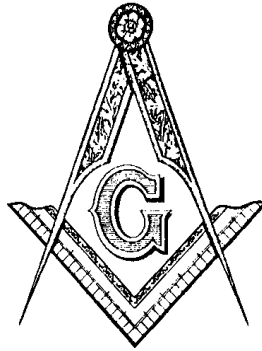


THE
NEWSLETTER
OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

Vol. 20 No. 1



M.W. Bro. Gary L. Atkinson

THE GRAND MASTER

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The Grand Lodge of Canada
In the Province of Ontario

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TABLE OF CONTENTS

TABLE OF CONTENTS	3
TO ALL CONTRIBUTORS	5
SUBSCRIPTIONS	5
FROM THE EDITOR	6
TOUCH THE PAST – EMBRACE THE FUTURE: 150TH ANNIVERSARY OF THE GRAND LODGE OF CANADA	7
THE FORMATION OF THE GRAND LODGE OF CANADA.....	7
THE DECLARATION OF INDEPENDENCE – 10 OCTOBER 1855	8
M.W. BRO. WILLIAM MERCER WILSON (1813-1875) – GRAND MASTER 1855- 1859, 1866-1867, 1872-1875	8
25 TH ANNIVERSARY 1855-1880.....	9
50 TH ANNIVERSARY 1855-1905.....	9
75 TH ANNIVERSARY 1855-1930.....	10
100 TH ANNIVERSARY 1855 – 1955	12
125 TH ANNIVERSARY 1855 – 1980	12
150 TH ANNIVERSARY 1855 – 2005	12
THE PRACTICAL WORK OF FREEMASONRY	13
INITIATION	15
THE FIRST REGULAR STEP IN MASONRY	17
A DEMOGRAPHIC ANALYSIS OF MEN JOINING GRAND RIVER LODGE #151	18
THE SYMBOLISM OF PREPARATION	21
THE SUBLUNARY ABODE	22
SCOUTING AND MASONRY	25
JAN. 11, 2000 - SCOUTING AND MASONRY:	25

THE UNDERLYING BROTHERHOOD OF FREEMASONRY AND THE BOY SCOUTS	26
CEREMONIES.....	27
PROMISES	27
FUNDAMENTALS OR BELIEFS	27
TIES THAT BIND.....	28
ADVANCEMENT	29
CEREMONIES AND CLOTHING	29
SIGNS/SALUTES	29
CHARACTER BUILDING	30
SUMMATION	30
QUESTIONS OF THE FRATERNITY.....	31
CUSTODIAN’S CORNER.....	33
BOOK NOOK	34
TRANSACTIONS. THE AMERICAN LODGE OF RESEARCH, F. & A.M., VOLUME 32 (2003)	34
OPPORTUNITIES FOR FURTHER LIGHT	35
THE COLLEGE OF FREEMASONRY.....	35
DDGM CORRESPONDENCE COURSE.....	36
HERITAGE LODGE, No. 730 GRC	36
NEWSLETTER EDITORIAL BOARD	37

TO ALL CONTRIBUTORS

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SUBSCRIPTIONS

Your envelope label shows when your subscription expires by indicating the last Volume and Issue you are entitled to receive. Renewal reminders are included where appropriate.

FROM THE EDITOR

Brethren, what a pleasure it is to be able to bring you this first issue of Volume 20 of The Newsletter. From its humble beginnings back in 1981 up to and including this present issue, it has always been intended as a vehicle by which the Masons of Ontario could share ideas, opinions and plain old information about masonry in general and this Grand Jurisdiction in particular.

Those of our subscribers privileged to have copies of those early issues of The Newsletter, know how well many of those articles stand the test of time and are as valid toady as they were when they were penned.

