



# THE ANTEROOM

DDGM, Ottawa 1 R. W. Bro. Dario N. Mancuso

DDGM, Ottawa 2 R. W. Bro. G. Charles Singh

Autumn 2013

## What is Masonry All About?

*M. W. Bro. Raymond S.J. Daniels*

Masonry's aim is to support a Brother's personal and moral growth. We hope to help make a better society one person at a time. We try to help good men make themselves better. Masonry is founded on three grand principles:

**Brotherly Love** – This is the fraternal component of Masonry. This is performed through social events and visitation of other Lodges.

**Relief** – this is the community service component of Masonry. We give back to our community, our society, our country and mankind in general. We do so by fundraising, donating blood, assisting our members and their widows and volunteering.

**Truth** – This is the education component of Masonry. There is a lot to learn and to contemplate on. Careful reflection leads to growth and may be considered a life-long journey.

*Grand Master*

**M. W. Bro. Donald A. Campbell**

*Deputy Grand Master*

**R. W. Bro. John C. Green**

*Grand Secretary*

**M. W. Bro. Terence Shand**

*District Secretary, Ottawa 1*

**W. Bro. Edward C. Denbeigh**

[www.ottawadistrict1masons.ca](http://www.ottawadistrict1masons.ca)

*District Secretary, Ottawa 2*

**W. Bro. Gordon Hutchinson**

[www.district2.ottawamasons.ca](http://www.district2.ottawamasons.ca)

*Publisher*

**R. W. Bro. Dario N. Mancuso**

*Editor*

**Bro. Michael Reiach**

[michael@reich.net](mailto:michael@reich.net)

*Feedback and submissions for future issues from all brethren are very welcome to the editor.*

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"Freemasonry is first and foremost an initiatory order, in the business of transforming men's lives through a progressive curriculum of self-discipline.

- Self-examination
- Self-discovery
- Self-analysis
- Self-realization
- Self-fulfillment

Every candidate at his initiation begins a life-long journey of discovery.

# Message from R. W. Bro. Dario N. Mancuso

## DDGM, Ottawa District 1

Brethren,

I feel both privileged and humbled to have been elected to such an honourable position. I fully realize it comes with great responsibility and challenges. As I begin this term in office, I cannot emphasize enough the importance I place on visitation, communication and education within the function of our Craft.

However, I cannot do it alone. I am proud of my team of officers who I have selected and look forward to serving with as we go forward together to carry out the planned activities of the year.

Masonry likewise provides an environment where good and true men can come together, in unity and fellowship, to pursue meaningful intellectual, moral and spiritual growth and development. It urges everyone to exert effort to attain personal excellence, by means whereof, we can contribute to the progress of our society and even to humanity.

Service to our fellowmen is a natural tendency once we have truly appreciated Freemasonry. What is it for a Lodge to have numerous charity projects if peace and harmony do not prevail among the Brethren? If the brethren concentrate on achieving peace and harmony among them, charitable endeavors will be a natural outcome. The reason maybe, that once a man is happy within himself, he tends to share his happiness.

As one of my favourite author, Leo Tolstoy, said, "Life is a place of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people look upon their lives as a service, and have a definite object in life outside themselves and their personal happiness".

To me, Masonry means, among other things, selfless and dedicated service to family, community,



country, and humanity, all for the greater glory of the Great Architect of the Universe. Masonry is service without counting the cost, service without expecting any other reward, than that inner flow of achievement which one feels when one has done his duties to the best of his abilities.

Those achievements will be done when you have the support of the brethren and especially with the service and collaboration of R. W. Bro Charles Singh of Ottawa District 2.

Thank you,

S & F,

R. W. Bro. Dario Mancuso

*"Today is the beginning of a new Masonic year and a new focus. The end result will be, you will get the lodge you deserve!"*

*-M.W. Bro. Donald A. Campbell  
Grand Master*

*The Anteroom*

# Message from R. W. Bro. G. Charles Singh

## DDGM, Ottawa District 2

Welcome to the inaugural edition of The Anteroom. We hope to make it a regular feature of the Ottawa Masonic Community. Thank you Bro. Mike Reiach for taking on the job as Editor and we hope others will submit articles, papers, and interesting pieces.

