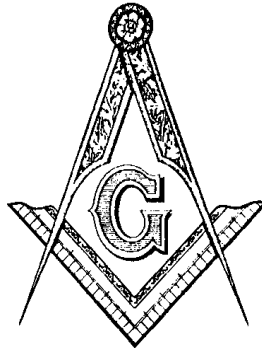
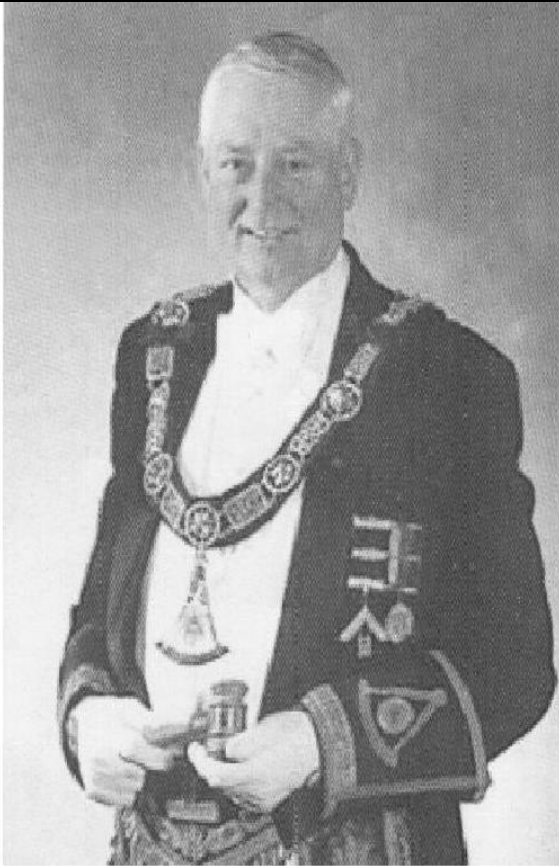


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OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Donald Herbert Mumby

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TO ALL CONTRIBUTORS

Contributors are responsible for the factual accuracy of an article. Author's opinions do not necessarily reflect those of the Grand Lodge A.F. & A. M. of Canada in the Province of Ontario, nor the Committee on Masonic Education.

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SUBSCRIPTIONS

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FROM THE EDITOR

Brethren, the winter issue has finally been completed. We hope you enjoyed the fall issue and have taken the time to spread the word about “The Newsletter”.

The weekend of Feb 05, 2005 witnessed the second ‘mini’ communication of our Grand Lodge in Simcoe. The festivities also included the second stirring performance of the special 150th Anniversary play, “Then and Now”. Again, those 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 Thunder Bay or at Grand Lodge next July.

How many times have you heard a piece of Masonic Education presented in Lodge and thought to yourself – that was really good - I didn’t know that – I never thought of it that way. We all hear some great thoughts and interpretations of many things Masonic. Why not share them with your Brethren? The next time you hear a good piece, get a copy and send it along or ask the presenter to submit it himself.

On behalf of the Committee: Garry Dowling

ALL WORK IS WORTHY

[Presented By: R.W. Bro. Douglas Franklin, Past DDGM, Ottawa District 1]

I feel privileged to be brought up believing that all work is worthy. From the most humble tasks to massive, earth-changing feats, all work should be valued. I can appreciate a spotless public washroom, and the attitude of those who take their cleaning work seriously. Like you, I can also appreciate well-crafted entertainment. I can even admire a well-written contract.

On becoming a Mason, I became impressed by the teamwork in a Lodge. Dozens of jobs to do, and dozens of Brethren to tell the Secretary how to do them!

We speak about a Lodge at work. Our Work—the ritual and rubrics—is still at the very heart of our Craft. We soon recognize that a successful Lodge engages many of its Brethren in degree work, through the regular progression of officers in the chairs, through members' nights, step-up nights, and Past Masters' nights. It is a plain truth in the life of a Lodge that the more the work is spread, the stronger the Lodge will be. A Lodge can certainly get by if every Brother taking part in a degree knows his work. But, a Lodge will flourish if Brethren learn more than is expected of them. For instance, all Master Masons should learn and deliver ritual work.

Sharing in Lodge work also means putting on festive boards and entertainment, convening special events and ladies nights, as well as fundraising. Some of the Brethren, who are not inclined to do degree work, shine in other areas. We should respect them for this, and thank them for their efforts. How often do we actually take a moment, and tell them we appreciate their work? We have heard it said, over and over, that anything you may feel disposed to give will be thankfully received and faithfully applied. My Brethren, I believe that this also applies when a Mason gives something perhaps even more precious today than his money—his time and efforts. Whatever it is, whether arranging a gala evening or auditing the Lodge books, requires particular skills and dedication.

How often do we say to a Brother, after an excellent delivery of ritual, “Good work!” or “Well done!”? Surely we can also express our thanks for a good meal, or say to a Brother who has given his best for his Lodge, “I appreciate what you are doing.” It only takes a moment, but it will be remembered for a long time.

I would like to share with you a true story of Masonic work—both humble and great at the same time.

I once visited a lodge in another jurisdiction, and noticed that a Past Grand Master was sitting as Junior Steward. Surely, I thought to myself, he's just filling in for the evening. Wrong. I looked at the summons and saw that the Most Worshipful Brother was indeed Junior Steward. "Oh", I said to myself, "A really high-class recycling job." Wrong again. Our Junior Steward did his degree floor work and delivered his ritual part with grace and aplomb.

At the close of Lodge, I wanted to introduce myself to the Junior Steward and compliment him on his work, but I was cut short, as he told me he had to be at the festive board that was about to start. The esteemed Brother would no doubt be at the head table. How wrong could I be! With his Senior Steward and other Brethren, he helped to serve the meal. "They must be short of help," I said to myself. There he was, with a coffee pot in his hand, greeting his Brethren and serving them, with a smile.

