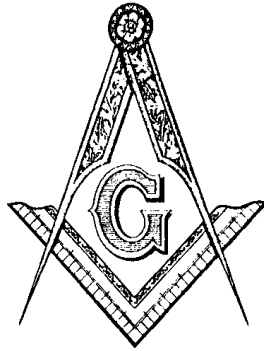


THE
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OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Donald Herbert Mumby

THE GRAND MASTER

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TO ALL CONTRIBUTORS

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SUBSCRIPTIONS

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FROM THE EDITOR

Brethren, the fall issue has finally been completed. We apologize for the delay in getting this issue out to you.

We have an interesting mix of articles in this issue. With the sesqui-centennial celebrations now under way, it seemed appropriate to bring you the short article by our first Grand Master, William Mercer Wilson. And the short article by R.W.Bro. Waxl is particularly poignant..

The weekend of Oct 23, 2004 saw the debut of the special 150th Anniversary play, "Then and Now". I am sure anyone that was in attendance will tell you - this is an event not to be missed. Take advantage of the opportunity to see this great reflection of Masonry past and present in Simcoe, Thunder Bay or at Grand Lodge next July.

Brethren, as always we struggle with getting sufficient material to complete our issues. We know there are lots of Brethren who have prepared wonderful Masonic education presentations, given speeches, etc. and then tucked them away in the closet. For those of you who have heard such presentation, encourage the Brethren to share them with us, so we in turn can share them with you. It is these home-grown contributions that make this publication so special.

On behalf of the Committee: Garry Dowling

M.W.BRO. WILLIAM M. WILSON



William Mercer Wilson

The Model Master

[By Most W. Bro William Mercer Wilson, Grand Master from 1855 - 1859, 1866 - 1867, and from 1872 - 1874].

[Editor's Note: During the sesqui-centennial celebrations of our Grand Lodge, it seemed appropriate to reprint this article written by our first Grand Master. It was the Grand Master's opening Address at the Third Annual

Communication, held at King Solomon's Lodge, Toronto, 14 July 1858. during his first term of office and it was printed in the Proceedings of Grand Lodge].

To become the model Master of a Lodge should be the ambition of every Brother, and to discharge with efficiency and zeal the duties of that important office should be his most anxious desire. These duties are not confined to the mere repetition of a few phrases, learned by rote, but he should be enabled to instruct the Craft, not only as to the meaning and origin of our ceremonies, but also to explain to them the philosophy which is veiled in its allegories and illustrated by its symbols.

He should be able, also, to convince his Brethren, that all science and art, legitimately directed, are but lines that radiate towards the great " I AM;" that the Sciences are the media by which we are led to contemplate the goodness, greatness, wisdom and power, of the Great Architect of the Universe; and that the Arts are the modes we have developed of expressing our sense and admiration of the wondrous glories of an Almighty Father which are scattered around us.

The Master of a Lodge should also, in his life and in his conversation, be a model for his Brethren to admire and imitate, and should himself practice, out of the Lodge, those great moral doctrines and virtues which he inculcates within its walls. He should be punctual and methodical in all things, and, both by his character and conduct, command the respect, the esteem, and good will of all men; for, as the Master is supreme in his Lodge, and distinguished by his position in the Craft, so should he also be distinguished as the possessor of an irreproachable character, a dignified demeanor, an expanded intellect, and a liberal education.

Happy and prosperous must those Lodges be which are governed by such men! - their time of meeting is looked forward to by the Brethren with the most pleasing anticipation. Prompt at the hour, every Brother is at his station, and the work is carried on with pleasure and profit. The Worshipful Master who presides over his Lodge with ability, firmness, and decision; (for without force of character there can be no force of impression) whose manner is courteous yet dignified; whose decisions are consonant with reason and Masonic Law; and who dispenses light and information among the Craft, will ever be regarded by his Brethren as one who is entitled to their highest respect and their most fraternal regard.

The anxious enquirer after Truth and Light feels that he may appeal with confidence and safety to such a ruler of a Lodge, as to one who is not only able and willing to reward and advance him according to his ability and worth, but to one whose duty and high privilege it is to diffuse the beams of light and to scatter abroad the seeds of truth. The aspirant, animated by the love of truth, uninfluenced by mercenary motives, duly appreciating the philosopher's apothegm, that "Knowledge is Power," and prompted by higher desires, eagerly presses forward, believing in a nobler destiny and aspiring after a brighter record; it is the Master's duty to assist him in his research - it is his high privilege to "pour the balm of instruction o'er the mind," to fill it with light, to stir up its powers, and to raise it to its proper supremacy over matter. It is for him to bestow upon the neophyte - if he finds him worthy and qualified - not only wealth but power also; not the wealth that corrupts its owner, nor the power which enslaves its dependent, but the ennobling wealth of wisdom and the enduring power of knowledge.

The Financial affairs of the Lodge are managed by such a Master with prudence and economy - he regards debts due either by or to his Lodge peculiarly as debts of honor, and takes care to have them promptly arranged - the Brethren, loving the man and respecting his authority, submit to his decision with cheerfulness and alacrity, and are ready at all times to aid him in his efforts to advance the interests of the Order. The cement with which he has bound the Brethren together is not confined to the Lodge Room, but is carried out into the world, and practical illustrations of friendship and brotherly love are daily exemplified. Time will not now permit me to enlarge upon the various qualities and virtues which adorn the model Master. I must therefore leave the subject for the present, and conclude by remarking, that I feel proud and happy in being enabled to say that, I believe, we have among us many Masters and Past Masters of Lodges who are an honor to the Fraternity and the Order-many, who are not only Masters of men but also of work, and who are indeed entitled to the proud distinction of being regarded as the cream of the Craft.

ANNUAL CHURCH SERVICE AND PILGRIMAGE TO THE GRAVE OF OUR FIRST GRAND MASTER

[Presented By: Rev'd (Bro.) Gordon R. Maitland, on Sunday June 27, 2004, at John's Anglican Church, Woodhouse.]

[The Rev'd Gordon Maitland is an Anglican priest and currently rector of Church of the Transfiguration in London. His mother Lodge is Wellington Square #725 in Burlington, and he is also affiliated with Oakridge Lodge #708 in London. He is married and has two children.]

Invocation: May the words of my mouth, and the meditation of all our hearts be acceptable in thy sight, O Lord, our strength and our redeemer. Amen.

There are three questions put to every man seeking to join Masonry:

1st: Do you believe in the existence of a Supreme Being?

2nd: Do you believe that that Supreme Being will punish vice and reward virtue?

3rd: Do you believe that that Supreme Being has revealed His will to man?

I want to closely examine the third question: Do you believe that that Supreme Being has revealed His will to Man? How does God reveal his will to us? There are several assumptions behind this question which should be named: We would know next to nothing about God if he did not reveal something about himself to us, and God cares enough about the human race to want to reveal something to us. More will be said about this last point later.

