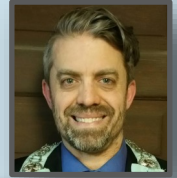




From The Chair



Greetings from the East,

Brethren,

We had an outstanding October, raising Brothers Lenno Britos and Cristian De La Rosa the sublime degree of a Master Mason, both of whom proved themselves, and conducted their degree ceremonies excellently. I look forward to the next step of their Masonic journeys. The degree team performed their duties admirably. I was proud to be part of such a well prepared team.

Moving forward! November is upon us, and as such we will be *stepping up* for the remainder of the year, until installation. On the evening of our November Regular meeting, we will be having our elections as well as our Remembrance ceremony.

If any of the four most recent Master Masons wish to prove themselves before

Bro. De La Rosa's Third Degree

installation, let us know and we will gladly make the time for your proofs.

To those who are preparing for their next degree, we look forward to those events early in the new year.

Fraternally,

W. Bro. Joseph
Ganetakos
Worshipful Master

At our last Regular meeting, we had the pleasure of raising our Brother Cristian De La Rosa to the sublime degree of a Master Mason after proving himself very well in the 2nd Degree.

We hope that this will make a lasting impression on his mind, and be a turning point in his life, as it was for many of us.

Bro. De La Rosa, the rest of the journey depends on you, but you are not alone.



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Mystic Masonry: In Ritual, Symbol, and Allegory (part 12)

By W. Bro. Rob Lund

The Second Degree Tracing Board (continued)

The Winding Staircase

The dominant image in the tracing board is the winding staircase, which is appropriate since **it is the most important symbol of the Second Degree**. On approaching the altar, the candidate is instructed to take the five steps “as if ascending a winding staircase”.

In other words, he is directed to *mount*, spirally, by a certain number of winding steps. Motion now becomes circular, and he advances now not merely forward, but *up*, and *in*, towards the centre.

This spiral ascent implies that the time has come for the Candidate to leave the level of the physical and rise to the level of the mental. He must divert his thoughts and desires from sensuous and material things, and concentrate them on the much more important things of the *mind*. At the summit of this stairway, is the middle chamber of the temple (remember that the temple represents one's own being). The candidate is approaching *his* centre.

From the moment of ascending the winding staircase, the Candidate is *mentally* leaving the outer world, more

and more, behind him, and rising up into an inner invisible world. He is making what has been called in some groups “*the ascent of the mind to the Source of Light*”. His labours, as a Fellow Craft, should now be devoted

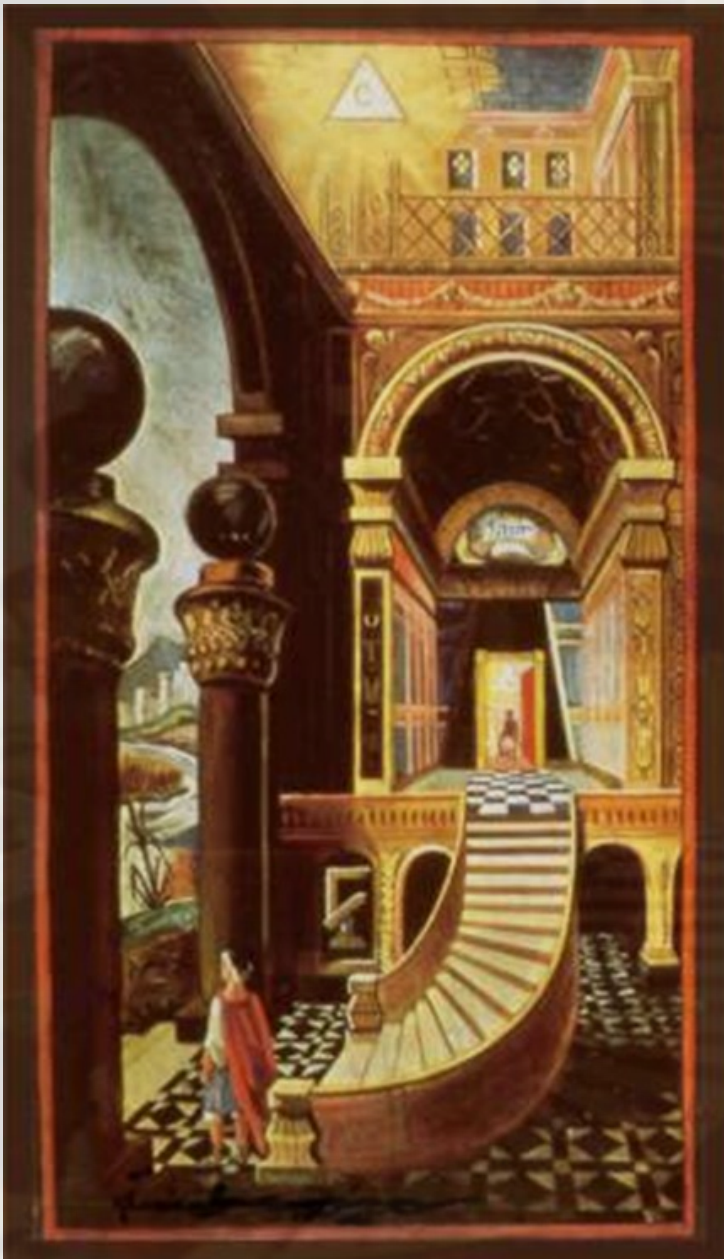
him what he may initially think is beyond his power and ability.