Following the Junior Warden's Toast, I finally had an opportunity to chat with the Most Worshipful Brother. His positive outlook and self-effacing sincerity were most refreshing. Yes, he agreed to serve as Junior Steward for a year, not because his Lodge had to recycle Past Grand Masters, but because his Brother, the one appointed to be in this office, was serving his country, in the Royal Canadian Navy, on duty in the Middle East. "I am also doing this," he quietly told me, "to value his work. He is putting his life on the line as my Brother, the least I can do is a reasonable job for him in Lodge."

Forever, I will carry this with me as a living Masonic example of my belief that, "All work is worthy."

THE 5 POINTED STAR

[Presented By: Bro. Michael Stilwell, JW of Clinton Lodge No. 84, South Huron District]

In the Junior Warden's lecture we are introduced to the forms within the Lodge.

"The ornaments are the Mosaic Pavement, the Indented Skirting and the Star in the centre." "It prefigures the blessings that are derived from a steady dependence upon Divine Providence which has its symbol in the Star that gleams in the centre."

We are often told that Freemasonry is an ancient order but not how we know this?

Modern Freemasonry began with the formation of the United Grand Lodge of England on 24 June 1717. However, on 16 October 1646, Elias Ashmole diarized that he was made a Mason in a Lodge that met at his father-in-law's house. No one involved was an operative stonemason, those craftsmen credited with building the great medieval cathedrals and castles, but an organization apart or speculative. The traditions, oral histories and rituals are much, much older.

The Star in the centre of the Mosaic takes the form of a five-pointed object.

The five-pointed star is called unicursal in that it can be drawn with five lines in a continuous loop and therefore one of the first complex shapes learned and drawn, it is also known as the Endless Knot.

It has been important to almost every ancient culture, from the Mayans of Latin America, to India, China, and Egypt. It has been found scratched on the walls of Neolithic caves, and in Babylonian drawings, where it marks the pattern the planet Venus makes on its travels- a secret symbol of the Goddess Ishtar. Scriptures, especially Hebrew, are abundant with references to pentagrams.

WHY 5?

Five is an ancient number of significance to history, man and Masons. We have five fingers/toes on each limb extremity. We have five senses- vision, hearing, smell, touch and taste. There are five wounds on Jesus Christ and five

pillars of Muslim faith with calls to prayer five times per day. Medieval Knights espoused five virtues- generosity, courtesy, chastity, chivalry and piety; symbolized on the great knight Sir Gawain's shield emblem in 1320. There are five elements- earth, air, fire, water and spirit. DaVinci's, The Vitruvian Man, is one of the most famous drawings of all time with a nude man inside a perfect circle, his arms and legs stretched out forming a five pointed star. We have the 'Five Points of Fellowship' as Master Masons.

Five is a Prime Number and integral in the Golden Section of Nature. The centre of a five pointed star forms a pentagram whose geometric proportions are the Golden Proportion. Renaissance artists believed this to be the most pleasing to view. The ratio of the distance between two points of a pentagram to its total width is the Golden Proportion, as is the ratio of the height above the horizontal bar to that below. This leads to the Fibonacci Sequence of numbers where the next number is formed by adding the two previous numbers (1,1,2,3,5,8,13 etc.) This Sequence is found in nature in the arrangement of flower heads, leaves and fruits, the regular spiral of the shell of the Nautilus is a commonly seen Fibonacci Sequence. Stonemasons learned this ratio to produce the perfect ashlar used in building construction as being the strongest shape for the structure.

WHY A FIVE POINTED STAR?

Ancient civilizations, predating Christianity, worshipped the Sun as the greatest and most powerful of deities: the Blazing Star, the Morning Star, the Phoenix or Venus to the Ancient Romans. They used the Sun's passage through the sky to determine when to plant their crops and celebrate specific times of the year; the Vernal and Autumnal Equinoxes, when day was equally light and dark. These times are used to this day to plant crops and begin harvest.

Early on the ancients noticed a Star that traced a regular pattern around the Sun through an eight-year cycle, this pattern forms a Pentagram and is made by the progression of Venus through the sky. Venus is the brightest object in the sky, after the Sun and Moon, so it stands to reason that it would have been observed centuries before so-called science was created; chronicles date this to 3500 BCE.

Ancient Hebrews gave the Five Pointed Star the meaning of Truth.

Medieval stonemasons considered it a symbol of deep wisdom and integrated its proportions in ecclesiastical edifices.

Freemasons know the Star for being in the East. The Minutes of the Lodge of Edinburgh, Mary's Chapel were signed on 20 May 1641 by Sir Robert Moray using a pentagram or his Mason's Mark. The ritual of Order of the Eastern Star, written by Rob Morris, was made to correspond to the Masonic Five Points of Fellowship and the Signet of King Solomon. The Five pointed Star holds deep historic significance and value to man and Masons.

The pentagram also plays an important part in the symbology of the early United States government. Many of the Founding Fathers were masons and the Pentagram appears in much early iconography- the flag, the Great Seal and the money. It is even to be found in the Capitol, where the White House sits at the apex of a giant pentagram.

CONCLUSION

We know that ritual and history were for centuries handed down from Mason to Mason in an oral tradition. We know that Freemasonry is an ancient fraternity whose secrets have been lost in the untimely death of our Grand Master, Hiram Abif. Five make a Lodge: the Master, his Wardens and two Fellowcraft. The Seal of Solomon, who's Temple we speak of being constructed by freemasons, is often a five-pointed Star. The angle of the apex of a pentagram is 72° , that being the opening of the compasses in the Volume of the Sacred Law.

We learn of five orders of architecture (Tuscan, Doric, Ionic, Corinthian and Composite) and, traditionally, five liberal arts (Grammar, Arithmetic, Music, Astronomy and Geometry). A Fellowcraft is even said to have achieved the age of five years.

Freemasonry has traditionally been associated with Pythagoras, and among Pythagoreans, the pentagram was a symbol of health and knowledge; the pentagram is consequently associated with initiation, as it is in Masonic iconography.