Hints are found throughout Masonic ritual of what theologians call natural theology B that God's creation and the structures of the universe tell us something about the Creator and his attributes. This is, of course, a Judeo-Christian idea as well. The Apostle Paul writes: Ever since the creation of the world [God\'d5s] eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made plain. (Romans 1.20)

Masonry focuses on the fact that Euclidean geometry (among other forms of science) reveals the patterns and structures of the universe and these in turn point to the power, beauty, harmony and symmetry of creation. That physics and

geometry reveal something about the wisdom and goodness of the Creator is found in the ancient neo-Pythagorean and neo-Platonic philosophical systems as well.

However, more importantly, God has revealed himself and his will for the human race through men and women, prophets and sages, of different times and places. For Christians, God's Son Jesus Christ is the supreme revelation of God to humankind. These revelatory experiences of the Divine are written down for us in the collection of sacred writings known to us as the Scriptures or the Bible. For members of the Craft this Great Light of Masonry is known as the VOSL and it is suppose to play an important part in the life of every Mason. Indeed, no Lodge can properly function without this essential item being present. Do not take my word for this assertion - it is found in the Masonic ritual itself. Here I quote from the Charge to the Newly Initiated Candidate: As a Mason, I would first recommend to your most serious contemplation the VOSL, charging you to consider it the unerring standard of truth and justice, and to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duty you owe to God, to your neighbour, and to yourself.

Now Masonic education is very important and many a D.D.G.M. has been heard to urge that this be made a greater priority for the Lodges (I am privileged to belong to a Lodge which has a component of Masonic education at every meeting). While most people think about books such as *Beyond the Pillars* and *Whence Come We?* as sources for a deeper understanding of Masonry, I want to suggest that the VOSL is also a source of Masonic education as the excerpt from the above charge makes clear. The same charge also says that you, the Mason, are to consider yourself called upon to make a daily advancement in Masonic Knowledge.

What easier way could there be to make a daily advancement in Masonic Knowledge than that that of reading a portion of the Scriptures every day? After all, every Mason receives a VOSL after having been raised to the sublime degree of a Master Mason. I realize that this may appear to be formidable at first. The Bible is not an easy book. However, there are several ways for a Mason to get help.

There are lectionaries which break the scriptures down into an ordered scheme of reading (For Anglicans, the lectionary in the Book of Common Prayer B for others the Day by Day booklets published by the Canadian Bible Society).

There are commentaries on the various books of the Bible, or on the Bible as a whole, which can be bought and read. There are religious communities - churches and synagogues - where the priest, minister, pastor, or rabbi can explain or interpret the scriptures to you. This is one of the reasons we encourage Masons to belong to some religious institution: in order to get help in understanding the Bible and in learning the art of prayer, because praying is also an important Masonic obligation.

The question before every Mason present is this: Are the vows and obligations you made in the various degrees of Masonry something you take seriously, or are you a wilfully perjured individual, void of all moral worth and totally unfit to be received into this or any other worthy and warranted lodge? If you are zealous about being a Mason, then you must make every effort to grow in knowledge and wisdom regarding the Most High so that you may be a better person, husband, father, and Mason.

The final word must not be a heavy note of judgement regarding obligations. The Scriptures make clear that God loves and cares about each and every human being. Every person has a worth and dignity by virtue of being created in His image. He desires to be in relationship with you if you will only embrace him in faith. I urge you to read your Bibles so that you may know about his love for you, and know how to live a life which is pleasing to him. In this way you will be all the more able to render to the Most High the Might, Majesty, Power, Dominion, and Honour which are His due; now and unto the ages of ages. Amen.

EXPECTATIONS

[By: W. Bro. Paul Pinel, Liberty Lodge No. 419, Sarnia]

What are your personal expectations when you enter your lodge each month? What and how do you feel when you walk into the lodge room? If you have been in the lodge room by yourself, what were your thoughts then?

It is a safe bet that the thoughts that you have had were different from the realities of lodge life. Within each of us, there is a need/reality that is not being fulfilled. Some facet of our life's experience is lacking something or is not being addressed as well as it should be, or perhaps, not at all. This is one of the reasons

that we come to lodge each month.

The senior lodge members in all likelihood recall memories of how it was long ago and the brotherhood that was experienced in a time long since passed. They may very well feel somewhat removed and less a part of today's reality. So many of his lodge brothers are no longer around to share lodge. To the member who has been in the fraternity for a few years, there is a mixture of what to do next and how do we get there from here. He is in the thick of it but is in need of support. To the newly initiated candidate there are future expectations of what is going to happen to him and what he is going to experience in this new Masonic life upon which he has embarked. And he asks, will I fit in?

The point that I make here is that Masonry is many things to many people. All brethren are looking to receive something from the Masonic experience and, by the same token, be able to give something in return. Giving is an essential part of a healthy life. To accept something from someone is to say that, what they have to offer, is therefore worthy. This, in part, is also a tacit approval and acceptance of the bother doing the giving, which, in turn, imparts a sense of belonging to him. This is intrinsically valuable and goes to the very heart of Masonic life. It is part of who and what we are. To deny this reality is not practical in the Masonic sense. But, how do we satisfy everyone? It is said that you can please all of the people some of the time and some of the people all of the time but not all of the people all of the time.

I believe that brethren only need to feel satisfied some of the time. They are not greedy. They need only the slightest titillation and they will feel that they have acquired something from Masonry that is important to them because now they feel wanted and a part of the whole. Under ideal circumstances, everyone should leave the lodge after a meeting with the sense that they are leaving with more than they arrived with that evening. If they do not, why would they come to lodge? Why would they be there at all? That being said, let us imagine for a moment, a lodge where the master sits in the East and does not move, does not say or do anything. Imagine that for a moment.

The Master just sits there. He does not open lodge, speak to anyone, nor expects that anyone is going to speak to him. This state is called stasis, which is defined as a state of static balance or equilibrium; stagnation. Now imagine, if you will, the life of a lodge brother who comes to lodge, sits on the sidelines and

does not move. No one approaches him. He sits in expectation. But, in expectation of what? It is not his responsibility to operate the lodge. He is, at this point, a passive participant. It is up to the Officers and brethren to turn him into an active participant.

Like someone who walks into a store, they are there to buy something. They are willing to accept a reasonable expenditure for what they want or they would not be there in the first place! It is up to the salesperson to fulfill that person's needs. The client wants to buy and the sales person wants to sell. A natural fit, you could say. This being true, how much more important is it for us to fulfill the needs of a lodge brother? Our only expenditure in this case is our due care and attention to his needs in lodge?

