



Queen's Lodge No. 578
 A.F. & A.M. G.R.C.
 Frontenac Masonic District
 954 Hudson Drive
 Kingston, Ontario K7M 5K6

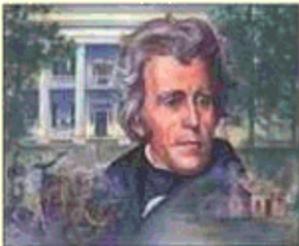


Cornerstone Lodge 2010-16

QUEEN'S LODGE NO. 578
 April 2017 --- Newsletter - Summons Insert

A Few Famous Masons:

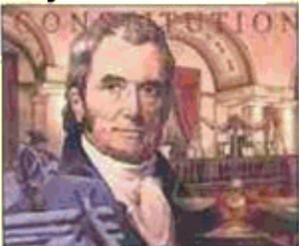
Andrew Jackson



Fredrick L. Maytag



John Marshall



Patrick S. Gillmore



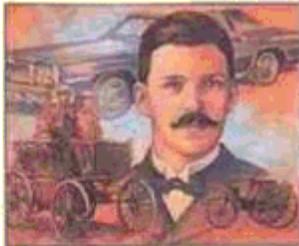
Douglas McArthur



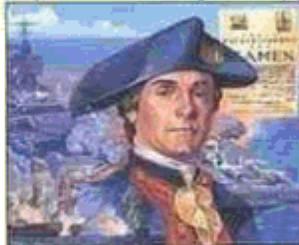
Sir Alexander Flemming



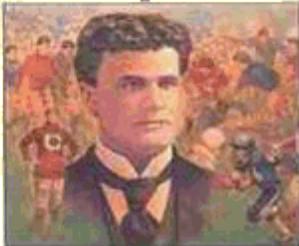
Ransan E. Olds



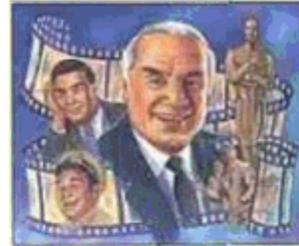
John Paul Jones



G.S. Pop Warner



Earnest Borguine



William F. Cody



Harold Gray



A Few Masonic Qoutes:

The poor man is not he who is without a cent, but he who is without a dream. -Harry Kemp

Most of the important things in the world have been accomplished by people who have kept on trying when there seemed to be no hope at all. —Bro. Dale Carnegie

Three characters can be found in a man about to perform a good deed: If he says, "I shall do it soon," his character is poor. If he says, "I am ready to do it now," his character is average quality. If he says, "I am doing it," his character is praiseworthy. -Hasidic Proverb

"It is not the critic who counts, not the man who points out how the strong man stumbled, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena; whose face is



marred by the dust and sweat and blood; who strives valiantly; who errs and comes short again and again; who knows the great enthusiasms, the great devotions and spends himself in a worthy course; who at the best, knows in the end the triumph of high achievement, and who, at worst, if he fails, at least fails while daring greatly; so that his place shall never be with those cold and timid souls who know neither victory or defeat. " --BRO.THEODORE ROOSEVELT

The purpose of life is a life of purpose. -Robert Byrne

Two things inspire me to awe -- the starry heavens above and the moral universe within."

GRAND JUNIOR WARDEN'S DEGREE – 24 March 2017

On Friday, 24 March 2017, Royal Edward of Cataraqui Lodge No. 92 hosted the Grand Junior Warden, R.W. Bro. Adrian DeVries, and his Degree Team made up of and the Junior Wardens of the Lodges in Frontenac District and a few other key Queen's Lodge No. 578 members at the Kingston Masonic Centre. They were assembled for the purpose of conferring the First Degree, through dispensation for Queen's Lodge to Mr. Travis Fryxell, the candidate for the evening. Under the leadership of R.W. Bro. Adrian DeVries, Grand Junior Warden, who took his chair as Junior Warden for the degree, the degree went extremely well. This was an excellent evening and enjoyed by all 52 members in attendance. Prince Edward District was also well represented.