The latest communication of Grand Lodge was indeed most eventful. Geeta and I were pleased to host many of the brethren and their ladies of both our Districts and beyond, your presence meant a lot to us. Thanks go to the Ottawa Masonic Association, R.W. Bro. Ivor Bayley, his lady Linda, and volunteers for taking care of the bus to Grand Lodge so as many of the brethren could attend for the day —congratulations on a sold-out affair! To those who made the effort to attend and participate, by plane, train and automobiles, it is appreciated.

Attendance was solid, with several interesting seminars and workshops; two of particular note were: Engaging the New Cohort of Masons and dealing with the Cold Call especially those inquiries and referrals through non-traditional means. There will be materials provided to assist our Lodges in these areas, including examples of similar approaches employed by other jurisdictions. The best practices include a thoughtful and deliberate approach towards anyone making serious enquiry about membership; to involve them in Social, Educational, Community activities of the Lodge before the application process, and being upfront and honest about expectations: of time, effort, finances and such. We should be able to communicate the uniqueness of Freemasonry, its legacy, and why it is a proven approach to living a productive life.

The guest speaker at the Grand Master's banquet, W. Bro. Andrew Hammer, challenged us all to practice Masonry as it was intended and reminded us all, that our Initiatic traditions and customs calls on us all to account to ourselves, as individuals, and



our Craft as a whole for our personal and collective development, and that we should worry less about justifying our existence.

For me, it is an interesting transition having served on the Board for the past year, and I feel blessed for that opportunity. To R.W. Bro. John Forster, how lucky I have been to work with you over the years. Your tireless efforts, extensive travels, and body of work are, and will be, appreciated across our jurisdiction.

It is an honour and privilege to serve the brethren of Ottawa 2, and especially with the R.W. Bro. Dario Mancuso of Ottawa 1, as both of our Districts strive to work together. We hope to see you at our combined District Events. We plan to host events and activities jointly, we will travel much together, and with your support, endeavour to do the best we can for our Lodges and for Freemasonry in the nation's capital.

S & F,

R. W. Bro. G. Charles Singh

# A Masonic Minute

## The Lodge

By M. W. Bro. Raymond S.J. Daniels

The term 'lodge' has several meanings in Masonic parlance – a building, a room, a body. In operative days, from whence we derive the term, it was a simple lean-to structure on the building site where the workmen took their break, stored their tools, and received instructions in the execution of the architect's plans and designs. In the Ancient Charges of a Freemason we learn that *"A Lodge is a place where Freemasons assemble to work and to instruct and to improve themselves in the mysteries of their ancient science."* We still use the word in this sense of a building or meeting place when we say we are going to lodge

However, Freemasonry is men and a Lodge is a living organism, a creative body of like-minded men, working together in peace, love and harmony, fellow travellers joined in a common cause, as M.W. Bro. David C. Bradley observed in his Grand Master's Address in 1990: *"men with a common purpose, governed by a common idea, believing in a common ideal."* A Lodge is a body of men who have done great things in the past and hope to do great things in the future.

Today, as in former times, the Lodge is a place for instruction and self-improvement, where we study and learn from the ideals enshrined in the exemplary charges and lectures of our rites and ceremonies. Properly considered, the Lodge is a schoolroom and every meeting provides a learning opportunity. Freemasonry is, and always was intended to be an educational institution for *"the cultivation and improvement of the human mind."* It is the oldest and largest institution devoted to adult education in the civilized world. It lays the world of human knowledge and the accumulated wisdom of the ages open at one's feet.

We must ever be mindful that Freemasonry lives moves and has its being in our constituent lodges. At the opening of every meeting the Worshipful Master is reminded that it is his stated duty to *"employ and instruct the brethren in Masonry."* Success or failure depends entirely on the leadership ability of the Worshipful Master and the support of the Officer Team. William Pollard might have been writing a manual for Lodge Officers when he wrote: *"It is the responsibility of leadership to provide opportunity, and the responsibility of individuals to contribute."*

A lodge meeting should have more to offer than a friendly get together at the local Tim Horton's coffee shop, as friendly, cheerful and pleasant as that may be. First and foremost, Freemasonry is an initiatory order based in and sharing the common purpose of the ancient mystery schools of early civilizations: Egyptian and Greek philosophy, in particular. This inheritance provides a further dimension. There is rather more to Freemasonry than sociability and philanthropy, important as those aspects are to the

(continued)



fraternity. We are in the business of changing men's lives; taking in good men and assisting them to make themselves better men.