This ascent is also made towards the East (or source of Light) by a journey of five steps. Why five, and not more nor less? Because, as we have

learned elsewhere in this book, man's nature is resolvable into a spectrum of seven distinct principles (corresponding with the seven officers forming a Lodge), but of these seven, the two lowest are left out in this Degree, and the five higher ones alone are engaged. Our two lowest principles (which are physical) are the senses and desire, both of which should be transcended in this Degree, whilst the higher, psychic and spiritual faculties need to come into function, and it is to each of these that a step is allotted. The five-pointed star is a geometrical symbol of man's five higher principles.

You may be wondering how one can dissociate the five higher principles from the two lower ones when they all seem inseparable? Learning to do this is one of the principle lessons of this Degree. In gaining any true knowledge of ourselves, we must learn to discriminate between the material sense-world and the supra-sensual world, and between things transient, and things enduring. As the Theosophists say: “*lead us from the unreal to the real*”. We do this, to some degree, when our bodies are asleep and the

(Continued on page 3)



to learning the secrets and mysteries of these new regions, and will claim all his energy of mind, but its proper exercise will create new faculties as he progresses, and make possible for

Mystic Masonry: In Ritual, Symbol, and Allegory (contd)

mind continues to function vividly, as it often does in dreams, and shall certainly have to do so when, at death, the outer senses and reason drop away altogether, leaving us with only our five higher principles. But it is important to be able to do this consciously, as the Divine Wisdom teaches. It is the function of the Second Degree to train the mind, the higher principles, to function consciously apart from the senses. This is a difficult thing to do, but everyone must pursue his own study of it, in his own way, and the true seeker will soon learn details and methods of doing so himself. I can only indicate here what the ascent by five steps alludes to, and leave it

The Chequered Floor

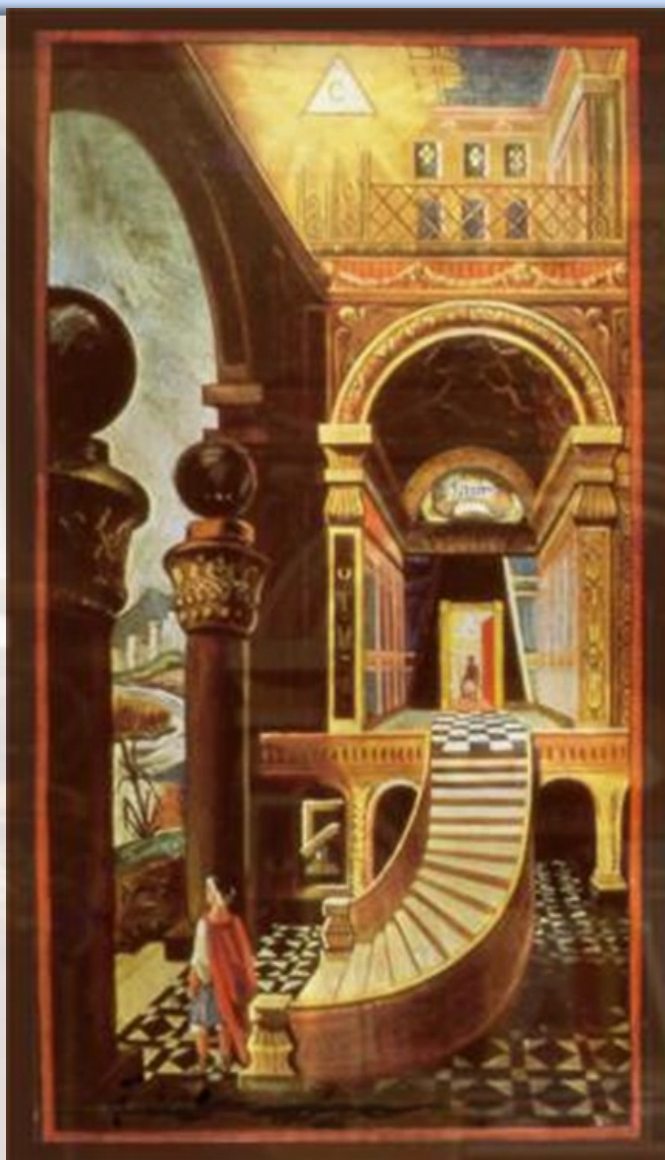
This is shown on both floors in this Tracing Board. However, this has already been covered in the First Degree Tracing Board, so it will not be addressed again here.