And you are right, some things never change. Our first Editor, M.W. Bro. David Bradley and the then Chairman of Masonic Education, R.W. Bro. Wallace McLeod, would probably agree with me that Masons have so many stories to tell and so many interesting presentations

Our banner headline in this issue is to report that our Grand Master has seen fit to appoint V.W. Bro. David Cameron as you new Editor of The Newsletter. V.W. Bro. Cameron will be familiar to our readers as he has contributed a number of articles in the past and we even got him to contribute to this issue prior to the knowledge of his appointment. V.W. Bro. Cameron hails from Grand River Lodge No. 151, in Waterloo District. R.W. Bro. Raymond Daniels and I applaud the Grand Master on his worthy selection and extend the sincerest hand of friendship to V.W. Bro. David as he joins The Newsletter team

As David takes over the helm, we reflect on the comments of R.W. Bro. Wallace McLeod as published in Volume 1, Issue 1:

“Greetings from the Committee on Masonic Education. More than anything else the Craft today needs members who are aware of the aims, purpose and significance of Freemasonry. That is what Masonic Education is all about. Your Committee is convinced that one of its main functions is to serve as a clearing house for ideas. If an educational programme has proved useful in one lodge or one district, it may be worth imitating elsewhere. Up to the present, the difficulties of communication have proved insuperable; but now R.W. Bro. David C. Bradley has consented to produce a newsletter intended specifically for the dissemination of practical suggestions. This is a burdensome responsibility and we should all be grateful to Bro. Bradley. Give him your attention, and support him by sending your reactions and suggestions.

Yours sincerely and fraternally,
Wallace McLeod, Chairman”

Brethren, please give V.W. Bro. Cameron your attention, support and most of all – your contributions!

On behalf of the Committee: R.W. Bro. Garry Dowling

TOUCH THE PAST – EMBRACE THE FUTURE: 150TH ANNIVERSARY OF THE GRAND LODGE OF CANADA

[Editor: Brethren, the following article formed the basis for a presentation in Brant Lodge No. 663, Hamilton District A, on Oct 18, 2004, R.W. Bro. Raymond S. J. Daniels.]

“History itself is never ancient, or Medieval, or Modern; it is timeless; but it may run its searchlights backward and forwards at will; what it falls upon, and not itself, is Ancient, or is Medieval, or is Modern, is close at hand, or is far away. There is nothing in the history of Freemasonry either vague or remote; wherever it turns there is the full light of day; actual men of flesh and blood go about on their lawful occasions in the region on which it turns its full illumination. ... In one sense of the words those first Freemasons are gone, and irrevocably; but in another sense they are not gone, and history can conduct us back to their sides, and we can know them as they knew each other. When we permit history thus to conduct us we find that the first Freemasons were just such men as ourselves.”

Harry Leroy Haywood

THE FORMATION OF THE GRAND LODGE OF CANADA

“Therefore be it resolved: that in order to apply a remedy to the evils, - to form perfect fraternal union and harmony, establish order, ensure tranquility, provide for and promote the general welfare of the Craft, and secure to the fraternity in Canada all the blessings of Masonic privileges; it is expedient, right, and our bounden duty to form a Grand Lodge of Canada.”

THE DECLARATION OF INDEPENDENCE – 10 OCTOBER 1855

“It was then moved by W. Bro. G. L. Allen [of King Solomon’s, Toronto], seconded by W. Bro. William Bellhouse [of Strict Observance, Hamilton], and unanimously adopted: that we, the representatives of regularly warranted lodges here in convention assembled – Resolve: that the Grand Lodge of Ancient Free and Accepted Masons of Canada, be, and is hereby formed upon the ancient charges and constitution of Masonry.”

41 lodges attended the founding convention – 30 joined the new Grand Lodge of Canada

On Friday, 2 November 1855, M.W. Bro. the Honorable H. T. Backus, Past Grand Master of the M.W. the Grand Lodge of the State of Michigan, performed the ceremonies of consecrating the Grand Lodge of Canada and installed the Grand Officers in due and ancient form.

The first Annual Communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada was held at the Masonic Hall, Hamilton, on Wednesday, 9 July 1856. The Grand lodge had grown to 41 lodges with a membership of 1,179.

M.W. BRO. WILLIAM MERCER WILSON (1813-1875) – GRAND MASTER 1855-1859, 1866-1867, 1872-1875

“Since the last meeting of the Grand Lodge I have officially visited nearly all the lodges in this part of the Province, and in every instance my reception was most kind and fraternal. I would take this opportunity of earnestly impressing upon those brethren who may hereafter fill high positions in the Grand Lodge, the necessity and importance of paying frequent visits to the subordinate lodges, which will not only have the effect of drawing still closer the bonds of brotherhood, but will also satisfy those brethren whose lot has been cast in the more distant and less settled parts of the Province, that we take a deep and lively interest in their Masonic welfare and happiness, and that they are indeed members of that great mystic fraternity which has endured for ages and extends its benefits to the remotest regions of the world.”