How do we achieve this lofty goal? As Speculative Masons, we are charged to think seriously about the meaning of life: Where have we come from? What is our purpose here? Where are we going from here? These questions can only be answered by an intense study of our inner selves. "KNOW THYSELF" was engraved over the entrance to the ancient temples of initiation. Alexander Pope (1688-1744) penned this admonition:

*Know then thyself, presume not God to scan;  
The proper study of mankind is man.*

In this context, the Lodge becomes a research laboratory of self-discovery – "a mutually supporting network of men joined on such a quest." There are five stages in the process:

- Self-examination
- Self-discovery
- Self-analysis
- Self-realization
- Self-fulfilment

Freemasonry uses the metaphor of light to symbolize "progression from ignorance to understanding, the process described as passing from *darkness to light*. Freemasons were at one time known as "*the Sons of Light*." Marcel Proust (1871-1922), the French novelist wrote: "*The real voyage of discovery consists not in seeking new landscapes, but in having new eyes*." To quote the American pamphleteer, Thomas Paine (1737-1809), writing of the Enlightenment: "*We see with other eyes; we hear with other ears; and think with other thoughts, than those we formerly used. The mind once enlightened cannot again become dark*." In the 'light' of Freemasonry, we are given new eyes to see natural Beauty and keener minds to comprehend divine Truth.

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## What Makes A Man A Mason?

What makes a man a Mason, O Brother of Mine?

It isn't the due guard, nor is it the sign,  
It isn't the jewel, which hangs on your breast,  
It isn't the apron, in which you are dressed

It isn't the step, nor the token or the grip,  
Nor the lectures that fluently flow from the lip,  
Nor yet the possession of that mystic word,  
On five points of fellowship duly conferred.

Through these are essential, desirable, fine,  
They don't make you a Mason, O Brother of Mine.  
That you to your sworn obligation are true  
'Tis, that, brother mine, makes a Mason of you.

Secure in your heart you must safeguard your trust,  
With Lodge and with brother be honest and just,  
Assist the deserving who cry in their need,  
Be chaste in thought, in your word and deed.

Support him who falters; with hope banish fear,  
And whisper advice in an erring one's ear.

Then will the Great Lights on your path brightly shine,  
And you'll be a Mason, O Brother of mine.

Your use of life's hours by the gauge you must try,  
The gavel to vices with courage apply;  
Your walk must be upright, as shown by the plump,  
On the level, to bourn whence no travellers come,

The Book of your Faith be the rule and guide,  
The compass your passions shut safely inside;  
The stone which the Architect placed in your care  
Must pass the strict test of his unerring square,

And then you will meet  
with approval divine,  
And you will be a Mason,  
O Brother of mine.

*By George M. Free*

# Hazeldean Lodge No. 517 History

## One hundred years of Masonry

*Hazeldean Lodge is to celebrate their 100<sup>th</sup> anniversary on October 26<sup>th</sup>, below is a short history prepared by R. W. Bro. Mancuso.*

At the 58th Annual Communication (July 16-17, 1913, Ottawa), the Grand Master, M. W. Bro. William David McPherson, KC, reported that he had issued a dispensation to form eleven new Lodges, including one for Hazeldean Lodge at Hazeldean but that it had not been instituted. The establishment of this new Lodge was estimated to save at least ten miles for a return trip from this area, west of Ottawa, to Richmond. Hazeldean Lodge was instituted by R. W. Bro. Dr. M. H. Steele, District Deputy Grand Master, Ottawa District, on March 5, 1914 (R.W. Bro. Steele was a member of St. John's Lodge, No. 63, GRC, Carleton Place). There were eighteen Charter Members from Goodwood Lodge, No. 159 GRC, Richmond: W. Bros. Robert Richardson, J. A. Cummings and Robert Henry Grant (who would serve as DDGM in 1917) and Bros. Albert Bradley, George Green, W. P. Hand, Armour Gracey, Albert Fleming, Albert Argue, A. McCormick, W. H. McGuire, T. H. Mattingly, R. E. Williams, T. A. Hand, T. W. Bice, John Wall, J. E. Steele and George Bradley.