The Ear of Corn

The word of the Second Degree, which denotes "plenty" is usually designated by an ear of corn by a stream of water. This can be seen in the Tracing Board outside the entrance of the Temple.



The term originates from a Hebrew word which, according to Wikipedia, literally means the part of a plant containing grains, such as an ear of corn or a stalk of grain or, in different contexts, "stream, torrent".



The word is also defined as a custom, principle, or belief, distinguishing a particular class or group of people, especially one regarded as outmoded or no longer important. It usually refers to a word whose pronunciation identifies its speaker as being a member, or not a member, of a particular group. In many cases of conflict between groups speaking different languages or dialects, one side used shibboleths in a way similar to the above-mentioned Biblical use, i.e., to discover among them members of the opposing group. So, one can see the

context in which it is used in this degree - the battle between the Gileadites and the Ephraimites.

So should we distinguish between Masons and non-Masons, between those following a spiritual path and those that are not. Discussions in regard to this subject should not be had with those not qualified, those not able to understand.

The Warden seen at the bottom of the stairs is there to prevent any unqualified access to the middle chamber. Notice that it is not "unauthorized" access but "unqualified" access. That is, the candidate must have mastered the control of the material self before being qualified to rise up to the middle chamber (the significance of which will be covered later).

The symbolism of the ear of corn provides us with an allusion to growth. There is a reference to an ear of corn which was given to candidates in the ancient Egyptian mysteries: it indicates the hope of intellectual and *spiritual growth*, nurtured by the waters of intellectual and *spiritual* enlightenment. This meaning should always be borne in mind during the Fellowcraft degree.

(to be continued)

Words of Wisdom

"The mystic uses their intuition a great deal, and endeavors to see into the future and to look beyond appearances. She or he reads others' souls and hearts. A mystic does everything they can to rise up above suffering and despair; they go past the clouds and so glimpse the Sun; being both on their own and connected to the great All, they never forget that to accomplish great things we must be able to do small ones perfectly. The mystic knows that duty well carried out is an act of love and of service; and that for the service to have its full meaning, it must be selfless. It must be a gift of one-self to others, joyously agreed to, and not undergone as a great sacrifice. Love and giving should not be likened to suffering and renunciation, quite the reverse: were this the case, it would no longer be a question of love, but of masochistic behavior. True service only gives rise to good feelings, and expects nothing in return."

Christian Bernard

If you are interested in gaining further light through the following:

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

Consider joining the Theosophical Society to understand the secrets of nature and Science and the true nature of the universe

Our motto is: "There is no religion higher than Truth"

For further information, contact:

Rob Lund, President, York Lodge of the Theosophical Society at robvlund@gmail.com.



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



Chili Garlic Baked Basa

by Bro. Phil Horrigan

Ingredients

- 4 x 6-8 oz Filets of Basa
- 2 Tbsp of sesame oil
- 4 Tbsp "Lee Kum Kee" Chili garlic sauce
- 2 Tbsp ponzu(citrus infused soy sauce)
- 1 Tbsp fine grated fresh ginger
- Optional: Black and white toasted sesame seeds

Instructions

1. I like to make a small shallow cut about 2 inches from the tail, not all the way through, across the fish and fold the thin tail under the fish. It will cook more evenly this way.
2. Marinate fish with the chili garlic sauce, sesame oil, ponzu, and ginger. Let it rest in the fridge for an hour or two.
3. I like to make a sticky ginger rice and roasted autumn vegetables. Then roast the Basa

right on the vegetables in a 500° preheated oven and for about 8-10 minutes, or until the fish is barely flakey.

4. If you bake the Basa on its own, use a piece of parchment paper and some kitchen spray to bake the fish on.
5. Garnish with black and white sesame seeds!
6. Enjoy!



Architecture Corner

by W. Bro. Rob Lund

In the previous issue, we covered the Richardsonian Romanesque Style.