ANSWERING THOSE QUESTIONS: ONE MASON'S APPROACH

[Presented By: R.W. Bro. Douglas Franklin, Past DDGM, Ottawa District 1]

From time to time, we are asked questions about our Lodges or about Freemasonry. Some Masons, for personal or private reasons, do not make their membership known to others. That is their right, and we would expect that anyone asking probing questions would be met with polite silence. Many other Masons, particularly those of us who wear the emblem, can expect to be approached and quizzed about who we are and what we do. Many Masons have had decades of experience responding to questions, and hardly need advice. But a number of Masons have asked me over the years, "What can I say?" or "What should I say?"

First, please take advantage of the brochures and booklets about the Craft prepared by Grand Lodge, and available through your Lodge Secretary. These publications are essential and most useful. Now, let me describe some of the commonly-asked questions, and suggest some ways to answer them. Remember, there are different ways of responding; these answers represent only one Mason's approach.

"Freemasonry is a religion. You meet in temples, and I know that you refer to the Great Architect of the Universe." In reply, Freemasonry is not a religion. It is a fraternity with moral beliefs. As Masons, we each have our own faith or religion. The Masonic Order does not impose religious beliefs on its members. Some, but not all of our meeting places are called temples. Traditionally, Masons built temples, churches and other places of worship, but also many other public buildings. In early times, a lodge was a temporary building where Masons met at a construction site, often near a church or cathedral.

"Freemasonry is a cult." No, it is a voluntary organization, and every member volunteers and petitions to join. We do not recruit members. Once a man becomes a Mason, he is expected to participate fully and to contribute to the well being of the Order. Freemasonry does have a spiritual character, providing lessons and advice for its members. But, Freemasonry does not tell its members what to think, and does not practice mind control.

"Why is it so secret?" At the heart of Freemasonry is a tradition and a body of knowledge handed down from one generation of Masons to another by word of mouth. There are confidential parts of Freemasonry, but we are not a secret society. Legally speaking, we are a fraternal organization founded in 1855, and a

registered charity created by an Act of the Legislature of Ontario in 1964 and recognized by the Government of Canada. We are audited, and we require that all of our members respect the law. We do not talk about the confidential part of our work in public, of course, but it could be described as a series of lessons that can help us become better persons and contribute to society as a whole.

“Why don’t you allow women to join?” First, Freemasonry is a private organization and it is, legally, allowed to set its own rules for membership. Being voluntary, it requires applicants to be ready to respect and follows its rules. However, many of our social activities, such as ladies nights, pay tribute our wives and female friends. There are other Lodge events, such as memorial services, where ladies and particularly widows of Masons are welcomed into our Lodge rooms. Also, for women and girls related to Masons, there are organizations such as the Order of the Eastern Star, the White Shrine of Jerusalem, the Daughters of the Nile, Rainbow for Girls, Job’s Daughters and others. Masons are also active in supporting and promoting these organizations.

“The Masons just look after one another, don’t they?” A simple answer would be: “What might a Brother expect of a Brother?” Brotherly behaviour, of course. Yes, Masons care for each other but, more important, they care about their community. Charity is usually a quiet activity among Masons. However, the Masonic Foundation of Ontario contributes some quarter million dollars annually to a number of charitable causes, the main one being helping infants and children with hearing problems. Masons also provide bursaries to assist students with their education. As Masons, we are very keen on supporting youth activities, such as Scouts, Guides and the 4-H organization, helping to shape community leaders of tomorrow. Isn’t that what families do? Yes, Masonry is like a family, but our greatest goal is to help others.

In conclusion, you should not be alarmed the next time someone asks you a challenging question about the Craft. Who knows, in your careful response you might be opening a door to a future candidate and Brother.

WILL THE MYTH DISAPPEAR?

[By: Bro. Michael Stilwell, Junior Warden, Clinton Lodge No. 84, South Huron District]

At my friend's initiation I perpetuated the Myth of "Riding the Goat" like my Brothers did to me.

It's easy to understand why it persists because well-intentioned but unthinking Freemasons tell candidates to "Look out for the goat!" or "I'll be there to see you ride the goat!"

None intend to demean a group believing in a Great Architect, the inculcation of charity, establishment of brotherly love and building of character; a small joke that perpetuates an accusation of blasphemy against those who have always held the Most High in reverence.

The Bear, Lion and Eagle are dearly held symbols. The Lamb plays a part in Christianity and Freemasonry, so too "the devouring beasts of the field and ravenous birds of the air." But search our ritual and no goat is to be found!

The goat plays a part in mythology; Pan the God of shepherds, huntsmen and country people is represented as horned and long eared; a man with the lower half of his body a goat. When he wished he could have a terrifying appearance; our word "panic" comes from that terror. But on the whole he is a gentle deity with elfin characteristics depicted as mischievous rather than dangerous.

Early Christian fathers understood that the World could not be won from thousands of years of Paganism by a decree. It was simpler to keep the old and transfer Christian significance; Christmas and Easter are ancient days of Pagan ceremony, made Christian and brought into the Church.

Mythology could not be uprooted, but it could be made useful. Gradually gentle Pan evolved into Satan. Thus Satan has Pan's horns and tail and, in early England, the devil rode a goat!

Today a goat is considered to do no more harm than eating tin cans and leather shoes yet it retains a smeared character. To "be the Goat" is to get the worse of an affair. To "Get your goat" is to annoy. To "Separate the sheep from the

goats" is no longer a mere act of division as it was in the Book of Matthew, but dividing the fit from the unfit, the good from the bad, and the pure from the evil.

Old Testament instructions for sacrifices include the goat among the clean animals. Most important from the standpoint of the change of the goat from a gentle and inoffensive beast to one of terrifying proclivities, was the scapegoat.

In Leviticus 16:7-10:

"And he shall take two goats and present them before the Lord at the door of the tabernacle. Aaron shall cast lots upon the two goats; one lot for the Lord, and the other for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make atonement with him, and to let him go for a scapegoat into the wilderness."