Congrats to all who took part, job well done!

Definitely one of the highlights of the evening was seeing such an excellent turnout, providing for forming long lasting fraternal relationships. May we continue to build on this momentum!



Again, another very successful and excellent night at Royal Edward of Cataraqui Lodge No. 92!!!



An evening at Royal Edward of Catarauqui Lodge No. 92, when the Worshipful Master, Officers and Brethren welcomed the Junior Warden's of Frontenac District and the Grand Junior Warden of the Grand Lodge of Canada A.F. and A.M. to conduct the First Degree.

The Length of the Cable Tow

W.B. Jon Patrick Sage at

<http://www.morelightinmasonry.com/2016/07/23/the-length-of-the-cable-tow/>

Described in the several degrees, is the use of the Cable-Tow as part of Ritual. During our degrees, the cord is utilized differently, and in doing so, has different meaning and application to that particular degree. Many explanations abound for the practical and symbolical meanings of the Cable-Tow, and I will not seek to explain, or even to number all of them here. There are simply too many different interpretations concerning the use of the Cable-Tow, and while all may be, according to time and place, appropriate and/or correct, many border on near-sighted speculation; and have not a great deal of basis in anything other than local lore.

It is doubtful to the author that any operative Masons had a use for the Cable-Tow, except that they might have, at one time or another, looped a rope around a stone, and hoisted it skyward. In speculative terms, we, once again, have a great many explanations. For the purpose of brevity and accuracy, let us examine 3 interpretations. The first has to do with actual behavior, and could have, at one point in time, actually been an active part of some initiations, especially when our Craft made the transition from operative to speculative. Our second and third examples are wholly symbolic, though what is conveyed is a most beautiful kind of symbolism.

The first use, is esoteric, and will simply be explained as ...; any regular Mason knows what the dots mean, and what the Cable-Tow could be used for, in the event that a Candidate decides to proceed no farther in his initiatory process as





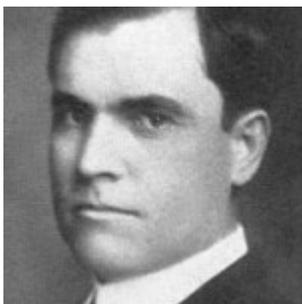
an Entered Apprentice. This has to do with the symbolism that he who is without and is not worthy, must remain without.

Secondly, we envision the Cable-Tow as a bond to the Fraternity. According to Mackey, a Mason was said to be within the reach of a Cable-Tow if he were within 3 miles of his Lodge. In former times, if a request from the Lodge or a Brother, were sent for him to appear, and if he were within that "length" of the Cable-Tow, that Mason was bound to oblige. This no doubt, has to do with the bond of Brotherly Love, and is representative of the indissoluble chain of affection which unites the Brethren, as well as to a Brother's duty to his Lodge.

Another, less frequent view of the Cable-Tow, is that of an umbilical cord, and is symbolic of our birth and resulting new lives as Masons. Just as a newborn infant is received from his mother, and arrives into the world; blind, naked, destitute, and wholly dependent upon her for every sustenance received; the newly made Mason is no different. As an Entered Apprentice, we arrive at the door of the Lodge, which is representative of, among other things, the World at large. Upon entering that new world; we are blind, destitute, and symbolically naked and without anything other than what we shall receive at the Altar of Masonry.

Along the way, yes- we are with our trusted guide, but the physicality of the Cable-Tow ends there. After the sacred obligation, it is important to remember the words which were spoken, and if we do this, it is easy to envision how the bond of the Cable-Tow is now irrelevant. In fact, we are now born into the Fraternity, and are bound by something so much stronger than a physical object. Indeed, we are now bound to our Brethren by our lives, and they to us. We are now Brothers among Brethren, in our Lodge assembled, and are able to begin to learn to gain nourishment on our own. In doing so, each individual Brother embarks on his own separate, yet connected, journey within the Freemasonic Institution.