Address, First Annual Communication, 1856

25TH ANNIVERSARY 1855-1880

340 lodges, 17,474 members

M.W. Bro. James Alexander Henderson

– Grand Master 1879-1880

“Our Order has had its depressions, its ebbs and flows, at one time arising from want of proper zeal among its members, and at another time from the persecutions of crowned heads, of political and, I regret to say, religious authorities, who understand not the noble principles on which Freemasonry is founded. But from its reverses it has arisen with renewed vigour. So long as the bulwarks of our Order are built upon the actions of the brethren, no other aids or defense are needed to resist the attacks of enemies.”

Address 1880

50TH ANNIVERSARY 1855-1905

391 lodges, 34,965 members

M.W. Bro. Benjamin Allen

– Grand Master 1904

“The facts are before us. It is eminently proper for us to review them with pride on this anniversary occasion. They should fill our hearts with thankfulness and hope. Thankfulness to our fathers in Masonry who laid the foundations of Grand Lodge so well, and made possible the erection of so noble a superstructure, but above all to the Great Architect of the Universe, whose guiding hand must surely have rested upon us all these years. Hope for the future – a future whose possibilities of greatness and good seem almost boundless. If in the past fifty years, begun amid doubts and difficulties, the Grand Lodge of Canada, under the blessing of God, has accomplished so much, what may it not hope for in the next half-century under the same Divine approval? ... I can voice no better wish for Grand Lodge than that, under the Divine blessing, its record may be as clear and its progress as marked as they have been during the first half-century of its history.”

Address, Fiftieth Annual Communication, 1905

75TH ANNIVERSARY 1855-1930

567 lodges, 115,981 lodges

M.W. Bro. Roderick Bernard Dargavel

– Grand Master 1929-1930

“It was on July 19th, 1855, that it was decided at a meeting of representative Masons held at Niagara Falls to summons a Convention of delegates to meet the following October in the city of Hamilton ‘for the purpose of considering the expediency of establishing an Independent Grand Lodge of Canada, and to proceed with such matters as may be deemed most desirable for the benefit of Masonry in this Province.’

That Convention assembled in Hamilton in the Fall of 1855, and forty-one lodges there represented formally constituted themselves ‘The Grand Lodge of Ancient Free and Accepted Masons of Canada’ with the solemnly declared purpose ‘To form perfect fraternal union and harmony, establish order, insure tranquility, provide for and promote the general welfare of the Craft, and secure to the fraternity in Canada all the blessings of Masonic privileges.’

Such was the initiative, the purpose and the vision of those sturdy stalwarts in Masonry, who had the courage and the conviction to make this momentous decision, encountering as they did almost insurmountable trials and difficulties in laying a strong foundation, a magnificent corner stone of Masonry in the Province from which has been raised a superstructure worthy of the character, the wisdom, and the sacrifice of the founders. All honour to those pioneers who blazed the trail and set up this altar of Masonry in these early formative and constructive years. They were great Masons, true Masonic builders, and they builded better than they knew. It is difficult for the Mason of to-day to appreciate the heritage we enjoy as a result of the labours and the sacrifice of our forefathers in the Craft. For since the formation of our Grand Lodge it has pursued a course of almost uninterrupted success and prosperity.

Those forty-one lodges with a membership of fifteen hundred Masons meeting amid homely surroundings in the face of discouragements, almost privation and lack of opportunity, which were the nucleus of our Grand Lodge three quarters of a century ago, have become our institution of to-day with five hundred and sixty-seven lodges, embracing a membership of one hundred and fifteen thousand privileged to practise our Noble Science and Royal Art under the most favorable and comfortable circumstances.

But the growth and advancement of our Grand Body are not to be measured by the increase in its numerical strength, for looking backward through this long vista of seventy-five years, we must recognize that it has been one of the most benign and powerful agencies in promoting all that is noble and good and truly Canadian in this Province of Ontario. Our Grand Lodge through the ever changing cycles in the development of our National life has been a great force and influence in our Civic and patriotic endeavors. Its work has ever been constructive in its kind and nature, teaching fidelity in the home, devotion to the Church, respect and reverence for the law and constituted authority.