The idea that the sins of the people could be transferred to a goat driven into the wilderness to die, to carry away the moral trespasses with which he was symbolically loaded, had much to do with the change which came over the perception of the Great God Pan. When Christianity rewrote Pagan mythology, gentle Pan, who harmed no one beyond creating terror, was at first Satanic and in the end Satan.

Albert Mackey says:

"Then came the witch stories of the Middle-Ages and belief in witch orgies where it was said the Devil appeared riding on a goat. These orgies of the witches were, amid fearfully blasphemous ceremonies, where they practiced initiation into their Satanic rites. For the vulgar and illiterate it became associated with different types of Masonic mystery. As Dr. Oliver says, it was in England a commonly held belief that Freemasons were accustomed in their Lodges to "raise the Devil". So riding of the goat, which was believed to be practiced by the witches, was transferred to the Freemasons."

In the early Eighteenth century the Gormogons and Scald Miserable seemed to be formed to bring ridicule on Freemasonry. The Gormogons made a great row in their day and published many lampoons against Freemasonry, yet that is still living, while the Gormogons ended before the century.

The Scald Miserables mocked Masonic processions through their own parades, ridiculing the Order and being in turn ridiculed by members of the

Fraternity. The efforts of the Scald Miserables were frowned upon by the better classes who respected the Fraternity to which so many eminent public men in England were turning.

It may be too simple to state these groups had much to do with spreading the idea that Freemasons "raised the Devil" in Lodge. Yet a print by William Hogarth entitled "The Mystery of Masonry brought to Light by Gormogons," shows a goat-like figure walking in the procession in the middle of the picture.

That Masons were supposed to "raise the Devil" in their secret meetings may be understandable a century or two ago, but it seems incredible in a more modern day anyone could still think that. What of men so gullible to believe in 1927 that Masonic bodies in France stole Hosts from the Catholic Church to use in blasphemous Lodge ceremonies, to celebrate Black Mass and in 'raising of the Devil'? Yet a detailed article in *La Revue Internationale des Societies Secretes* of Paris sets forth these alleged facts!

It is natural to believe the worst of an opponent; all secret societies are supposed, by their detractors, to be secret because of concealed evil.

The idea that the goat is a part of Masonic tradition has soiled the reputation of our Fraternity. People believe Freemasonry's initiations are humorous in character, needlessly physical and a sort of comic opera.

The responsibility for the goat in Masonic initiation today rests squarely on the shoulders of the ignorant, which perpetuate it by attempting to terrify candidates before one of our most beautiful ceremonies and its sublime symbolism.

When all Freemasons revere the Holy Teachings of the Order and find in the ceremony only inspiration and elation, the goat will disappear.

Freemasonry once taught it's members that; "We must be tolerant of other men's views, because all religions have much that is true about them, and we must combat ignorance by education, bigotry by tolerance and tyranny by teaching true virtue."

NEW INSIGHTS INTO WHAT YOUNG MEN ARE LOOKING FOR (A SHIFT IN RETIREMENT STRATEGY)

[By: R.W. Bro. Richard J.R. Roberts, Past DDGM, member of Irvine Lodge No. 203, GRC, Elora]

The assumptions that we, as Masons and similar organizations, have made as to what will attract young people toward membership need to be re-written. A new book, *Fire and Ice* by Michael Adams president of Environics Research, reveals that three surveys conducted across North America in 1992, 1996 and 2000 illustrate the values that various age groups deem important. The results are a radical departure from what has been previously assumed. Canadians under 60 years are not becoming Americanized and this is especially true of the under 30's. But most relevant to the future of Freemasonry is that under the 40's are adverse to hierarchal organizations, paternalistic leadership and structure. They want to contribute, want to share in decisions and are truly independent. Unlike their American counterparts, they are not flocking to churches, seeking the rigid structure of the military, rallying around a single leader nor being loyal for loyalty's sake. We must recognize the different values of young Canadians and re-invent how Freemasonry appears to them.

The declining membership of Lodges and the lessening number of applicants for Lodge has been a matter of grave concern for many years now. Grand Lodge has put many able Masons to the task of reviving interest amongst current members, reducing demits and of drawing up plans to attract younger applicants.

Whenever an organization, or an individual for that matter, embarks on a recovery program there are only two methods to rely on: experiential and innovative. The thoughtful organization investigates and ponders the experiences of its long term members and seeks input on fresh ideas from its younger members. But the social values of these two age groups is dramatically different, we cannot rely on one group's ideas and we cannot look to the U.S. experience for help in finding a solution.

The values, which Canadians hold important, are diverging from those of our U.S. compatriots and that divergence appears to be a sustained trend. *Fire and Ice* states

“Our samplings in a great civilization (America) and its mysterious neighbour (Canada) over the past decade lead us to conclude that the two countries that share so much are in fact headed in two significantly different trajectories in terms of the basic socio-cultural values that motivate their populations. This story is counterintuitive. Most people will find it hard to believe, given that Canada is increasingly dependent on the U.S. economy and that Canadians consume increasing amounts of American popular culture, products, services, and imagination.”

The author, Michael Adams, notes that Canadians are in fact “...much less deferential to hierarchies and their leaders over the past half-century...” He goes on to suggest that the Canadians are more autonomous and are more inner-directed than in the past. The younger generation is strongly motivated to experience all that the world has to offer, and are particularly resistant to influence in deciding for themselves what choices they will make and what activities they will participate in.

THE RESEARCH FINDINGS

Canadians over 60

This group sees society in harsh terms where individuals must struggle and that it is a dog-eat-dog world. These Canadians tend to be uneasy about changes and tend to be security conscious. They are looking for safety in financial matters, spiritual life and local socializations as a haven from the greater world. The regularity and order of organizations such as Freemasonry, churches, and being an influence in their local community, appeals to this group. This over 60 age group is statistically distinct and separate. All other Canadian age-grouping respondents are statistically grouped close together in their needs.

Canadians under 60

The research shows that these groups are self-motivated, independent and socially involved. There is a “...strong rejection of traditional rules and forms of authority...” In contrast to what was found in the 1960’s and 1970’s of the “me-generation”, the younger elements of the survey do not show great selfishness. In fact they responded in the affirmative when asked about duties and obligations before pursuing personal pleasure.