The birth of a Mason frees him, effectively, from any physical or worldly bond, including the former substance of life, directly given via the Cable-Tow (the world without, the profane), which is absolutely anchored in Terra Firma, and is fleeting in scope and nature. This is why the umbilical definition has so little to do with a human birth. It has more to do with a supernatural re-birth, away from the mortal world. When we are freed from the formerly necessary nourishment furnished by the world, in the human sense; we are then able to feast on the manna sent down from above, as it were. We have effectively begun our existence as Masons, an eternal endeavor, at the instance of light, as we are delivered from the "womb" of the former life.



In closing, a passage from Joseph Fort Newton:

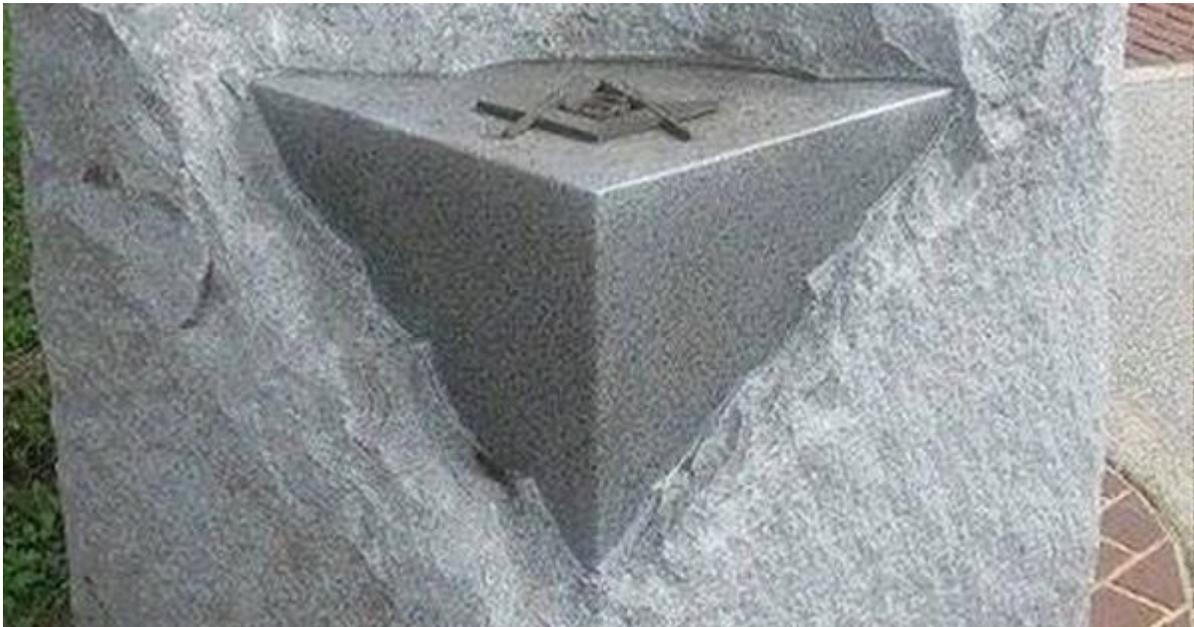
*There is an unseen cord that binds
The whole wide world together;
Through every human life it winds,
This one mysterious tether;
There are no separate lives; the chain
Too subtle for our seeing,
Unites us all upon the plane
Of universal being.*



Many writers and thinkers have tried to define Freemasonry but it really defeats definition. It is too complex, too profound in conception, to easily expressed in words. Perhaps the simplest and best definition of all is the phrase "the brotherhood of man under the fatherhood of God." Our Masonic forefathers had an understanding of human needs and human aspirations. They may never have dreamed of the mindless computer which governs our lives, or the fission of matter which threatens our lives, but they understood human nature and what motivates the spirit of man. Thus from a simple process of using stone and mortar for building they progressed to the most important of life's functions, the building of character. - Louis L. Williams

"Watch the stars, and from them learn. To the Master's honor all must turn, each in its track, without a sound, forever tracing Newton's ground." -- translation by Dave Fredrick