My appeal to you at this time is to keep the faith with those leaders who have gone before, by making our Masonry of to-day the emblem of truth and honor, the symbol of justice and righteousness, to rededicate our lives to all that is great and true, to realize more fully our responsibilities, to promote the moral and social welfare of our times and to find in the problems of to-day new fields of effort and endeavor – thus will we most fittingly commemorate the work of those zealous craftsmen who lighted the torch of Freemasonry in this Jurisdiction and thus can we reverently and devoutly best express our gratitude to the G.A.O.T.U. for the achievements of the past and also for the noble optimism, the resolute purpose and high ideals of the Masons of to-day to conserve the heritage that is theirs and go forward to still greater accomplishments in the future.”

...

“To-day we turn another page in the history and record of our Grand Lodge and while we owe much to the past, we have a greater obligation to the future. Masonry has wrought a wondrous work in this world of ours and our duty is to see that it shall continue; we must guard against any faulty conception or material tendency that would weaken its vitality and abridge its usefulness. The past eloquently proclaims to the present that Freemasonry is healthy and strong to-day because of its individuality, that it has a unique and distinctive charm, and that it clings with tenacity to the claim of being steadfast and stable, against the modern mania for change and variation.

My hope is that we may inscribe on that page the plain simple Masonry of our fathers, that it may continue as a spiritual force, brining into the minds and hearts of men those things which are eternal.

It is ours to see that what has been is not the Golden Age of our fraternity, that the indefinable essence which we call the spirit or soul of Masonry is vitalizing and vibrant pressing forward with earnestness and zeal to the prize of our high calling.”

100TH ANNIVERSARY 1855 – 1955

596 lodges, 132,505 members

M.W. Bro. William Lockridge Wright

– Grand Master 1955-1956

“Brethren, there is nothing that this world needs now more than the making of friends among men. Freemasonry can help supply that need. It can become a centre of friendship. That is one of the great purposes of our Fraternity; to be a focus of fellowship in which men may be brought together that they may know and understand, and therefore love each other. ... The moral order of the universe is our permanent objective. God is our hope. This is His world. Therefore look to the future in faith and optimism. In all your Masonic endeavours remain constant in Loyalty remain constant to the Ancient Landmarks. Thus together we shall go forward. We will not fail.”

125TH ANNIVERSARY 1855 – 1980

647 lodges, 107,235 members

M.W. Bro. Norval Richard Richards – Grand Master 1979-1980

“I never cease to marvel at the ‘pull power’ of Masonry. Brethren meet together regularly in the hamlets, cities, and towns of our country to practise Masonry. Why? Masonry has stood the test of time and has survived in a changing environment in which people now live. Our basic tenets of brotherly love, relief, and truth are as important today as in any period of our history. The future of Masonry is in our hands. Let us make certain that the Masonry of tomorrow adds luster to the Masonry of yesterday and today.”

Address, 125th Annual Communication, 1980

150TH ANNIVERSARY 1855 – 2005

2003 – 611 lodges, 57,861 members

M.W. Bro. Donald H. Munby

– Grand Master 2003-2004

“As we begin the celebrations marking our sesquicentennial anniversary, we as Freemasons have so much to be proud of and so much to be thankful for ...

We hold membership in a strong and vibrant organization, one whose basic tenets and principles have stood the test of time and continue to provide an

alternative to those destructive tendencies that are so prevalent throughout the world today.

But while we celebrate our past we must also look towards the future.

We must ensure that we practice the basic principles of Brotherly Love, Relief and Truth at all times and in all places and in so doing show the world that we are virtuous men of good character, men whose word is their bond, men who are honest and reliable and men who work hard to effect change for the betterment of mankind.

In a word, may each member let his light so shine so that those around us may benefit from the moral teachings of our great fraternity.

Thus, while we glory in and celebrate our past, let us not forget to look to the future. May the lessons learned from those who preceded us, together with our collective knowledge of what must be done, be our pole star as we head towards our second century.”