Mr. Adams concludes that:

“ they are saying: act responsibly to your parents, children, community, but not out of duty, guilt, or noblesse oblige; do it because in your heart or in your long term self-interest you know it’s the right or smart thing to do.”

There is further evidence that the younger Canadians (under 40) are unwilling to follow someone else’s concepts of what is termed, the good life. The following quote is one that is most relevant to Freemasonry efforts to attract future masons.

“ They are likely to construct their own systems of ethics and sets of rules based on principles they find compelling, rather than holding to codes of conduct handed down from a religious leader or family patriarch.Rather, community involvement, social responsibility, and personal ethics are all part of the balancethat leads to happiness and fulfillment.”

The portion of Canadian society that are future members of Freemasonry want a fluid style of leadership where power, authority, information and decision making is shared.

WHERE DOES THIS LEAD US?

We, as Freemasons, as Lodges, and as the Grand Lodge, possess the structure and tools that can be attractive to those young men of Canadian society that Masonry so desperately need. Yes, desperately is the correct word. Where do you think we will be in the next 20 years? My Brethren, where do you want us to be?

The under 30 years of age-group want control of their destiny, fulfillment, social responsibility and they reject authority. The Craft is in a position to offer a place for them. It may be questioned, that in a very hierarchal organization where tradition says that all members owe loyalty and obedience to the Master and to the Grandmaster, what is there to appeal to a young man who demands no less than independence and free thinking.

The ancient roots of the Craft were in the Lodge room, and it is in the Lodge

room that there is a place for the young man of the new Millennium. Every Mason of the Lodge has an opportunity to rise through the Chairs to be Master. The position of Master changes every year. Every Mason in our jurisdiction has a vote and can be involved in all decisions of the Lodge. Every Mason can influence the community activities and external involvement of the Lodge. The profile of the local face of Freemasonry has never been the responsibility of Grand Lodge. It has always rested with the local Mason. The good name and good impression of The Craft in general is based on the good impression that friends and neighbours have had of local members. It must be said that in years past, the good intentions of the Craft to adhere to widely accepted unofficial traditions and rules, has hampered the outreach activities of the Lodges.

There must be a new game plan for the Lodge's outreach to the community. A difficulty of a jurisdiction-wide plan is the diversity of urban and rural, new and established Canadians. The plan must allow local Lodge-focused choices to meet the needs of that community.

This is a massive undertaking that requires the authority, resources, experience and leadership of Grand Lodge. Within the ranks of our membership there are certainly to be found social scientists, marketers, public relations consultants, and enthusiastic members from small rural and large urban Lodges. The structure of developing such a plan is for District committees reporting to a Central Steering Committee. The District Committees are empowered to implement local plans of action that will respond to the needs of the Lodge in attracting new members. The a Central Steering Committee will target the motivations of young men, will recommend necessary changes in relations with local communities, identify restrictive myths, provide guidance to local members, create public relations kits, create opportunities for junior member involvement and establish a network of regional and jurisdictional resources for Lodges.

Freemasonry has survived for almost 300 years, not because it has followed every social trend that comes along, but because it has redefined it's age-old and proven values. Redefinition is not compromise, and it is not a giving up of beliefs. It is presenting information and our beliefs to the listener in such a way that is meaningful in the context of his life and his goals. The young man down the street lives and works in a world that is alien to many of us, and often what we are saying may as well be spoken in a foreign language. If we take the time to find out what will get the listener's attention, what words are familiar to him, what values he holds dear, what activities will add to his pursuit of happiness and personal growth, then the listener will understand our message.

Brethren, the future is, as always, in our own hands. It would appear that now the evidence is available to define what will motivate young men to join Freemasonry, and to formulate a long term plan to strengthen the future of our Grand Lodge. It is up to us to make use of it.

(Author's note: this is a condensed version for the Newsletter. The full length version has been sent to Grand Lodge and is available upon request).

THE LODGE SEAL: VICTORIA LODGE NO. 56

[Presented by Bro. Marshall Kern, FCF, Victoria Lodge No. 56, Sarnia District. Celebrating 150 years of light in 2004. This article was researched as a sesquicentennial project, and presented as Masonic Education in Victoria Lodge No. 56 on February 1, 2005]

Seals are ancient instruments of identification, rank, and authority. A seal is used to prove authenticity, or attest to the accuracy of a document. In English, the term has come to mean both the instrument used to make the seal, and the seal itself. The act of sealing a document dates back many centuries, to a time when literacy was not common. Instead, a symbol would represent a person, or organization such as a government or church. The symbol, generally an itaglio or incised design, could be pressed into a soft material such as wax or clay. When hardened, the seal was complete. In China, seals carved as relief were used with ink as stamps; an early form of printing.

Ancient Greeks and Romans had rings incised with their likeness or personal symbol. This use declined after the fall of the Roman Empire, but returned in the 12th century. Heraldic designs came into use, and heads of state or church and other officials came to be the personage using the official, or great, seal of the entity.

Sealing wax is seldom used now. Instead, seals are more commonly a device to emboss paper, leaving the desired image standing out on the page. The seal may be applied over an official signature, or a decorative foil shape may be applied to the page and embossed with the seal.

The Great Seal of Canada is used on all state documents by the Governor

General. It bears the effigy of Queen Elizabeth II, robed, on the coronation chair, holding the orb and sceptre of her reign. The Great Seal is kept by the Office of the Registrar General of Canada. A new Great Seal will be struck for her successor.

The Seal of our Grand Lodge is succinctly described in Article 2 of our Constitution. It consists of our Coat of Arms within a circular border on which is inscribed: "GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF CANADA".

Many Masonic Lodges have their own seal for use with official documents of the Lodge. As our Lodges are registered with our Grand Lodge, the seal may be thought of as the *ne varietur* signature of the Lodge.