Georgian Architecture—houses

This style was named after the first four British monarchs of the House of Hanover—George I, George II, George III, and George IV—who reigned in continuous succession from 1714 to 1830.

The style is marked by symmetry and proportion based on the classical architecture of Greece and Rome, as revived in Renaissance



ance architecture.

Ornament is also normally in the classical tradition, but typically rather restrained in Canada—the original British tended to have columns, pilasters and porticos. The Ontario Georgian tends to be boxy, with a central door, many-paned windows, a steepish roof, and large chimneys toward the edges of the roof.



Next issue: Georgian buildings

FOR THE FALLEN

A POEM BY ROBERT LAURENCE BINYON (1869-1943)

*With proud thanksgiving, a mother for her children,
England mourns for her dead across the sea.
Flesh of her flesh they were, spirit of her spirit,
Fallen in the cause of the free.*

*Solemn the drums thrill: Death august and royal
Sings sorrow up into immortal spheres.
There is music in the midst of desolation
And a glory that shines upon our tears.*

*They went with songs to the battle, they were young,
Straight of limb, true of eye, steady and aglow.
They were staunch to the end against odds uncounted,
They fell with their faces to the foe.*

*They shall grow not old, as we that are left grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them.*

*They mingle not with their laughing comrades again;
They sit no more at familiar tables of home;
They have no lot in our labour of the day-time;
They sleep beyond England's foam.*

*But where our desires are and our hopes profound,
Felt as a well-spring that is hidden from sight,
To the innermost heart of their own land they are known
As the stars are known to the Night;*

*As the stars that shall be bright when we are dust,
Moving in marches upon the heavenly plain,
As the stars that are starry in the time of our darkness,
To the end, to the end, they remain.*

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.

There is no longer any cost for this magazine as it is included in the Ontario Mason publication, which is emailed to you, and can also be found on the Grand Lodge website. Back issues can also be found there.

Reflections is always seeking articles about Freemasonry written by Freemasons. Please submit them to its Editor, Bro. Andrew Douris, F.C.F., e-mail: deo-non-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 his 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 V.W. Bro. Arnold (Mac) McCausland, e-mail: secretary@heritagelodge730.ca. The fee for Affiliation is \$ 55.00 and the annual dues are also \$ 55.00.

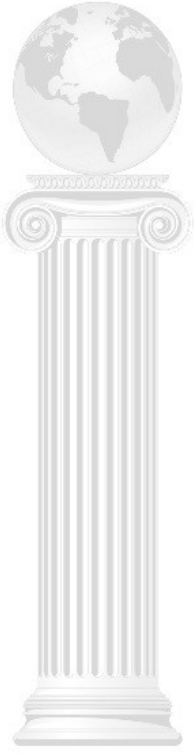
The Hidden Code In Freemasonry



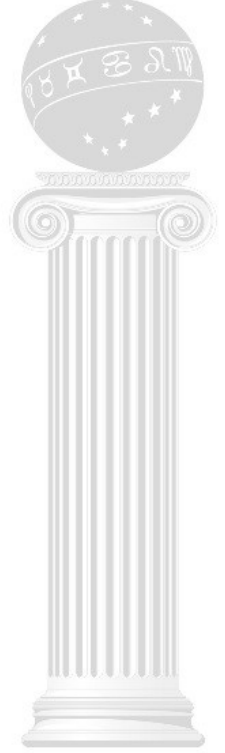
**Finding Light through
Esoteric interpretation of
Masonic ritual**

Robert V Lund

Upcoming Events



Friday, November 18, 2016
V.W. Bro. Chris Chapin
The Anthony Sayer Lodge 640,
Connaught Temple, 23 Superior
Ave, Toronto. Lodge will open at
7:30 PM and visitors received at
8:00 PM. Dinner will be after
Lodge



District Reception **V.W. Bro. Chris Chapin**

November

Tuesday, November 1 7:30pm
Official Visit to River Park Lodge 356

Thursday, November 10 7:30pm
Official Visit to Flower City Lodge 689

Tuesday, November 15 7:30pm
Installation at Victoria Lodge 474

Friday, November 18 7:30pm
Reception for V.W. Bro. Chris Chapin

Monday, November 21 7:30pm
Official Visit to Mount Moriah Lodge 727

Friday, November 25 7:30pm
Official Visit to Prince of Wales Lodge 630

Monday, November 28 7:30pm
Installation at Chinguacousy Lodge 738

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

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

This newsletter was compiled and edited by W. Bro. Rob Lund
Any contribution for content can be emailed to robvlund@gmail.com