THE PRACTICAL WORK OF FREEMASONRY

**By Most Worshipful Brother - Col. James Moffat, Grand Master
Given at the opening of the Masonic Temple, London, Ontario, May 7, 1882.**

I have recently read an able article in a Canadian Masonic periodical, the caption of which was "What is the practical work of Masonry, and what use is it to its members?" These are very pertinent questions to ask. Many young Masons are within this lodge room and many old ones as well. Ask yourselves if it has done you good. If it has not done its duty, something must have failed - something must be wrong. If you are not the brethren as contemplated; if you are jealous of each other; if you treat brethren as if they did not belong to the Order, then something is wrong. It is not the fault of Masonry. It does not teach you not to be true to each other. It is the fault of us. No better organization exists outside of the Christian religion - so capable of benefiting men, and making them upright and honest citizens. It has done its duty for ages, and will stand the test long after we are dead and gone.

I am sorry that Masonry is not better understood in Canada. Since the organization of the Grand Lodge, some twenty-six ago, we have for the most part

been occupying ourselves in learning the ritual. Very few rituals are nicer or more beautiful, but at the same time it is simply a ceremony. The trouble has been that the young Mason has been left at the close of his initiation in utter ignorance of the principles of the Order and what he ought to be as a member of this great fraternity. The result of this dereliction on the part of the Grand Lodge in the past has been a coldness and apathy over the country - no real true brotherly friendship.

Masonry of that kind is a sham. You are doing it, and the sooner you correct the system the better. Go back to the old country, which I visited last summer, and take a lesson from the brethren there. The Worshipful Masters and Past Masters who are present share in the work of all the degrees, so as to share the interest all they possibly can in the work. The result is seen in large attendance at meetings, a vigorous, healthy feeling pervading everything and an intellectual development in regard to the Order a visitor but ever dreams of. That is what is demanded here. Every brother has an influence in the extension of work in this character, and I ask you all to correct, as speedily as possible, the evils, which are known in this regard.

The fruits of the lethargy to which I refer can be seen in the statistics of last year. There were 1,255 initiations, 411 affiliations and 134 restorations - in all 1,800 added to the roll. That was a very fair show. But let us look at the other side. There were 799 resignations, 27 expulsions, and 637 brethren suspended for non-payment of dues, which left only a balance of 163 to our credit. This is not a comfortable state of things, and must be remedied. There are no reasons for the resignations. Brethren should not tire of Masonry. It is a noble Order, and they should stand by it till the last gun is fired. In regard to the suspension for non-payment of dues, I approve of the course taken by the Grand Lodge of Scotland, which allows a brother so situated to visit the lodge but prohibits him from voting. That, to my mind, is a much preferable system to the one in vogue in Canada.

In conclusion, brethren, ever keep in remembrance the three great tenets of Masonry - Brotherly Love, Relief and Truth. With them as your watchwords, you will become what nature has intended you to be - model men and upright citizens, no matter what position in life that you are called to occupy.

INITIATION

[Presented By: Bro. Ryan Jarvis, St. George's Lodge No. 42, London, London West District]

For a number of years I had heard of the craft,
But me, as a mason, you all would have laughed.
For what did I know of all its ancient rites?
Only from Monty Python on late TV nights.

So I asked my two friends how I'd join with this group,
Hoping it was much more than some beer-drinking troop.
They asked me some questions, to which I answered "Yes",
And said I'd be summoned in a few months or less.

Now just one month later I received a phone call,
And was visited by three named Mike, Mark and Paul.
They came to my place and we talked and had tea,
And some similar questions they then posed to me.

"Dost thou truly believe in a being supreme",
Not said quite like that, that's a bit too extreme.
We had a good talk for an hour or more,
And I anticipated just what was in store.

So one night I saw Kyle, and he said with a grin,
"There were no black balls so I guess that you're in"!
Thus the fateful night came when I went to the hall,
Where the small room beyond held me in its thrall.

It was then when I knew that my life would soon change,
But would the ceremony be scary or strange?
I came in my suit, and was greeted by others,
Where in a short while I'd be calling them brothers.

"We've all done this before" they said with a smile,
And I trusted my friends, both Robert and Kyle.
They took all my metal; there was no cause to worry,
Till one brother said "the goat's name is Murray"!

Then they all went inside and left me near alone,
They banged on the door while I sat like a stone.
The Tyler was nice and we talked while I waited,
And wondered if goats in my future were slated.

There was no time for that, I was then soon advised,
I had to take clothes off...boy was my face surprised.
They dressed me in fashions that I have to admit,
Against all their warm suits t'was a much cooler fit.

With blindfold in place someone yelled, "Who comes here"?
Just poor Mr. Jarvis wearing all this strange gear.
But my guide took my arm, and led me past those men,
Who'd come out in support both time and again.