Victoria Lodge No. 56 has a Lodge seal. Our Lodge was instituted in 1854. The reigning monarch of that time was the well-loved Queen Victoria. Today our most common image of Queen Victoria is that of the old monarch, in black widow's dress, with white kerchief or veil. However, the image most common in 1854 would be that found on the coin of the realm, and the stamps issued by the postal service. The crowns, sovereigns and stamps had an image of young Queen Victoria. The image was used on coins issued from 1838 until 1887, and on stamps throughout her reign. The image shows a young Queen Victoria at 18 years of age, her hair arranged in a loose bun or pony tail. A simple band adorns her hair, not a tiara or crown. There are two major varieties of the young head image in coinage. From 1838 to 1848 the portrait was slightly smaller than the designs of 1848 onward. According to the tradition of British royalty, official images of subsequent monarchs face alternating directions. The coin and stamp images of Queen Victoria show her facing the left side of the image.

The young head image was designed by William Wyon (1795-1851). He became the chief engraver at the Royal Mint in 1828. His father preceded him as a notable engraver, and two of his sons became engravers at the Royal Mint. In many coins, and in most issues of stamps, his initials appear on the truncation of Queen Victoria's neck.

The image used by Victoria Lodge No. 56 for its seal is very similar to that of the young Victoria found on the coinage of the day. Our first Lodge seal is stored in the archives at the Sarnia Masonic Hall. The current Lodge seal is a device to emboss paper. A close inspection of the first Lodge seal was made recently, and we were not able to discern any initials on the truncation of the neck

that could indicate the use of a coin as the basis for the seal. However, the similarity between the image of the coin of the realm from 1854, and the image on our Lodge seal is inescapable.

Our archives include the receipt indicating payment of \$11.92 for the first Lodge seal. The receipt is dated July 12th, 1855. There are two impressions of the Lodge seal on the receipt, as if it was demonstrated to prove it met our needs!

To celebrate our sesquicentennial, a commemorative key chain was struck. It is circular, with an image of the young Queen Victoria on one side, within a circular border on which is inscribed "Victoria Lodge No. 56 1854-2004". All members of Victoria Lodge will receive one to remind them of our Lodge seal.

LODGE CONDUCT

[Author anonymous, but presented by V.W.Bro. William M. White, PGS, Oakridge Lodge No. 708, London West District]

This story is not original to me. I assume it is apocryphal. If it is true, I apologize for thinking so. To the brother who first committed it to paper, my thanks and my apologies for my inability to give credit. Likewise, to the brother who sent it to me, but as it has been in my mind for some years now, I will attempt to re-tell it with fidelity to the message if not the detail, for I believe it needs to be told. If anyone can supply the missing details, I shall be grateful.

In a university town one winter evening, a young student passed the open door of a Masonic Lodge. A curious mind, he was intrigued by the lights, the warmth, and the cheerful sound of tenors, basses and baritones whose words and laughter he heard coming from within, so he ventured up the stairs to ask what organization this was. He was met in the outer room with smiles and the strong right hand of fellowship, and his questions were willingly answered as smiling brothers gathered around him. The secretary gave him his home telephone number and told him to call if he had any other questions. The Lodge may not have opened at 7:30 precisely that evening, but perhaps with a bit more than usual cheer, and with full hearts.

The student went on his way, musing about what he had learned, and especially what he had observed with his eyes and heart. After some thought he called the secretary a week later and said that he had other questions. The secretary and a line officer met him for coffee and they had a wonderful couple of

hours together. One of the young man's chiefest questions came later in the discussion: How might he become a Mason? This and all of his questions were answered cheerfully, thoughtfully, and with gentle enthusiasm.

After several months of careful budgeting, the student called the secretary, who was delighted, along with the other officer to sponsor this thoughtful young applicant. The student took his three degrees with attention to the quality of his work, and with sincerity in his voice, eyes, and right hand each time he met these much older men who welcomed him without question as their equal and as a valued member of their group. As he came closer to graduation, his studies demanded more of his time, and he attended Lodge when he could, but not as often as he would have liked. Although never shabby, he was never very well-dressed as he could ill-afford a stylish wardrobe, and sometimes indeed, he wore clean blue jeans with his corduroy sports-jacket, button-down shirts and always the same woolen tie. His shoes were old, but shined carefully, and the brethren said nothing because they recognized both his circumstances, and his fidelity to the Craft and to his Lodge.

He made an extra effort to attend one night when a special guest was to speak. So did all the members, and when he arrived out of breath after classes, and just before the Tyler closed the door, there was not a seat to be had. Even the stacking chairs had been put out and were full. Politely, and with smiles and silent nods of recognition to his friends, he stopped, just beyond the Chaplain's chair, and with one last confused look around for a place to sit, deposited himself quietly, cross-legged on the floor and straightened his apron.

The brethren's voices which had been at the usual gentle and well-natured rumble, awaiting the Master's gavel, gave a small surge as they saw this happen, then went quite silent as there was a slight disturbance at the south-west angle and an elderly Past Grand Lodge Officer and long-time member of the Lodge pushed his way from the second row and began to cross the floor towards the student. This man was well off, dignified and influential. His suits and shoes were always expensive, and his cane-handle was sterling silver. He was known as a martinet — a stickler. Right procedure was his rallying call, and the hearts of many brethren sank as they saw him lumbering towards the young blue-jeaned fellow sitting cross-legged on the floor. A sharp comment was expected.

The old man walked straight to the student, and leaning on his cane, reached out and said "Give me your hand, Son." Puzzled, the young brother, reached up to hold his hand, and felt the old man's weight as he slowly lowered himself and sat on the floor beside him. He straightened his apron on his lap, placed his cane on the floor beside him, and then, in the heavy silence, rumbled out six words:

“Nobody sits alone at Lodge, Son.” Then he consulted his watch, and glared at the Master, waiting for his gavel.

THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO

[Presented by W. Bro. David Cameron, PM Grand River Lodge No. 151, Waterloo District]

[Editor’s Note: Our 150th Anniversary celebrations draw attention to the ‘formal’ name of our Grand Lodge and many of us may wonder how we ‘chose’ that name.]