Mentors & Ashlars



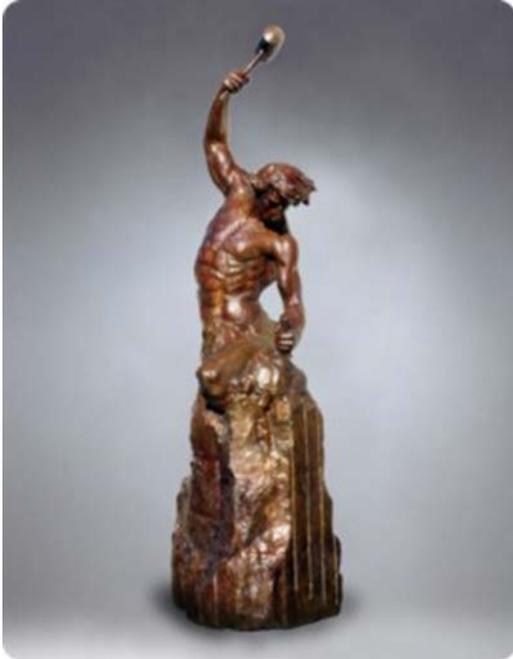
W.B. Jon Patrick Sage at: <http://www.morelightinmasonry.com/2017/03/26/mentors-ashlars/#more-3906>

The continuous improvement, the building of our Masonic edifice, is what should occupy the majority of our time as Masons. By doing this work to ourselves, with our bodies as living stones, we are not acting in a selfish manner. This is because, quite simply, if we are to improve ourselves, we will naturally contribute to the improvement of those around us. However, it is impossible to contribute to the improvement of anyone or anything unless you- yourself- are first grounded in reality, and aiming towards that perfection which, though unattainable in this lifetime, is still the laudable pursuit.

Consider the ashlars: there is a rough one, as taken from the quarry in its rude and natural state; then, there is the perfect ashlar, which has arrived at that state of perfection, which we all hope to arrive at, by its builders own endeavors, a virtuous education, and the blessings of God. Of the two stones, both



began as rough ashlar, and before those were brought free from the mass of stone- as a rock formation, possibly as bedrock- but now, one is more advanced. The question now becomes by what model we fashion our rough ashlar into perfect ones. At this point, it is important to remember that the operative builders of old would have wanted the perfect ashlar to be somewhat, if not entirely, uniform in nature; for the simple purpose of creating true walls and other structures. If they were to build with stones of varying dimensions and quality, the overall outcome of the building would almost certainly be called into question. As such, it follows that there is a model for all of us modern day operatives to fashion our living stones.



“Man cannot remake himself without suffering, for he is both the marble and the sculptor.” – Alexis Carrell ; At www.bobbiecarlylesculpture.com

Although the investigating committee may be the first real glimpse that a candidate perceives as members of a Lodge... of Masons, and as the Worshipful Master obligates and then brings him to Light... These individuals may or may not be the ones who offer a model for learning, a method and a means for each new Brother to find and utilize his own personal blueprints for the fashioning and refining of his own rough ashlar into a perfect. The mentor, and other elder members of any Lodge, are to be those models! If this were not true, then how- without examples of prime-time Masonic behavior, can we ever expect the newly made Mason to begin to grow, to build, to chisel perfect sides and to make true the corners of his now improving ashlar. The true teaching of mouth to ear are essential in the beginning stages of any Masonic edifice.

It is also the responsibility of the Mentor, to not only teach, but to begin to know, on a spiritual and Brotherly level, the new Brother. Without this understanding, the Mentor might very well, and very easily, steer a Brother in a skewed direction. Creating, in effect, a warped ashlar, which bends and twists according to the teachings laid down by that Mentor, and which would not necessarily adhere to the usages of our Fraternity, or fit the individual needs and/or capabilities of that student.

Consider that notion. The job of the Mentor is NOT only to teach and make certain the memorization of Ritual!!! The job of a Mentor is to make the Ritual able to be understood, to enable the newly made Mason to become receptive to our teachings, and then, somewhere along the way, to be memorized. Without understanding, there is no substance. If any have ever heard a Brother in Lodge give a lecture, with his mouth firing out the words as a machine gun would, it does not take too long to understand two things.