The brother must sit there and await the opening of the lodge, does he not? He has brought his corporeal self to the lodge as a willing supplicant and he awaits what is to come. He is expectant. He seeks to receive what the officers have to offer. He wants to hear what the managers of the lodge have planned for this lodge night, tomorrow, next month and next year. He is waiting to be drawn into the panoply of his lodge. But, is he?

What is the difference between the brother on the sideline and the sitting Master? The obligation is on the Master and his officers to make things happen. They must not only lead the lodge, but they must appear to be leading the lodge in a meaningful, constructive and substantial manner. Do the officers open the lodge with panache and dignity? Are the officers well turned out? Do the officers reflect their respect and love of Masonry in their bearing and manner of speech? Do they have the respect of their fellow brethren in all that they do? Is every officer there to serve their fellow brethren to the best of their ability?

What makes a brother come through that door every month? Better yet, what makes him not come through that door every month? Much has been said about changes in the lodge functions so that we may freshen things up and bringing in new brethren. Before we do that, let us polish the silver, put on our best bib and tuckers and make a fuss about who is there new. Develop an appreciation of what you have in your lodge today and evaluate it before you go off finding something else to replace it.

All lodges possess the same potential for growth. Our science and growth in today's world are outpacing our ability to keep up with the things that really

matter in our lives. Being mindful of our friends, appreciating their needs, understanding their frustrations and trying to be a good brother is far more important than what is on the TV at 9:00 p.m. Making good men better is not a passive sport. It takes men of commitment with a desire to make a difference.

REGULAR STEPS

[By: V.W. Bro. Bill Whites, Oakridge Lodge No. 708]

Presented as Masonic Education in Oakridge Lodge No. 708, June 18, 1987 and re-printed in the Oakridge Lodge publication "Pillars and Steps".

The condemned man faced the hangman on the platform, feeling the weight of the noose about his neck. "Have you any last request?" asked the hooded figure.

"You've got to help me, friend!" blurted the convict. I didn't have a chance! The cops that arrested me, they were all masons. The crown attorney was a mason, the judge was a mason, even my own lawyer was a mason! You're my only hope!"

The hood nodded slowly and the muffled voice from within it said "Yes, I understand." Then with a long sigh: "You will now take a short pace with your left foot."

The steps are perhaps the most subtle of our signs, and are little written of. There are in reality, two sets of steps for each degree: the regular steps in whose position the secrets of the degree are imparted, and the proper steps by which to approach the altar.

Freemasons are not the only group to use secret steps. Mackey informs us that the initiates of Osiris in ancient Egypt used a peculiar step as a sign of recognition, at the same time telling us that our steps are not really such. Other than that, Mackey offers little enlightenment.

Of our own observation, we may note that the starting position and the third regular step each form squares, while those between form perpendiculars. The instructions to the candidate tell him that his feet, in the form of a square as he begins his first step, are "...emblematic... of the rectitude of his actions."

Milton had the same sort of thoughts when he wrote:

"Yet some there be that by due steps aspire
To lay their hands on that golden key
That opes the palace of Eternity."

To find an appropriate comment on steps I considered choreography, steps in instruction, and steps on staircases, but finally found the tone I was looking for in an obscure volume written in 1947 by J. J. Rowlands and entitled "Cache Lake Country: Life in the North Woods." Rowlands describes his life in the woods with his friends, Hank the artist, and old Chief Tibeash, a Wood Cree. Rowlands writes with good advice both at a surface level, and at one of analogy which every Freemason should be able to recognize:

"An old friend of mine who lives in the city was up for a visit not long ago and we did some tramping about the woods. Now, I think nothing of walking over to Hank's cabin, which is only about two miles away, but the trip always tired my friend, and that worried him. What he didn't realize was that a fellow who walks in the city on pavement doesn't use the same muscles that a man who walks in the woods does. Here the trails twist and turn, rising suddenly, now dropping away over a ridge, with ruts and rocks waiting to trip him if he doesn't watch out. On city pavements, which are smooth and mostly level, a man doesn't have to think very much about the ways of walking, but here in the forest, every step is a matter of balance, and you learn to feel the ground as your foot touches it whether you are walking in daylight or in the dark. The feet of a good woodsman tell him where the trail is no matter how dark it is, for even in heavy boots, they become very sensitise to the lay of the land. The constant change in the trail is what tires the muscles of a city man. The woodsman develops an easy, effortless rolling gait that takes him over rocks and windfalls without a lot of labour. He walks from the hips down, while the city mah, as the Chief says, walks from head to foot. The feet of a woodsman move straight ahead and not at an angle as many city folk walk, and the body above his waist leans slightly forward."

Certainly, the trails of life are much like those of the forest that "...twist and turn, rising suddenly, now dropping away over aq ridge, with roots and rocks waiting to trip us if we don't watch out."

Brethren as you come to Lodge, many of you travel a distance to join your friends. Many of us travel through the year. I hope for each of you, that the regular steps of our ritual will grant you that rolling woodsman's gait that helps you to walk straight ahead. I am sure that that is the true symbolism of the rightness of our regular steps.

MIDNIGHT SUMMONS

[By: R.W. Bro. Herman Waxl, PDDGM, Muskoka-Parry Sound , Unity Lodge, Huntsville]

Late one night while in town I felt an urge drawing me to my Lodge. Having had a key since my days as Tyler, I had no problem getting in. I started up the stairs and I glanced at the chair lift and my Lodge Brother Jim Millest came to mind as he was the only one in recent years to use it. I turned on some lights and entered the ante room and as I approached the door to the Lodge Room I couldn't help but notice the many pictures of Past Masters that line the walls. Most of whom I couldn't have known except those since the 60's. But certainly all their hearts held the Love of Masonry and this very Lodge.

As I approached the door of the Lodge room, those scary times as Tyler came back to me. I remembered being nervous and unsure of myself starting into the chairs so long ago. I opened the door and turned on the feeble ray of light over the altar. No other light seemed appropriate. I could see the Great Lights of Masonry illuminated there on the Altar as I approached. Not a sound. I just stood there in the semi darkness for quite some time. But I had an odd feeling that I wasn't alone. Slowly I opened the Bible to the Entered Apprentice Passage and placed the Square and Compasses on it like I had done so many times before and automatically switched on the Lesser Lights.

Not realizing, I had created an open Lodge condition. I stepped back to the Inner Guard's chair and sat down. That feeling I was not alone came creeping back again. I suddenly thought my eyes were playing tricks on me. I looked toward the North East angle of the Lodge and in the dim light I saw men's faces with transparent bodies coming into the Lodge. One by one they came in taking up chair positions. In the East was Unity's first Master from 1879. The faces kept coming. Some smiling, some stern looking, talking to each other and shaking hands, but I couldn't hear a sound. After all the men had found their places the Master used his gavel. Then they all seemed to be looking at me, sitting by the door. It didn't seem like I was supposed to be there, but I wasn't motioned to leave either. Perhaps because I unknowingly prepared the Lodge for them.