The Lodge was subsequently constituted, consecrated and dedicated by R. W. Bro. Thomas Shanks, DDGM, Ottawa District as Hazeldean Lodge, No. 517, at which time the first Officers were elected and installed and invested. The first candidates were initiated on June 3, 1914 and by December 1914 there were 34 members. By 1942 the roll of the Lodge numbered 60 members (14 Life and 46 Regular Members).

### First Meetings

Being a rural lodge (in its day) Hazeldean's meetings were originally held on the Wednesday on

or before the full moon from September to June. elections were held in December, followed by Installation in January. Over the years there were many discussions about closing the Lodge during the bad weather months of January through March and remaining open throughout the summer. In July 1936 the By-Laws were amended so that the Lodge would call off in February and March when the road conditions were poor. In 1944 the meeting date was changed to the third Wednesday of every month, with elections in May and Installation in June. In 1948 approval was given to amend the By-Laws to permit the Lodge to call off in July and August and remain open from September to June.

### The Lodge Building

The first meetings of Hazeldean Lodge were held in the local Orange Hall until more permanent facilities were available. The Lodge building, which is still in use, was erected during 1914 at a cost of \$3,180 — of which \$1,060 was for furniture and \$150 for lot and legal fees. The Lodge was heated by a wood burning stove and lit by oil lamps for many years as electricity was not installed until 1928 (at a cost of \$136), and the installation of an oil furnace



waited until 1964. The electrical service was replaced and the building rewired in 1964. When the Metcalfe Street Temple was razed to the ground in 1975, almost two years before the new facility at 2140 Walkley Road was to become available, various Lodges were required to seek a temporary home at Hazeldean: Dalhousie No. 52, Civil Service No. 148, Sidney Albert Luke No. 558, and St. Andrew's No. 560.

## World War

With the advent of World War I, dispensations were obtained at various times to permit the second and third degrees to be conferred in the same night for Lodge members embarking on active service overseas. In May 1918, all three degrees were conferred on the same candidate in the same evening by Hazeldean, Carleton and Ionic Lodges (each Lodge conducting a full degree). By Motion the dues of Lodge members serving on active duty were exempted from payment for the duration of the war. Eight members of the Lodge served the colours during World War I and all survived their service. A similar situation to remit dues of service brethren was passed in 1940 with effect for the duration of World War II.

## The Great Depression

The years of the Great Depression took their toll on the Lodge and there were often no candidates for initiation. During the 1930's this led the Lodge to work degrees at other Lodges including Acacia Lodge (No. 561), at Westboro and Sydney Albert Luke (No. 558) at the Metcalfe Street Temple. In 1931 a Committee was formed to collect arrears of dues and by November 1934, the minutes show that the Lodge moved to carry members in arrears indefinitely. In good years the Lodge welcomed degree work for its members put on by various groups including the RCMP, Bell Telephone and RCAF Degree Teams.

## Social Events

Picnics were an early form of Lodge social activity beginning as early as 1920 as a way to raise funds to pay off the Lodge mortgage. The first reference to a social evening in the Lodge History is shown for November 14, 1928. The first reference to attendance at a District Divine Service (held in South march) appears in 1931. The first reference to a Ladies' Night (an "At Home and ladies' Night") appears in the February 1959 minutes. A Benevolent Fund and a Building Fund were started in 1961.