1.) That particular Mason has either lost the meaning of the Words contained in the lecture, and/or he never really understood the meanings and applications of the words in question. Instead, he is now just spitting them out as quickly as possible, as a memorized piece, so that he may have “participated” in that degree Work.

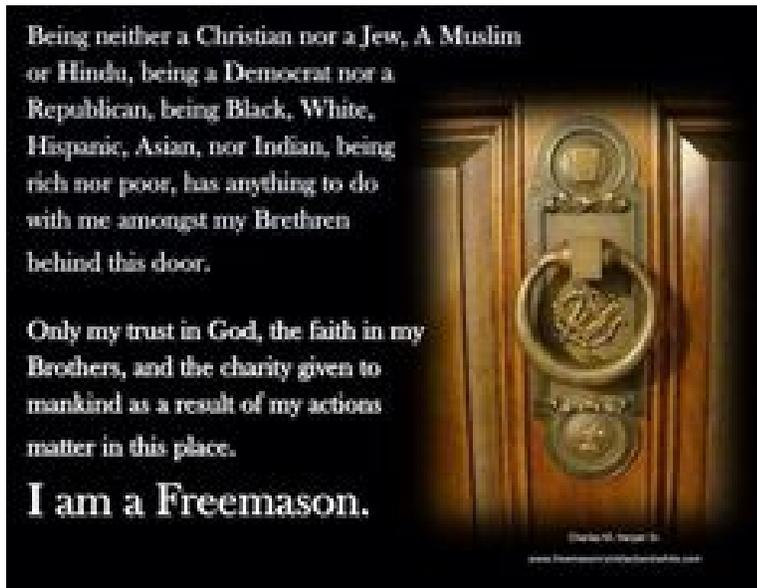
2.) That particular Mason does NOT need to be a Mentor. In fact, someone should probably Mentor him! Indeed, at this point, and under this type of lens, it becomes apparent that memorization is NOT enough to claim to know the Work. Memorization is purely superficial. We want for our Masonic edifice to be sturdy, strong, and true; much more than a fascia of beautiful rhetoric.



The Mentor, and the Ritualist (who may be a "Public Mentor"), should strive for their contributions to be memorized, AND conversational! The lectures, any and ALL lectures, if done properly, could – on their own, stand as examples of Masonic Education. If you doubt me, read the "Letter G", and then imagine the number of Brethren in YOUR home Lodge who, if it were read to them slowly and with purpose, would nearly certainly admit that they had, in spite of sitting through many FC degrees, never really "heard" the whole lecture! The Letter G is but one example, but if it were slowly and methodically pared down, a beautiful picture of the rise of civilization, the study of the arts, human behavior, and praise of the Deity would become as evident as the clear blue sky. However, too often we hear that, and other lectures given so quickly (and so badly), that the meaning is lost in the rush to be finished.