The Master addressed the Brethren and it must have been the Deacons who handed out the ballots and collected them. I had no idea for whom the ballot was

for. After the ballot the Master addressed the Brethren again, smiling. Then suddenly another face appeared at the North East angle. It was my friend and Brother Jimmy Millest. The Master talked with him then the Brethren smiled and got up and shook his hand then one by one the faces disappeared the way they had come. Jim was the last to leave. He took a long look around the Lodge and for a moment in my direction. Leaning on his cane with his precious William Mercer Wilson medal in his hand, then he laid it on the top of the rough ashler, waved to me and followed his Brethren.

Sitting there pondering what just happened, and why a ballot, and Jim coming in last, I suddenly realized that the Brethren had held a ballot on behalf of my friend for affiliation to the Grand Lodge Above and was accepted.

I know now that being a Freemason by name alone, does not entitle us to become a member of the Grand Lodge Above. We have to earn that distinction for ourselves.

I closed down the Lodge, put out the feeble light and all was in darkness again. Not a sound, just the silence of night. I locked up the Lodge Room. And as I was leaving that night, I rode the chair lift down, made sure the door was locked and went home.

For James Darling Millest and all of our departed Brethren, so long, So Mote It Be.

WHITHER ARE WE DIRECTING OUR COURSE?

[By: R.W. Bro. Raymond S. J. Daniels, Chairman, Committee on Masonic Education, 3004-2005]

TO KINDLE THE SPARK THAT WILL LIGHT THE LAMP OF LEARNING IN EVERY LODGE

Ralph Waldo Emerson, the American philosopher and essayist, once asked the rhetorical question: "What is the hardest task in the world?" His answer: "To THINK!" All too often, when a Brother asks a question about some detail of our rites or ceremonies we are forced to admit, "I never really thought about it."

The whole purpose of Masonic Education is to encourage each and every Brother to think – to participate in open, free discussion of questions relevant to the history, symbolism, and philosophy of Freemasonry – to discuss, question, think, learn, and GROW. Learning by degrees has always been and still is the principal occupation of Speculative Freemasons – we enjoy the privileges of membership in the oldest and largest organization devoted to adult education in the world. “Masonry and Education are synonymous terms.”

To assist all Brethren to take seriously the injunction given to every Initiate – “to make a daily advancement in Masonic knowledge” – LET’S TALK MASONRY at every meeting of every lodge, for thirty seconds or thirty minutes, has been strongly recommended by our Grand Master. A program of Masonic Education will never succeed if it is left to those evenings when we have nothing better to do. A regular course of instruction must be devised to supplement the ritualistic part of our rites and ceremonies and a timetable planned and followed. It is the Worshipful Master’s stated duty “to employ and instruct the Brethren in Masonry” and he is the one charged to “communicate light and instruction to the Brethren” of the lodge. These MASONIC NIGHTS AT THE ROUND TABLE are intended to provide opportunities to explain the lectures and charges, to explore the deep symbolic meaning which underlies every phrase in the ritual and is embodied allusion in the lectures.

Albert Einstein wrote these words of wisdom that every Mason should take to heart: “Curiosity has its own reason for existing. One cannot but be in awe when he contemplates the mysteries of life. It is enough if one tries merely to comprehend a little of this mystery every day. Never lose a holy curiosity.”

The most important question in Masonry is ‘WHY?’ Bro. Albert Pike, perhaps the greatest philosopher in Masonry, makes clear the approach we should take and the method by which we should proceed on the road of learning in the lodge: “It is for every individual to discover the secret of Masonry, by reflecting upon its symbols and a wise consideration and analysis of what is said and done in the work.” ‘So many men, so many minds.’ At a ‘Round Table’ all places are equal, and all are equidistant from the centre where Truth may be found. Every Brother is free to think for himself, entitled to form his own opinion, develop his own interpretation of the symbols and allegories, and arrive at the meaning which best satisfies his own curiosity. Our Grand Lodge recognizes three authorities binding on all: the Volume of the Sacred Law, the Book of Constitution, and the Work.

M.W. Bro. the Most Hon. The Marquess of Northampton, Pro Grand

Master, the Grand Lodge of England stated the challenge in an address given in April 2001: “We need to challenge brethren to think more about their Masonry, the meaning and relevance of our ceremonies, and the beneficial effects it will have on them if they are guided by them in their everyday lives. The individual Mason MUST be encouraged positively to talk freely about Masonry in his own words and from his own experience of it.” (Proceedings 2002, Fraternal Reviews p. 201)

Once upon a time, every one of us was asked, “What is the predominant wish of your heart?” We answered, “Light.” The true Mason seeks Light that darkness may be dispelled, and knowledge that ignorance may be removed. Take time to fill your lamp, because ...

“You are light for all the world
And you, like the lamp, must shed light among your fellows,
So that, when they see the good you do
They may give thanks to your Father in heaven.

(Matthew 5: 15 – New English Bible)

THE FAMILY OF FREEMASONRY

[By: R.W. Bro. Garry Dowling, PDDGM, London East District]

[The following is an excerpt from a speech given to the Members, Ladies and guests at a luncheon hosted by the London Lodge of Perfection for their open installation in January 2004].

Ladies, Brethren and guests, allow me to take a few minutes to give you some of my thoughts on the Family of Freemasonry.

What or who is the family?

Many of us have a very limited view of the Family of Freemasonry and we are in fact ignorant of the extent or the vast size of the family. Most of us are familiar with what might be considered the cornerstones of the family - the craft Lodges, the Ancient and Accepted Scottish Rite, the York Rite and the Shrine. But few of us could identify for you or tell you much about very many of the other branches of the family or limbs of the family tree. Some references indicate that there are well over a hundred related, associated or otherwise connected Masonic bodies. You may have heard of some of these like the Grotto, the Legion of Honour, the Royal Order of Scotland, the Royal Order of Jesters, the Allied Masonic bodies,

the Knights Templar, the Cryptic Rite, and the Tall Cedars of Lebanon.

The branches of our family tree include not only those bodies which restrict their membership to adult males, but they include spouses and family members through such organizations as the Eastern Star, the Daughters of the Nile, Jobs Daughters, Rainbow Girls and of course the Order of Demoly.

And finally, we must include in the family of Freemasonry that very important group of individuals who officially may not have a membership card in any of the Masonic bodies, but whose value to our organization is unlimited and mostly unrecognized. I am referring to the spouses and family members of Masons, the ones I consider to be the true Ambassadors of the Masonic Family.