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From 1913 until 1970, Hazeldean Lodge was a member of Ottawa District 16 and in the 1970 reorganization it was placed in Ottawa 1 District. Five members have served as DDGM:

- R. W. Bro. Hon. Robert Henry Grant\*  
(*Ottawa No. 16, 1917-18*)
- R. W. Bro. W. Ronald Falconer  
(*Ottawa 1, 1985-86*)
- R. W. Bro. Ernest T. Vos (*Ottawa 1, 1993-94*)
- R. W. Bro. Bryan Dorling (*Ottawa 1, 2001-02*)
- R. W. Bro. Dario N. Mancuso (*Ottawa 1, 2013-14*)

\* R. W. Bro. R. H. Grant was a Past Master of Goodwood Lodge, No. 157 GRC, Richmond, in 1896 and 1897, and was a charter member of Hazeldean Lodge.

Other members of Hazeldean Lodge who have served Grand Lodge in various offices, include:

- Assistant Grand Organist - V. W. Bro. Bruce Lytle (1968-69)
- Grand Steward - V. W. Bro. John H. Nesbit (1953)
- Grand Steward - V. W. Bro. Archibald McWade (1963, *an affiliated member*)
- V. W. Bro. Dr. A. M. McCormick (*year unknown*)
- Grand Steward - V. W. Bro. William G. Oliver (1974)
- Grand Steward - V. W. Bro. Donald E. Morris (1981)
- Grand Steward - V. W. Bro. John Percy Lofthouse (1987)
- Grand Steward - V. W. Bro. Graham I. F. Turnbull (1990, *affiliated 1967*)
- Grand Steward - V. W. Bro. David Wilson (1995)
- Grand Steward - V. W. Bro. Glenison Trevelyn Jones (2000, *affiliated from Bytown Lodge #721, Ottawa District 2*)
- Grand Steward - V. W. Bro. David F. Smith (2002)
- Grand Archivist - V. W. Bro. Daniel Glenney (2009, *affiliated in 1997 from Niagara #2*)

# The Aprons of Masonry

## *Their Lessons & Symbolic Importance to Masons*

*The following article is a compilation of sections from Grand Lodge's Friend-to-Friend program.*

The Freemason's Apron is representative of the apron worn by Operative Masons, to protect their clothing from the abrasive surface of building materials, particularly stone. After receiving knowledge and instruction in the symbolic form, the new Brother is at last given a tangible symbol of Masonry to wear as his own and eventually to carry away in the form of an Apron. This very ancient form of garment, according to Holy Writ, was the earliest clothing that our first parents made for themselves (Genesis 3:7). At any rate, in as much as stoneworkers are as old as civilization itself, the humble apron of Operative Masons can claim a greater antiquity than the Heraldic symbols of riches and power, the Golden Fleece and Roman Eagle. The Mason's apron is worn only in the context of Love and Harmony. Private piques and quarrels have no place within the tyled recesses of the Lodge. As a symbol, it admonishes us to protect our spiritual persons from the spot of sin or the stain of vice.

To the newly admitted Brother or Entered Apprentice it serves as a constant reminder, not only that he now owes certain duties to his Brethren, but also that they have now accepted him as a Brother Mason. The white lambskin apron of the Entered Apprentice is completely undecorated and serves him as a reminder of the blameless purity, which should be his constant aim. In shape it is a perfect square, an emblem of Morality, which represents the Good Man, Four Square, fashioned without reproach.

The badge of a Fellowcraft is a plain white lambskin apron, similar to that of the Entered Apprentice, with this difference, added are two sky blue

rosettes, one in each of the two corners. The man who wishes to make a success of Life will continue to study. He knows that he needs more education and that his education did not cease when he left school or university. Here is the Masonic argument for education. The Second Degree exhorts us to give due attention to the cultivation of our intellectual Life, to exercise the mental faculties is just and pleasurable and just as profitable as the exercise of the physical powers. Note especially the two objectives of this degree: the study of the liberal arts and sciences.

The apron of the Master Mason is more ornate. It is bordered by a ribbon of sky blue, in five separate segments; three on the apron and two on the flap. The colour blue reminds us of the heavens, which declare the Glory of God and shows His handiwork. The triangular flap, with its border, reminds us of the Mason's Square, that other emblem of Morality. A Lodge, which has attained its one hundredth year of continuous service, is entitled to have gold trim added, as a special marking.