Why is our jurisdiction called “the Grand Lodge of Ancient Free and Accepted Masons of Canada in the Province of Ontario” when there are nine other sovereign Grand Lodges in Canada? The Grand Lodge of Nova Scotia is not called “the Grand Lodge of Canada in the Province of Nova Scotia” nor is the Grand Lodge of Alberta called “the Grand Lodge of Canada in the Province of Alberta”. In 1855, when our Grand jurisdiction was formed, “the Province of Canada” consisted of “Canada West” and “Canada East”, which was that land now roughly encompassed by southern Ontario and southern Quebec, respectively. (Before 1840 they had been called Upper and Lower Canada) Thus “the Grand Lodge of Canada” was the masonic body for brethren from Windsor to Quebec City. (As an aside, this is one of the reasons our oldest lodge is Niagara No. 2. In the Grand Lodge Proceedings of 1865 Prevost Lodge in Dunham, Quebec is listed as No. 1, G.R.C. and Antiquity Lodge in Montreal is designated No.-)

After the Dominion of Canada was formed in 1867, the brethren in Quebec felt they should have their own Grand Lodge, and in 1869 they formed the Grand Lodge of Quebec. However, the Canadian Grand Lodge did not acknowledge this body for several years, continuing to claim jurisdiction over Quebec until 1874 when we finally recognized the Grand Lodge of Quebec.

There was then discussion about changing our name to “the Grand Lodge of Ontario”, but a couple things happening at the time prevented this from happening. In 1875 a new lodge called “Eden Lodge” was instituted in London, Ontario. It was opposed by the existing lodges in London who felt there were enough lodges there already. They refused permission for the new lodge to meet

in their Hall, but the members fraudulently obtained a key, lit the gas and held a meeting there. The following year, Grand Lodge decided not to issue Eden a warrant, but the lodge continued to initiate candidates after their original dispensation had expired. They formed a clandestine grand lodge which they called “the Grand Lodge of Ontario”. This caused such turmoil in the Craft that even after the irregular lodge had ceased to exist, the name was held in disrepute for years.

Furthermore, in 1872 the Prince Hall masons who had been operating in the province formed themselves into their own Grand Lodge. They applied for and received an act of incorporation from the legislature, which gave them legal title to the name “the Grand Lodge of Ontario”.

Although the name “the Grand Lodge of Ontario” was thus not available to us, it was finally admitted that we should no longer continue to call ourselves by the misleading name of “the Grand Lodge of Canada”, and so we changed it to “the Grand Lodge of Canada in the Province of Ontario”.

References:

A Concise History of Freemasonry in Canada, Osborne Sheppard, Hamilton, 1912

Historical Sketch of St. John’s Lodge No. 20, G.R.C., London, Ont., 1957

Proceedings of The Grand Lodge A.F. & A.M. of Canada, 1865

HUMBLE SERVICE

[Presented by V.W.Bro. William M. White, PGS, Oakridge Lodge No. 708, London West District]

Freemasonry has evolved over the years with fancy aprons, collars, sashes, magnificent music and dignified rituals. So much has it so evolved that we must remember that its most obvious symbols are the simple apron and the tools of common labourers.

Not for the Mason is the trumpet’s call. The Master rules his Lodge by hammering on a pedestal before him. Although plumes, capes, and sashes are part of the dramas that accompany some senior degrees, the basic garb of a Freemason is a plain white leather apron to keep his clothing clean while working.

Interpreting the formal and semi-formal evening dress we wear beneath that apron as “fancy” or “high class” would be easy, but remember that it is merely a universal uniform of black and white worn to show respect. Some unschooled fundamentalists have ranted that “Worshipful Master” is a title that blasphemes God and places the man himself on a pedestal. Not so. The word “worshipful” means “respectful” not “respected,” although we hope that the Master of the Lodge is both.

The signs and tokens of a Mason are those of submission. We bring a new candidate into Lodge in ways that show that submission. We do not wish to humiliate our candidate, but we expect him to show the appropriate humility that we should all share, before we accept him as a brother, and teach him his labours.

If for a moment, we can wash away the dazzle of ancient ritual and the impressive dignity of formal language and clothing, then let us re-examine some of the first tools presented in our honourable Craft.

I have mentioned the hammer already. Almost as a self-fulfilling prophecy, when it is placed in the hands of the Respectful Master it begins to take on a new dignity. Chairs of committees and corporations have appropriated it, as have speakers of parliaments and assemblies, judges and justices. I know that it originated in the Lodge, not parliament, after all, why would a king or governor use a hammer to control his court? I know why the Respectful Master of Masons would use it. A hammer is for splitting stones, for driving nails, for gently shifting pieces that need to seat themselves properly (and occasionally, for gently shifting a Brother who needs to seat himself properly!) It is not by its nature, an emblem of majesty or glory. We need it when we are weak and the hand is not strong enough by itself. It is a slight improvement over the cave man’s rock. If a monarch or emperor wanted attention, he would lift an eyebrow, nod, or wave his hand, and a gong would sound or trumpeters would signal for silence, but the leader of labourers, elected by his equals uses the tool that is close to hand, the one with which they make their living: a hammer.

And the chisel: a sharpened piece of steel or iron used for chipping stones. Now that is no emblem of majesty. Anyone who has used a hammer and chisel for hours on end knows how the workman’s hands ache and throb at the end of the day. They do not seem like emblems of great honour.

The first tool placed in the hands of the Masonic workman is the twenty-four inch gauge. The occupant of a throne would undoubtedly be presented with

pieces prepared, cut to order, and ready for his inspection and approval. We give the new Mason a ruler and tell him to measure and cut his own pieces, and appropriately apportion the hours of his life. Humility. Labour. Service.

That is the honour in Masonry. There is dignity in the labour of humble service. A Mason is reminded from the time he joins the Craft that it is his duty to serve. Though deprived of all money and metals we offer him the chance to contribute to his fellow man, and remind him that, should he in future have enough, it is to be freely shared with any brother in need - not just a brother Mason, but any companion in this life. He is being taught to view, in every son of Adam, a brother of the dust. Humility. Labour. Service.