Each one of the members of the family, while maintaining the fundamental principles on which the organization is founded, has a slightly different focus. Some limbs of the family tree focus on Masonic history and the presentation of that history in a visual or theatrical manner, some limbs focus on one of the primary tenets of the organization, 'relief' or charity, while other limbs of the tree are more social in nature, emphasizing the 'brotherhood' aspect of the family.

What is the state of the family?

Everyone seems to focus on the negative when they discuss the state of the Masonic Family these days. All branches of the Family are suffering from decreased membership.

We all know that the biggest single problem is that the size of the family has diminished significantly in the last two or three decades. This is not a new problem. All branches of the Family are suffering from decreased membership.

In fact, the very definition of the word 'family' has undergone and is still undergoing significant change in our society. As the nature of the 'family' has changed in society, so too have things changed in our Family of Freemasonry.

And you know what else – no one has the real answer to membership. Everyone is searching for the best path towards the same goal. Many branches of the family are trying different, sometimes radical approaches. Not everyone is in agreement and some of these moves are causing dissension within the family. We are changing entrance requirements, we are staging 'mass' initiations, we are trying programs like 'all the way in one day'. We have advertised in movie theatres and on TV. None of these programmes have been in effect long enough to either prove or disprove their worth. The arguments for and against continue to be waged and we can only hope that all initiatives are undertaken with the best interests of the entire family at heart.

But, what about the good news.

Look at the Family of Freemasonry in this part of the province and in and around London particularly. The number of new members is on the upswing and has shown a significant increase in craft lodges in particular, in the last 2-3 years. Some related bodies are beginning to see the spin offs from that and will likely continue to do so in the future.

Look at initiatives such as the open installation in which we will participate this afternoon. Initiatives designed to both remove that veil of secrecy as well as to involve our families in our Masonic activities.

Did you know that the leaders of the Family of Freemasonry in Ontario are meeting regularly to openly discuss issues and ideas and to formulate plans to address the issues from a 'team' perspective? This includes our Grand Master and DGM, representatives from the Scottish Rite, the York Rite and the Shrine. Some examples of the initiatives they are considering and pursuing are joint Public Relations programmes, Masonic visibility in Shrine ceremonials, more support for our youth groups, and a high profile membership campaign involving all members of the Masonic Family targeted to a specific geographic area.

And in my opinion, the most important factor that can positively influence the state of Masonry today, is that we have a situation where many men in our society are looking for something solid to latch on to in an ever changing world. What better opportunity for the Family of Freemasonry than to put before these men, an organization with rock solid tenets and principles and a strong belief in high moral values. An association of like minded men.

And so here we are, entering 2004 not unlike any other family; we have external issues that tug at the family ties and we have internal issues that need some attention; but most importantly, we have before us the challenge and the opportunity to reignite the flame that will ensure the Family of Freemasonry, delivered into our hands by our Masonic forefathers, remains one of the premier organizations of choice for the man of tomorrow.

So thenWhat about the future of the Family of Freemasonry?

The future of the Family of Freemasonry is strong. The future of the Family of Freemasonry is bright. The Future of the Family of Freemasonry is up to you and up to me. Let me leave you with several thoughts about how I think, together, we can ensure the future of the Family.

First,

Quit arguing amongst ourselves.

Each member will find the branch or branches of the family tree where he wants to hang his hat. On the assumption that each of us is able to draw something of value from the organization while at the same time making a contribution to the organization and upholding the tenets and principles on which it is based, then why should we criticize a member because he never shows up over here or devotes all his efforts over there.

We should be asking – what is it that attracts him to that branch of the family? What is it that fulfills his need there and not on some other limb of the tree?

Don't assume that all branches of the tree will live forever.

Not so. Ice storms, disease, animal and human intervention can all affect the growth of a tree; damage a limb, gouge the bark, harm the roots. But the tree does not die. In fact in many instances it diverts its focus and attention to making other branches stronger, to bolstering up its foundation or root system. So too with the Family of Freemasonry. Amalgamation is not a 'bad' word. Relocation is not a death knoll.

Become more knowledgeable about the Family.

We are our own worst enemies if we can't respond intelligently to questions about the branch of the family to which we belong or to the family in general.

Be prepared to stand on your own merits.

The family lives in the hearts of the members not in the places they meet.

As a strong, united family the potential is tremendous and we all benefit. But, don't look elsewhere for someone to solve our problems. For each branch of the family to survive, it must stand on its own merits. Certainly it draws strength from its family association, but it must also offer something of value to its members that no other branch of the family can provide.

Have fun.

Simply put, people want to associate with people they enjoy being with and have fun with. I have two theories about having fun. First, if the monkey isn't having a good time on one branch of the family tree, he'll swing to another; but second, and probably most important, ..every branch of the tree has enough monkeys and enough bananas to make everyone happy, if they want to be part of it.

And finally...to the spouses and visitors in attendance today- you can play a role

in our future. I encourage you to ask questions. Force these guys to be open about what is that attracted them to the Family of Freemasonry and why they continue to be involved. Ask them if Masonry is a religion, ask them why a craft Lodge has an altar in the center, ask them who can join the family, ask them why they wear funny shoes in parades, ask them how much the family donates to charity. Tell them it's just not good enough that their husband or father belong... you can't be an ambassador for an organization that you know nothing about.

Brethren, Ladies and guests,

It's a great family this one. It's spread over more than 80 countries in the world and it's members come from all walks of life, and a whole raft of different races, religions and cultures. This family donates countless hours of time and over more than \$1.75 M per day to charitable causes. This family is all about the growth of the inner man. So stand up and show the world that no matter what branch of the family we belong to, "Freemasonry is.... what Freemasons Are!"

Friends, we look forward this afternoon to seeing our Brethren assume their roles as the new leaders of the Lodge of Perfection, one of the many branches of the great Family of Freemaonry.

PRESUMPTION

[By: V.W. Bro. Bill Whites, Oakridge Lodge No. 708]

[Presented as Masonic Education in Oakridge Lodge No. 708, Feb 15, 2001].

I love the Masonic right of visitation. Visitors add much by their very presence, and we must remember to all visit widely and often. Among many fine Lodges, we are fortunate to have in London two Lodges operating under a different ritual – two slightly different versions of the Irish ritual. I love to visit there, and like many others, I especially love the Irish third degree.

One line in particular from that ritual is on my mind. It goes something like this: After having a brief ceremony similar to those in the first and second degrees, and being placed in a position of apparent responsibility, the candidate is called upon by the Master with these words: "My Brother, I presume you consider yourself to be a Master Mason?" And that is when his ordeal begins! Perhaps many of us in Masonry make that presumption even more than the poor candidate who is asked that question. My brethren, I presume you all consider yourselves to be Master

Masons? I will not interrogate you individually. Each man must decide for himself. But consider the facts.