The Royal Blue Apron worn by several Members of the Lodge signify that these Brethren have rendered substantial service to the Craft and have been recognized by our Grand Masters for that service. Their apron, from the insignia in the centre, denotes Grand Steward. There are several other aprons that are distinctive, such as that of the District Deputy Grand Master. They were elected by their peers in this District to serve as the Grand Master's Representative for one year. They are Brethren who are highly respected in their Lodges and indeed their Districts for their knowledge and experience in Masonry.



## In Flanders Fields

**By: Lt. Col. John McCrae, MD  
(1872-1918)**

In Flanders Fields the poppies blow  
Between the crosses row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.

Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.



### Remembrance Day Service

**Monday November 11<sup>th</sup>, 10:00 am**

**The Perley and Rideau Veterans'  
Health Centre**

**1750 Russell Road, Ottawa**

All Masons and families are welcome.  
Regalia to be worn.

## The Forget-Me-Not

Shortly after Hitler's rise to power, as early as 1934, there was an awareness that Freemasonry was in danger. The German Grand Lodge of the Sun in Bayreuth (one of the pre-war German Grand Lodges), realised the imminent problems which faced them and started to wear this little blue flower, the Forget-Me-Not, in place of the Square and Compasses, to identify them as Masons.



This was to allay attraction by the Nazis in the process of their confiscation and appropriation of Masonic Lodges and Property. Masonry at this time was underground and thus the Brethren had need of a readily recognized identification. This little blue flower worn in the lapel, distinguished those refusing to allow the Light of Freemasonry to be extinguished and during the Nazi era, marked a Brother, whether he was in the concentration Camps or in the Cities.

The Grand Lodge of the Sun was re-opened in Bayreuth in 1947 by Past Grand Master Beyer and a blue shaped pin as a Forget-Me-Not was adopted as the official emblem of the first annual convention of the survivors of the bitter years of semi-darkness which brought the light of Freemasonry again into the Temples. In 1948 this pin was adopted as an official Masonic Emblem at the first Annual Convention of the United Grand Lodges of Germany, A.F. & A.M. This as an honour to those valiant Brethren who worked under adverse and extremes conditions.

Dr Theodor Vogel, Grand Master of the newly formed VGLvD<sup>1</sup>, A.F. & A.M. at the Grand Masters Conference in the United States, presented a Forget-Me-Not pin to each of the representatives of the Grand Jurisdictions which enjoyed Fraternal Relations with the VGLvD, A.F. & A.M. This simple flower blossomed forth to become the Fraternity's most meaningful emblem and perhaps the most widely worn pin by Freemasons in Germany.

The Forge-Me-Not is presented to new Master Masons in most Lodges in Germany and its history briefly explained.

<sup>1</sup> United Grand Lodges of Germany

# Mechanics Corner

## Questions & Answers

### **When should the Inner Guard carry and/or hold the sword?**

Current Rubrics in the latest edition of The Work: not necessary for the Inner Guard to hold or carry the sword for openings, closings or while admitting members and visitors. The sword should be in hand ONLY as required when the Worshipful Master directs that the candidate may be admitted as an EA.

### **As for the Ritual and Ceremonies in Lodge, who has the authority to make corrections?**

The Worshipful Master is to “employ and instruct his brethren”. He has also committed to upholding Section - Book of Constitution: *No addition or alteration of the Ritual shall be made except that authorized by the Ritual Committee.* Many Lodges have a “superintendent of the work”, usually a well skilled Past Master who is appointed by the WM to assist.

### **When balloting, is there a particular station/direction from where the Senior Deacon starts to collect the ballot?**

This is one example of a custom or a particular way of Lodges doing things that varies. There doesn't seem to be any established method; however, it seems that most Lodges collect the ballot starting with the Worshipful

Master, then go clockwise direction, collecting the IPM's last. The Worshipful Master may ask members to cast their ballot at the altar. Sec. 343 - Book of Constitution: *Notwithstanding the provisions of Section 342, the Master may require the members to ballot at the altar.*

### **If the WM can order a second ballot, when is the best time to do so?**

If the Worshipful Master inspects the ballot (Sec. 345 - Book of Constitution) and finds it unfavourable, it is within his prerogative to order a second ballot. (See Sec. 347 - Book of Constitution). It should be noted that ordering a second ballot should happen immediately after he inspects the ballot; that is, the ballot box is not presented to the Wardens; therefore, no declaration is made. (Meeting the Challenge)



## More Mechanics, Lodge Resources, and Officer Progression:

**Saturday October 19<sup>th</sup>, Westbroro Temple 9:30 am -12:30 pm**

**Lunch provided**

A joint presentation of Ottawa Districts 1 & 2, ably assisted by R.W. Bro. Bob Tate, team-member, Lodge of Instruction, Grand Lodge.