You know what comes next, for we've all gave our word,
And the Great Architect has most certainly heard.
But I should have remembered more of what was said,
"I'll memorize what? That won't fit in my head"!

As I'm sure you can tell from this poem I wrote,
I exaggerated a bit; we all know there's no goat.
But all humour aside my life's now filled with glee,
Since that first fateful night when I joined Masonry.

Now all close your eyes as I read this last verse,
And some wisdom, I hope, to you I'll disperse.
Think back to the day when you were brand new,
And all the experiences and things you went through.

We can all have good thoughts if we just reminisce,
And as for that wisdom, I'll leave you with this.
A Mason is more than the sum of his parts,
Just look to the goodness that's there in our hearts.

Bro. Ryan Jarvis, 2003
St. George's Lodge #42

THE FIRST REGULAR STEP IN MASONRY

(What is the First Regular Step in Masonry? To Whom does it Refer? Where does it lead?)

[The following short article was written by Bro. Philip A. Wilson and first appeared in the publication "The Architect" produced by the Allied Masonic Degrees of Canada.]

The First Regular Step in Masonry is active participation. It is through active participation that we find fulfillment in anything. What could be more interesting than to be privileged to guide a brother while he takes his first three steps? This does not mean that we must become officers in our Lodge; it merely means that we should add something, "no matter how little" to the general knowledge and structure of the Craft.

Where does the First regular Step in Masonry lead? It leads to greater interest in our craft and particularly in our mother lodge. It is difficult to work with someone and not get to know him, especially if there any common interests. Can we honestly say that we get to know our brothers to the right and left, or do we perhaps say to ourselves occasionally "I know the face - but I just can't remember the name"? Through participation and interest we can also know the name, and what is more important, the person owning it. Would it not be worth it?

To what does the First Step Refer? It refers to brotherly Love. Helping each other is the essence of Brotherly Love. It refers also to friendship. Homer said "Two friends - two bodies with one sole inspired". Joseph Roux stated "Friends are rare for the good reason that men are not common". Let us through the teachings of Masonry learn to be better men and through that better friends. Let us truly act as "the dictates of right reason prompt us" not only in our lodge but outside it as well.

So, to whom does it refer? It refers to all masons. We have a magnificent bank of knowledge from which we may draw. We have many that are willing to help us. Let us put something into the bank; let us help those who are willing to help us.

In summation: Our Past Master's are in an enviable position. They practice, as much as possible, the laws and principles of our craft. One is reminded of the

story of the bridge - An old gentleman walking along life's highway with a friend, crossed over a raging river and upon reaching the other side stopped, and built a bridge to open the banks. His friend said, "Why do you build this bridge? You will never pass this way again!". To which the old man replied, "Behind us comes a youth - he must also pass this way, I build the bridge for him." Our Past Master's are in a somewhat similar position, for while they did not build the bridge of Masonry, they are constantly maintaining it. Can we honestly be "true and faithful craftsmen" if we do not in some way assist them?

The First Regular Step in masonry is **Participation**.

It leads to greater **Interest and Satisfaction**.

It refers to **Brotherly Love and Friendship** - a more solid bond between men and especially Masons.

It refers to all men and more especially Masons.

A DEMOGRAPHIC ANALYSIS OF MEN JOINING GRAND RIVER LODGE #151

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

I recently found a copy of David Foot's Boom Bust and Echo at a yard sale. I didn't read it when it came out in 1996 but I heard a lot of buzz. Reading it now is interesting because I can rate his predictions. If you haven't read it, one of his theses is that many of the things we are calling "societal change" are actually due to changing demographics. For example, the reason for a booming real estate market in the 80's was due to Baby Boomers buying their first houses, and the plummet in the 90's was because they had finished buying them.

But it's more complex than that. Where one is in the cohort affects one's outlook. So those at the front of the Baby Boom had an easier time buying a house than those at the tail end when the prices had already been driven up. Listen to these descriptions:

"...the people born from 1960 to 1966. They are the same age as the characters in Douglas Coupland's novel Generation X, which gave the early 1960's

group its name. ... Gen-Xers' life experience has led them to distrust any sort of large institution, whether in the public or private sector. It didn't take them long to learn that, in an overcrowded world, they had no choice but to 'look out for number one.' On their first day in kindergarten, the Gen-Xers discovered there weren't enough seats for them. ..."