Service is the purpose for which we are placed on earth and for which in Lodge we dress in the garb of a humble labourer. Service is the purpose for which, from time to time, a man is placed in the chair of office, even the chair of Solomon. Service and humility are the twin foundations on which we build our Craft. Without those sure and solid foundations, our pillars may tremble, crumble, and fall. Without them, we are but sounding brass or a clashing cymbal.

Let us all remember, when we hear the Master's knock that he is humbly reminding us that he is here to work, and so should we all be. Let us remember that the duty of a Freemason is the labour of humble service to his fellows wherever they may be. Let us seek out ways in which to serve. Never turn down the opportunity for humble service. That is our duty. That is our labour. That is the nature, glory, dignity, and nobility of our Craft.

QUESTIONS OF THE FRATERNITY

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

- 1) How did the children of Lamech preserve their knowledge for posterity?
- 2) Which of them was a worker in metal?
- 3) What other worker in metal is prominent in our ritual?

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

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2366 Cavendish Drive,
BURLINGTON, ONTARIO.
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Fax: 905-315-7329
Email: iain.mackenzie@sympatico.ca

Unfortunately no responses have been received to-date to the questions posed in the last issue.

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: Is it acceptable to applaud when a brother completes a piece of ritual?

Response: It is completely inappropriate and should never occur.

Question 2: What does the W.M. do if a brother has a heart attack in open lodge?

Response: When any brother has a significant medical emergency, then all formalities are suspended, it as if the brother had given the G.H.S. of D., we are obligated to "fly to his assistance.....".

There is no "short form" of closing*, and neither the regular form, nor the calling from L. to R., should even be considered in the circumstances described, or indeed in any safety or medical emergency.

The first consideration of the W.M. is the welfare of the brethren, and, in any emergency, medical or safety, this takes precedence over formality. *See Sec. 243 of the Book of Constitution.

Question 3: What are the duties of the Custodian of the Custodian of the Work?

Response: The duties are delineated in Sec.93 (a),(b) and (c) of the Book of

Constitution. Questions received by the Custodian are invariably answered through the District Deputy Grand Master, who responds to the questioner.

Question 4: Can an E.A. or an F.C. be given a Board of Trial?

Response: An E.A. or an F.C. cannot be given a Board of Trial exactly as delineated in Sec. 214 of the Book of Constitution (passed and raised), so a modified form would have to be used, to ascertain that the brother was qualified to enter lodge in the degree which was being worked.

It is important to remember that in our jurisdiction one becomes a member on being initiated, and our lodges conduct all business in the first degree. This is not the case (to my knowledge) in any U.S. jurisdiction or in some Canadian Grand Lodges.

On a personal note in this regard: Some fifty years ago, a young F.C. was invited by his friend, who was a young M.M. to visit his lodge because the Custodian of the Work, M.W.Bro. William J. Dunlop, was the speaker. The F.C. encountered some difficulty in gaining admission because his friend was already in lodge when he arrived. The timely intervention of M.W.Bro.Dunlop enabled me, albeit briefly, to meet the distinguished brother who pioneered the office which I now have the honour to hold, and to enter the lodge properly vouched for.

BOOK NOOK

[Presented by R.W. Bro. Wallace McLeod, Grand Historian]

THE CRAFTSMAN, AND TEMPLAR'S TEXTBOOK AND, ALSO MELODIES FOR THE CRAFT

compiled and arranged by Cornelius Moore (13th edition, Cincinnati, 1859). Pp. 365, 151. Reprinted as Masonic Book Club Publications, volume 35 (Bloomington, Illinois), 2004. Direct inquiries to PO Box 1563, Bloomington, Illinois 61702-1563.

The Masonic Book Club was formed in 1970, by three notable Masonic scholars: Louis Lenway Williams (who lived 1899-1990), Alphonse Cerza (1905-1987), both of Illinois, and Roscoe Osmond Bonisteel (1888-1972), Past Grand Master of Michigan. The Club's objective was to reprint rare out-of-print books on Masonry, to make them generally available to serious students. Since its

foundation, every year it has published a beautiful reproduction of a precious volume, as well as other occasional educational books. Among the works in the main series are The Regius Poem of about 1390 (volume 1, 1970), Benjamin Franklin's 1734 reprint of Anderson's Constitutions (1971), Dermott's Ahiman Rezon of 1756 (1972), Prichard's Masonry Dissected of 1730 (1977), Anderson's Constitutions of 1738 (1978), the exposures Three Distinct Knocks of 1760 and Jachin and Boaz of 1762 (1981), Melvin Johnson's The Beginnings of Freemasonry in America of 1924 (1983), Hunt's Masonic Concordance of the Holy Bible of 1948 (1984), The Old Gothic Constitutions of 1722-1739 (1985), P. W. George's The Lodge in Friendship Village of 1927 (1987), and Webb's Monitor of 1797 (1996). (Sorry for the tedious list, but you know how I like making catalogues.)

The current editor is Professor Robin L. Carr, of Illinois State University, who has basically been in charge since the death of Lou Williams. This year's book is a ritual Monitor, describing the procedures, and some of the lectures, for the nine degrees or so of the York Rite (Craft, Capitular, and Cryptic). It does not reveal any of the so-called "secrets." The compiler, Cornelius Moore (1806-1883), produced the first version of the book in 1846, and it went through many editions. This version is reproduced from the 13th edition, of 1859. (According to Coil's Masonic Encyclopedia, Moore was the publisher of the magazine Masonic Review in Cincinnati from 1845 to 1876.)

A substantial supplement to the monitor, "Melodies for the Craft," includes the words of 81 Masonic songs, with the music for most of them. The original book was little more than pocket-size, but the new version is reprinted with wide margins, in standard size. If you are interested in joining the club or acquiring some of its publications, contact Professor Carr at the address given above.

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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