# David Smith Youth Treatment Foundation



This year, R.W. Bro. Dario Mancuso and R. W. Bro. Charles Singh have joined together in naming the Dave Smith Youth Treatment Centre Foundation as the district charity for the two Ottawa districts.

The Centre is a residential addiction treatment facility for youth ages 13-21, offering support for them and their families. Addiction can wreak havoc on families, all the more so when those suffering from it are young, and often suffering from other mental health issues as well.

The Centre is in the midst of a capital campaign to build a new 30 bed facility in rural west Ottawa. The masons of Ottawa are proud to support this effort. As in previous years, the Valentine's charity ball (February 8, 2014) will be the primary fundraising event. However, this year will see the addition of a benefit concert taking place May 24, 2014.

More details on both of these events will be forthcoming in the weeks ahead. In the meantime, masons and lodges wishing to support this initiative are encouraged to do so through the Masonic Foundation of Ontario (see below for project codes).

W. Bro. Adam E. Thompson, FCF  
Chairman, District Charity, Ottawa 1 District

MFO Project Numbers — Ottawa 1: 2531 Ottawa 2: 2527

<http://www.davesmithcentre.org/>

## Publications and Resources

- Beyond The Pillars, 1999
- Book of the Work, 2013
- Ceremony of Installation and Investiture, 2012
- Constitution of the Grand Lodge, 2012
- The Freemasons at Work, Revised, 1992
- Freemasons Guide Compendium, 2006
- Guidelines for Lodge Officers, 2004
- The Masonic Manual, 2007
- Meeting The Challenge, 2007
- The Memorial Services, 1999
- Questions and Answers, 2013
- Whence Come We, Vol. 2, 2011

These, and many other Masonic books, tapes and videos are available for purchase from the Grand Lodge Office.

*(They may also be borrowed from the Grand Lodge Library.)*

### Contact Information

363 King Street West,  
Hamilton, ON L8P 1B4

Tel: (905) 528-8644

Fax: (905) 528-6979

E-mail: [office@grandlodge.on.ca](mailto:office@grandlodge.on.ca)

Website: <http://www.grandlodge.on.ca>

## October 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2 Fellowcraft Degree Emulation at Defenders Lodge	3 St Andrew's Traveling Gavel	4	5
6	7	8 Atomic Daylight Official Visit	9 • St John's Official Visit • Ionic Traveling Gavel	10	11	12
13	14 <i>Thanksgiving</i>	15	16 Luxor Daylight Official Visit	17 Doric Official Visit	18	19 Mechanics Workshop
20	21	22 Chaudiere Official Visit	23	24 Carleton Official Visit	25 Prince of Wales Official Visit	26 Hazeldean's 100 <sup>th</sup> Anniversary
27	28	29 OMA Fall Assembly	30	31		

## November 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Ashlar Official Visit & Youth Night	2 Russell Pig Roast
3 District Divine Service	4	5 • Goodwood Traveling Gavel • Dalhousie Official Visit	6 Defenders Traveling Gavel	7	8	9 Civil Service Ladies' Night
10	11 • <i>Remembrance Day</i> • Madawaska Official Visit	12	13 • Sidney Albert Luke Official Visit • Ionic Official Visit	14	15	16 Edinburgh Ladies' Night
17	18	19 Lodge of Fidelity Official Visit	20 Bonnechere Official Visit	21 Mississippi Official Visit	22	23
24	25	26	27	28	29	30 DeMolay Appreciation Night

Please monitor District Web sites and Trestle Boards for details and most up-to-date information.