The ritual enjoins us to many kind, generous, and moral social behaviours — and from many of the opposite character, or those that might even lead in their general direction. In the first degree we tell the candidate in the charge, that the foundations of Freemasonry are ". . . the practice of social and moral virtue." He is further enjoined to that practice through the proper practice of the duties owed by him ". . . to God, to your neighbour, and to yourself." The exercise of his civil duties is to be "exemplary" and "obedient." Among other behaviours, we tell him that he will prove his obedience ". . . by abstaining from every topic of religious or political discussion while in the lodge . . . and by perfect submission to the Master and his Wardens while acting in the discharge of their respective offices." Above all, the new initiate is taught duty to God, and to his fellow beings: to practise charity, kindness, in act, word, and deed. We are delighted that such behaviours, graces, and relationships ornament our Lodges. It makes this a wonderful place to visit.

But brethren, do not presume that such excellent behaviour in the Lodge room makes you a Master Mason. In the very first degree we are told that ". . . the form of the Lodge . . ." is ". . . in length from East to West; in breadth from North to South; in depth from the surface of the earth to its centre, and even as high as the heavens." After all, "The universe is the temple of the Deity whom we serve." Brethren, philosophically, once you enter the Lodge room, you can never leave it!

Nor is it sufficient simply to discharge our duties to our fellow Freemasons. "The square and compasses when united are to regulate our lives and actions and keep us within due bounds with all mankind." "The angle of a square pressing our breast . . ." was to teach us to "Square [our] actions by the square of virtue, and to keep within due bounds with all mankind . . ." Masons are taught throughout their degrees, the duties that they owe to their brethren, and to behave in such manner to all people. After all, from the time we receive the first degree, the Junior Warden in his lecture enjoins us to ". . . act as the dictates of right reason prompt us, cultivate harmony, practise charity, and live in peace with all men." How extensive these duties are! Remember the points of fellowship!

Let me then, ". . . call your attention to a retrospect of the degrees through which you have passed." Masons are to faithfully discharge their many duties to the Great Architect of the Universe. They are to be kind and generous in act, word,

and deed. They are to practise charity and kindness in every act. They are to eschew discussion of politics and religion in Lodge and, presumably, to moderate them beyond it. They are to be obedient to the laws of God and Man. They are to follow the directions of the Master and his Wardens. They are to develop their minds and intelligence to serve God and their fellow beings, ". . . to look at every son of Adam as a brother of the dust . . ." and to stand faithful to these promises and duties, even unto death.

The installation ceremony contains some beautiful insights to these duties. "A Freemason's lodge," and remember, brethren, how extensive that is! ". . . is the temple of peace, harmony, and brotherly love; nothing is allowed to enter which has the remotest tendency to disturb the quietude of its pursuits." Further, the newly installed Master is enjoined to "Forcibly impress upon [the brethren] the dignity and high importance of Freemasonry and charge them to practice outside of the lodge those excellent precepts which are ever inculcated within it . . ."

Brethren, we have a tremendous duty, and not just to one another. It extends beyond these walls, and it extends beyond our fraternity. I know that you will consider and temper your words and actions with kindness, charity and forbearance, in everything you do, and in everything you say, ". . . indite, mark print, engrave, or otherwise . . . delineate," because I presume you consider yourselves to be Master Masons.

R.W. BRO. ARTHUR CURRIE

[By: R.W. Bro. Douglas Franklin, PDGDGM, Ottawa District 1]

[Author's note: This article is a condensed version of a longer paper that is a 'work in progress'. If any Brother has further information on the life of R.W. Bro. Currie that he wishes to share, I would appreciate hearing from him.]

At about this time of year, as the brilliant colours and warm days of autumn give way to the damp, grey days anticipating winter, our attention turns to Remembrance Day and the heroic efforts of our many Brethren who served in the First World War. Armistice Day, November 11, 1918 is part of our history, but it also a part of our nationhood. An army of citizen-soldiers in very short order volunteered, trained, shipped abroad and, in many cases, regrettably died for their country. In previous articles of the Newsletter, we have learned about several of our Brethren who rewrote the definitions of leadership and courage in numerous

ways, carrying with them into battle their Masonic as well as their patriotic emblems. They came from many walks of life—streetcar conductors, farmers, merchants, craftsmen and ministers. One, a former school teacher with a reserved manner and “peculiar” physique, was a real estate agent from Victoria, British Columbia by the name of Arthur Currie.

In 1914, Canada was an adolescent colony of Britain growing into maturity as a nation. It was never a warring country. Arthur Currie represented in many ways the committed Canadian citizen-soldier, minding to his business every day but, at a moment’s notice, ready to defend what he believed in. To most Canadians he is known as a militia officer who became a General commanding the Canadian Corps in the 1914-1918 conflict, but his life as a Freemason should be of interest to the Brethren of today and the future.

Arthur William Curry (he changed the spelling of his name at age twenty-two) was born December 5, 1875 on a farm in Adelaide township outside the village of Strathroy in rural southwestern Ontario. In 1891 his father died, perhaps lowering expectations for Arthur’s career. He enrolled in teacher training, but decided to move to Victoria, British Columbia and live with his maternal great aunt while completing his training there. He spent several years teaching school in Sidney, about 12 miles north of Victoria.

His career under way, he joined the British Columbia Brigade, Canadian Garrison Artillery, as Gunner, Private. He quickly rose through the ranks and, in December 1901, was offered a commission. By May 1906, Major Arthur Currie was second-in-command of the 5th Regiment.

Although details still remain to be uncovered, it appears that his Masonic career paralleled his achievement in the Militia. Currie was initiated into Vancouver & Quadra Lodge No. 2 in Victoria at about the same time that he joined the Militia. Vancouver & Quadra Lodge had its proud roots in early Freemasonry in British Columbia and, one of its Past Masters, M.W. Bro. Israel Wood Powell, became the first Grand Master of the Grand Lodge of British Columbia in 1871. Currie obviously thrived in the Scottish heritage of the lodge which, incidentally, continues to use Ancient Ritual to this day. By 1905, W. Bro. Currie was Worshipful Master and, two years later, he was District Deputy Grand Master of Victoria District.

Currie’s first biographer, Colonel Hugh M. Urquhart, raises the issue of the time Currie dedicated to the Militia during those formative years. According to

Urquhart, Currie was “at the armoury nearly one hundred and fifty nights out of three hundred and sixty five.” Another biographer, Daniel G. Dancocks, refers to Currie’s Masonic career and especially to his position as DDGM, “which as any Freemason knows, would demand a minimum of two evenings a week.”

It is interesting that Currie left teaching at about the same time he became active in the Militia and the Masonic Order. He joined Matson and Coles, an insurance agency and, within nine years, he became its head. By 1908, he had formed the partnership of Currie and Power, a real estate company. The first decade of the twentieth century was one of great prosperity in real estate in Victoria.