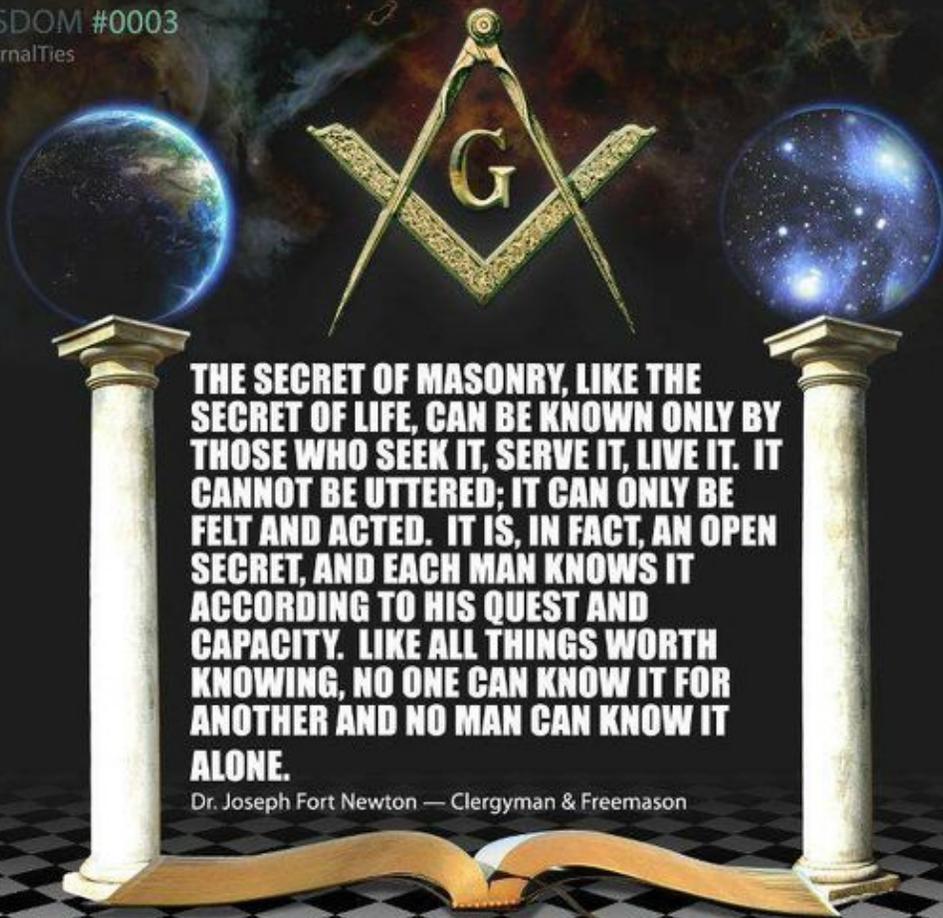
Teach the Ritual to be memorized, but also that it be understood. Then, go a step or two farther, READ those "extra" lectures, those beyond the "Working Lecture" to your charge, allow him to begin to learn to wade out into the not so obvious areas of Masonic philosophy, understanding the language, learning the prerogative behind the wording and structure. For a new Brother, the Monitors that they receive are written out, in something other than cipher... But, it is still necessary for them to understand the Landmarks, the several lectures... let them read the graveside prayer, the Apron lecture... If you have a copy of the Masonic Memorial Service, read that to them. Coupled together, the Apron lecture and Masonic Memorial drive home a powerful message, having to do with every single one of our principles and the Tenets of our Profession.

As each Builder, Operative and Speculative, endeavors to erect his building agreeable to the designs laid down by the Supreme Architect of the Universe, in the Book of Life; we, as Mentors, must also offer a blueprint to be used by our New and/or uninformed Brethren, to view and to then begin to fashion their ashlar. Without any example, and certainly without any kind of worthwhile Masonic example set forth by the Brethren of the Lodge, that newly made Mason has little chance of finding his way... even though he has received Light! Indeed, as was the case at the beginning of the World, the Light is but a beginning, with all learning and growth taking place after that original and beautiful break from the darkness!





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THE SECRET OF MASONRY, LIKE THE SECRET OF LIFE, CAN BE KNOWN ONLY BY THOSE WHO SEEK IT, SERVE IT, LIVE IT. IT CANNOT BE UTTERED; IT CAN ONLY BE FELT AND ACTED. IT IS, IN FACT, AN OPEN SECRET, AND EACH MAN KNOWS IT ACCORDING TO HIS QUEST AND CAPACITY. LIKE ALL THINGS WORTH KNOWING, NO ONE CAN KNOW IT FOR ANOTHER AND NO MAN CAN KNOW IT ALONE.

Dr. Joseph Fort Newton — Clergyman & Freemason

Benjamin Franklin



Masonic labor is purely a labor of love. He who seeks to draw Masonic wages in gold and silver will be disappointed. The wages of a Mason are in the dealings with one another; sympathy begets sympathy, kindness begets kindness, helpfulness begets helpfulness, and these are the wages of a Mason.

AZ QUOTES