan	Wellington 271	Georgetown
Western	Mitchel Rogowsky	Chukuni 660	Red Lake
Wilson North	Steven R. Greason	Doric Corinthian 569	St Marys
Wilson South	David R. Pass	Frederick 217	Brantford
Windsor	William E. Girard	Great Western 47	Tecumseh
York	Thomas J. Johnston	Sharon 97	Keswick

GRAND LODGE APPOINTMENTS - 2015

Grand Director of Ceremonies	R.W. Bro. Alex R. Wilson	200	Mount Forest
Grand Senior Deacon	V.W. Bro. Harry Woodhead	86	Oakville
Grand Junior Deacon	V.W. Bro. Cecil Goold	177	Braeside
Grand Supt of Works	V.W. Bro. George Chaiban	148	Ottawa
Assistant Grand Secretary	V.W. Bro. Robert Zilles	205	Kitchener
Assistant Grand Dir of Gers	V.W. Bro. Robert Wilson	347	Fergus
Assistant Grand Chaplain	V.W. Bro. Errol Anderson	681	Oakville
Assistant Grand Chaplain	V.W. Bro. John W. Barnes	430	Scarborough
Assistant Grand Chaplain	V.W. Bro. Gregory W. Betts	267	Chatham
Assistant Grand Chaplain	V.W. Bro. Wesley J. Booth	221	St. Catharines
Assistant Grand Chaplain	V.W. Bro. David Leggatt	396	Warton
Grand Sword Bearer	V.W. Bro. John Karn	120	St. Thomas
Grand Organist	V.W. Bro. Gregory Ferguson	321	Georgetown
Grand Pursuivant	V.W. Bro. Barry R. Follett	429	Port Elgin
Grand Standard Bearer	V.W. Bro. Steven Mannerow	431	Chesley
Grand Standard Bearer	V.W. Bro. Douglas Hilborn	295	Drayton
Grand Tyler	V.W. Bro. Russell Williams	517	Nepean
Grand Historian	R.W. Bro. S. Michael Jenkyns	665	Kanata
Grand Librarian	R.W. Bro. James E. Ford	64	London
Grand Archivist	V.W. Bro. Daniel Glenney	517	Parry Sound
Grand Piper	V.W. Bro. Walter Freeman	253	Battersea

GRAND STEWARDS

Robert Bellows	129	Aurora	David Lillie	625	Sault Ste Marie
Peter Carberry	724	Guelph	Stephen Maizels	265	Vaughan
Richard Carney	609	Tavistock	Harold Markle	297	Cambridge
Dale Chapman	475	Hamilton	Joe McGeough	371	Ottawa
Allan Cowan	339	Toronto	Stewart McCarthy	2	Niag-on-the Lake
David Cozens	34	Amherstburg	Keith P. McClatchie	97	Welland
Bradley Crawford	88	Owen Sound	Edward Nicol	294	Mooretown
Robert Davies	243	Branchton	Dean Osmond	518	Sioux Lookout
Shawn Dougan	409	Oriillia	Wayne O'Sullivan	46	Chatham
William Edgar	162	Gerrie	Rodney Paige	296	Thorold
Jeffrey Fisher	392	Camlachie	Russell Palin	523	Peterborough
Allan Forrester	624	Tillsonburg	Douglas Pollard	115	Beamsville
Charles Frankland	612	Toronto	Bryan Pyper	637	Toronto
Gordon Fraser	527	Little Current	Efren Recuenco	524	Mississauga
Neil Friedman	522	Toronto	Daniel Rickards	228	Kingston
Gary Gifford	649	Oshawa	Mihai Samoila	324	Hamilton
George Gillespie	556	Spencerville	John Sanders	685	Mississauga
Glen Gillies	710	Brampton	Adam Saska	388	London
Mark Gordon	684	London	Ronald Schieck	295	Cambridge
Randy Haining	544	Caistor Centre	Hans-Juergen Schulz	644	Markham
Donald Harvey	50	Carrying Place	John F. A. Smith	196	Stittsville
Larry Harvey	231	Orleans	Wayne Snyder	309	Goderich
James Hendry	571	Toronto	Bruce Tait	642	Windsor
James Hunter	135	Milton	William Thomas	444	Glencairn
Graham Jamieson	122	Renfrew	Michael Toohey	584	Thunder Bay
William Kinnear	581	Toronto	Athony Torfe	415	Thunder Bay
Stephen Kyle	406	Burnt River	Gray Watters	249	Midland
Paul Laureyssens	646	Uxbridge	Gordon White	418	Dunvegan
Myles Leach	81	Delaware	Philip Wood	44	St. Thomas
Douglas Leonhardt	170	Seaforth	Adam Zimmerman 2	68	Bobcaygeon

Upcoming Events



HAVE A GREAT SUMMER

July 2015

Mon. Jul 27 7:30pm—Chinguacousy Lodge
Grand Lodge Officer's Night
Brampton Masonic Centre—Banquet before lodge

No other events scheduled

September 2015

Fir. Sep 18—Kilwinning Lodge
70 years service award presentation
West Toronto Temple—Annette Street

**Check the District Web Site for more upcoming events,
and for updates, and pictures from past events:**

<http://www.torontowestdistrict.com/calendar.html>

This newsletter was compiled and edited by W. Bro. Rob Lund

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