Lieutenant-Colonel Currie retired as commanding officer of the 5th Regiment in 1913, but within a year he assumed command of the 50th Regiment, The Gordon Highlanders.

When war broke out in 1914, Currie assumed command of the Second Brigade, one of the provisional brigades in the Canadian Expeditionary Force. In February 1915, he and his men left Salisbury Plain in England for France. Within a month, he was a Brigadier-General. Again, Currie’s active service career grew quickly and decisively. He became commander of the 1st Canadian Division on September 13, 1915, and commander of the Canadian Corps on June 9, 1917.

During the war, many servicemen were Freemasons. Few, however, participated in regular lodges. While on leave, and when time allowed, Masons in uniform attended lodge in England and France (Grand Loge Nationale Francais) behind the lines. One lodge frequently visited by sojourning Brethren was Canada Lodge No. 3527, founded in 1911 by a group of Brethren from Canada resident in England, especially including those working for the Dominion Government, the railways and other Canadian businesses. One of the more interesting wartime anecdotes from the minute book of Canada Lodge was the spontaneous arrival one evening of about a hundred Canadian Brethren of all Masonic and military ranks. The Secretary duly recorded that all Brethren were accommodated, even though there was a slight delay. The Tyler had to be sent out to obtain tissue paper from which to fashion passable regalia for the visiting Brethren.

Certainly one of the most memorable meetings of Canada Lodge during the war took place on April 23, 1918, when the Secretary noted that three particular Brethren were present: “W. Bro. Sir Arthur W. Currie, K.C.B., K.C.M.G., Corps Commander, Canadian Expeditionary Force; W. Bro. Sir Richard Turner, V.C., K.G.B., K.C.M.G., D.S.O., Commander, II Division, C.E.F.; and, W. Bro. Sir

David Watson, K.C.B., C.M.G., Commander, IV Division, C.E.F.”

After the war, Currie returned to Canada and became Inspector General of the Militia Forces in Canada from 1919 to 1920. He then became the Principal (President) of McGill University in Montreal, an office he held with distinction for more than a decade. Currie’s Masonic career during the 1920s and 1930s still demands more research. It is noted, for instance, that he was a member of Zetland Lodge No. 326 in Toronto. Still, he continued to be a member of his mother lodge, Vancouver & Quadra No. 2 in Victoria, as the returns to the Grand Lodge of British Columbia and the Yukon indicate.

Perhaps one of the most moving postwar events for Currie, combining his Masonic and military careers, took place at the Fifty-third Communication of the Grand Lodge of Quebec held on February 15, 1923 in Montreal. The Grand Master, M.W. Bro. Charles McBurney, unveiled the Memorial Tablet to the eighty members of the Craft who gave their lives, and to the more than six hundred who had served in the Great War in the Grand Jurisdiction. The climax of the event, however, was “an inspiring address” given by R.W. Bro. General Sir Arthur Currie.

Currie died on November 30, 1933 in Montreal.

Often, we hear of “famous Masons”. We wonder whether their fame really relates in any way to their Masonic beliefs. In R.W. Bro. Arthur Currie, we have a Brother who served his country and his Craft with honour. Although we may find it difficult to use the expression, “a born leader”, in the life of Currie we undoubtedly see “the ideal of a Freemason.”

References:

Daniel G. Dancocks. Sir Arthur Currie. Methuen, 1985

Arthur L. Johnson The History of Canada Lodge. Canada Lodge, 1961

Wallace McLeod, ed. Whence Come We? Grand Lodge AF&AM of Canada in the Province of Ontario, 1980

A.J.B. Milborne. Freemasonry in the Province of Quebec. GLQ, 1960

Hugh M. Urquhart. Arthur Currie. J.M. Dent, 1950

Grand Lodge of British Columbia and the Yukon. Proceedings. 1930

QUESTIONS OF THE FRATERNITY

We hope that readers continue to enjoy the challenge. Here are three more questions:

- 1) What are the eligibility requirements for a candidate seeking the office of DDGM?

- 2) May a Worshipful Master seek the office of DDGM during his year in office?

- 3) Does a man's election to DDGM at the District meeting at Grand Lodge automatically make him DDGM?

You are free to answer any or all of these questions. Please quote sources. Please send answers in writing to:

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Here are the answers to the three questions that were posed in the May 2004 Issue (Vol. 19-2). The answers we share with all subscribers were submitted by: W.Bro. John A.D. McLean, PM from The Belleville Lodge #123 and W.Bro. Richard A. Byrd - IPM Salem Lodge #368, Brockville

W. Bro. McLean responds as follows:

- 1) If the Master is a past Grand Lodge Officer, which collar should he wear when he presides in Lodge?

I believe is answered in the constitution, and basically it states that the Grand Lodge Officer, when holding an office in Lodge, will wear the collar of that office and relinquish his Grand Lodge collar.

- 2) Can a Brother wear his Masonic jewels at a Masonic memorial service?

I believe the answer is yes, because it distinguishes a PM, from the members, just as the Grand Lodge regalia distinguishes the wearers from PM and members. Also quoting from the 1989 edition of "The Masonic Manual": 'This is the one occasion when it is proper to wear Masonic regalia and parade in public without dispensation from the Grand Master. Dress should be normal business suit'. Now I assume that sometime in the past it was considered incorrect to wear Masonic jewels as a worthy past master from this district was adamant about not wearing them.

3) Which Brethren are entitled to The Grand Honours and how many of each?
The answer is found on page 49 of the Masonic Manual. I won't repeat the information here as I assume you have copy.

W.Bro. Richard A. Byrd replies:

1) If the Master is a past Grand Lodge Officer, which collar should he wear when he presides in Lodge?

A Worshipful Master wears his Masters Collar which he received at the time of his investiture when he presides in his Lodge and he is invested with the apron of an Installed Master.

Ref: "Ceremony of Installation & Investiture of Officers of a Lodge" pg. 5.
Questions and Answers, pg. 31 #31, pg. 32 #32

2) Can a Brother wear his Masonic jewels at a Masonic memorial service?

A dress is Business, with dress regalia for Grand Lodge Officers. Jewels are optional.

Ref: "The Memorial Services (1999)". Questions and Answers pg. 34 #3

3) Which Brethren are entitled to The Grand Honours and how many of each?

Brethren entitled to The Grand Honours are; GM, PGM = 9 Times. DGM, PDGM, DDGM, PDDGM, Grand Chaplain and all other elective Grand Lodge Officers, present and past = 7 Times.

Appointive Grand Lodge officers other than Grand Chaplain, present and past = 5 Times.

W.M. and P.M. = 3 Times.

A brother appointed by the Grand Master to represent him at the Constitution of a Lodge, and not otherwise entitled to more; = 5 Times.

All Present and Past Grand Lodge Officers of other Grand Lodges may receive appropriate Grand Honours when they are an official representative duly recognized as such by both Grand Lodges.

A brother who is the recipient of the William Mercer Wilson Medal, (only on the occasion of the presentation of the medal to him.) = 3 Times.

Ref: "The Masonic Manual" 2000/2003., "Meeting The Challenge" 1976, B of C Section 15, a - g, 2002

Editors Note: The references to "Questions and Answers" come from the latest publication of the Grand Lodge "Lodge of Instruction" team that details questions and answers posed at Lodge of Instruction sessions held over the last few years in our jurisdiction. This booklet is available from the Grand Lodge Office.

CUSTODIAN'S CORNER

[Editor's Note: The following questions and responses are reprinted from the booklet "Questions and Answers. The questions have been compiled over several years from Lodges of Instruction held under the authority of the Custodian of the Work. The booklet is available in printed format from the Grand Lodge Office]

Question 1: When the Worshipful Master gives the Brethren the freedom of the lodge, may the brethren leave the Lodge?

Response: The "freedom of the lodge" gives the Brethren the freedom to move about the lodge informally. The lodge remains tyled. To leave the lodge the brethren would need to be excused, or the lodge called from labour to refreshment. (See the Book of the Work, pp. 211, 212, and 213.)

Question 2: In the J.W.'s lecture he states that our lodges stand on holy ground, does this mean that we are a religion?

Response: We are not and we do not profess to be a religion, however the V.O.S.L. is always at the centre of our order, and Masonry is at the centre of union between men who must otherwise remained at a perpetual distance. (See the Charge "Concerning God and Religion" in the Book of Constitution, p. 169, which answers this question in much greater depth.) The lecture in the South should be interpreted in its entirety rather than from phrases taken from their original context.

Question 3: Can the lodge hold a Memorial Service for a departed brother in the lodge room?

Response: It is permissible to hold a Memorial Service in the lodge room using the same ceremony as that which is used in the funeral home. For this ceremony the family and friends should be invited, and it is suggested that:

a) The lodge is not tyled and is either, called from labour to refreshment, or, furnished but not opened; in either eventuality the Brethren wear their regalia.

b) A small table be draped appropriately and placed, on the level, in the East, and placed on the table: a photograph of our Brother, his regalia, a small basket for the evergreen and possibly a plant or flowers.

c) The East should be left empty, with the Worshipful Master in the front row in the South-East, the Officers and participants seated to the left of the W.M. in the front row in the South, with the family and friends escorted to their seats in the North.

d) A lectern placed in the S.E.A. enables the participants to do their part. The only changes that need to be made from the ceremony used in the funeral home are to delete the words: "the mortal remains" from the exhortation by the Worshipful Master. The last sentence of this paragraph then becomes: "for we meet to pay a last farewell to a brother."

BOOK NOOK

[Editor's Note: A slightly different format for our Book Nook in this issue. We are often asked by Brethren for ideas on worthwhile Masonic readings. Here is a short list compiled by our Chairman of Masonic Education, R.W. Bro. Ramond S.J. Daniels]

'Tis the good reader that makes the good book. *Ralph Waldo Emerson (1803 – 1882)*

Carr, Harry, rev. Frederick Smyth. *The Freemason at Work*. Runnymede: Lewis Masonic, Ian Allan Regalia, 1992. ISBN 0-85318-189-6

Claudy, Carl H. *Foreign Countries: A Gateway to the Interpretation and Development of Certain Symbols of Freemasonry*. Richmond, Virginia: Macoy Publishing and Masonic Supply Co., Inc., 1971. ISBN 0-88053-039-1

*Haywood, Harry Leroy. *The Newly-Made Mason: What He and Every Mason Should Know About Masonry*. Richmond, Virginia: Macoy Publishing and

Masonic Supply Co., Inc., 1973. ISBN 0-88053-030-8

MacBride, A. S. Speculative Masonry: Its Mission, Its Evolution and Its Landmarks. Richmond, Virginia: Macoy Publishing & Masonic Supply Co., Inc., 1971. ISBN 0-88053-040-5

*Newton, Joseph Fort. The Builders: A Story and Study of Freemasonry. Richmond, Virginia: Macoy Publishing and Masonic Supply Company, Inc., 1979. ISBN 0-88053-045-6

Smyth, Frederick. A Reference Book for Freemasons. London: Q. C. Correspondence Circle Limited, 1998. ISBN 0-90765541-6

Wilmshurst, Walter Leslie. The Meaning of Masonry. New York: Gramercy Books, Random House Value Publishing Inc., 1995. ISBN 0-517-33194-2

* Currently available from the Office of the Grand Secretary, Hamilton

OPPORTUNITIES FOR FURTHER LIGHT

THE COLLEGE OF FREEMASONRY

The Committee on Masonic Education offers its challenging Correspondence Course of Masonic Education throughout this Jurisdiction. The College of Freemasonry is a four-part program - taken separately or together as the student desires and in any order.

Upon completion of each of the four programs a certificate is awarded. To become a member of the College of Freemasonry, you must complete all four programs. The cost of each program is \$20.00, payable in advance to:

Masonic Education Course C/O V. W. Bro. S. R. Lowe, 1071 Guildwood Blvd., London, ON N6H 4G4

Brethren, this is a real opportunity – don't miss it – broaden your Masonic knowledge – Education is the key to your enjoyment of your Masonic future!

(Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this Grand Jurisdiction).

Application forms are available on the Grand Lodge Web site or from your District Chairman of Masonic Education.

DDGM CORRESPONDENCE COURSE

The Committee on Masonic Education also offers a challenging Correspondence Course for those Past Masters who are considering offering their skills and abilities as a District Deputy Grand Master.

The Course is divided into three programs:

DI Duties and Leadership

DII Administration, Finance and Communication

DIII Protocol, Etiquette and Ritual

Applications can be obtained from:

Masonic Education Course (DDGM) C/O V. W. Bro. S. R. Lowe, 1071 Guildwood Blvd., London, ON N6H 4G4.

Upon successful completion of all three sections of the program, a Certificate will be awarded.

HERITAGE LODGE, NO. 730 GRC

Heritage Lodge, No. 730 GRC, was formed to provide an intellectual environment for the pursuit of Masonic knowledge, and also to provide a means for receiving and recording historical artifacts 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 fulfill the aims and objectives established by the membership.

Talk to a fellow Mason about membership. The fee for Affiliation is \$25.00; Annual Dues are \$35.00. For further information contact:

V. W. Bro. S. Forsythe, 752 Hampton Court, Pickering, ON L1W 3M3 Email: sforsythe@sympatico.ca

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