The Baby Bust (1967-79)

,...There is good reason for the [Baby Busters] to be both more realistic and more idealistic than the [Gen-Xers].

In fact, the baby-busters resemble the front-end boomers, who could espouse idealistic causes during the 1960s safe in the knowledge that a good job and prosperous lifestyle would be there for the taking once they were ready... But the back-end boomers, as we have seen, had no choice but to look after their own interests. They were less idealistic than their elders, not because they were worse people but because they couldn't afford to be idealistic. In contrast, the baby-busters have had a pretty good life so far, and when the world has treated you well, you have the luxury of being able to pay attention to social issues..."

My impression is that many men join masonry in their thirties and that most of the candidates joining today are Baby Busters. Ten years ago we had a dearth of candidates - at a time when the Gen-Xers were in their thirties. And I hear stories of the glory days of the 70's and 80's when applications were plentiful - the time when the front-end Boomers were in their thirties - and there were a lot of them.

V. Wor. Bro. Norman Bobier, the secretary of Grand River Lodge, supplied me with a list of the dates our present members joined, along with the age at which they joined. As the dates for affiliates were not their initiation dates, I excluded them from my analysis.

The average age at which our present membership joined Grand River Lodge was 37 years. Statistically the average can be thrown off by a few outliers, so I also calculated the median (the 50% point or middle value). It was 35 years. (For you mathematicians, the mode was 31 and n=120)

I re-sorted the data to see if the average age of joining had changed through the years. For the decades from 1970 onwards, it had not. It had hovered around 39. However, the age of joining appeared to be lower in the 30's, 40's and 50's. The systematic error here becomes obvious if you consider the one mason who joined in the 30's. He was 21 when he joined. But he was not the only man who

joined in the 30's. There were many more and they were older than 21. But he, being the youngest, is the only one still alive, being only 91! This bias comes through in the data from the 40's, 50's and 60's, and arguably perhaps even the 70's.

When the data before 1970 are excluded the average age is 40 years and the median is 37.5 years (n=86).

I conclude that my initial impression was correct. Most men joined the Lodge in their thirties. The Baby Boom started in 1947. The front end of the Baby Boom joined the Lodge in the 80's. The Lodge boomed then, not because of anything the Lodge was doing then, but simply because it was the time for the Boomers to join Lodges, and there were a lot of them. By the end of the 90's it was time for the self-centered, non-joiners called Generation X to join the Lodge. But not many did.

The good news is that now we are starting to see the Baby Busters come of age. This is the source of our new initiates who are eager to explore what Masonry has to offer. There are fewer of them than there were of the Baby Boomers, so we will never again see the numbers we had in the 80's, but there will be an increased inclination to join. Indeed, the outlook is even better for the next cohort. The Baby Boom Echo (born 1980-95) will be large and those on the front end of it should act like front-end Boomers and be joiners. So watch out in 2015!

By David Cameron

Table 1: Ages at which Brethren joined, since 1970

21-25	XXXXXXXXXXXX
26-30	XXXXXXX
31-35	XXXXXXXXXXXXXXXXXXXXXXXXXXXX
36-40	XXXXXXXXXXXXXXXXXXXX
41-45	XXXXXXXXXXXXXXXXXXXX
46-50	XXXXXXX
51-55	XXXXXXX
56-60	XXXXXXX
61-65	X
66-70	X
71-75	
76-80	X

Reference: Foot, David K. with Stoffman, Daniel; *Boom, Bust & Echo*, Macfarlane Walter & Ross, Toronto, 1996

Thanks to V. W. Bro. Norman Bobier

THE SYMBOLISM OF PREPARATION

[The following short article was written by Bro. Philip A. Wilson and first appeared in the publication "The Architect" produced by the Allied Masonic Degrees of Canada.]

Before initiation one is supposed to know nothing of Freemasonry. One is, in fact in a state of darkness, destitution and helplessness. In any of the arts, sciences, or professions of life it is essential to be separated before being admitted into what may be termed the "Master's Class". In similar fashion one must be prepared to become a Mason. The preparation, mainly external in nature, has great and lasting internal significance, after one has become a Mason.

One comes to the portals of Freemasonry as a candidate - a word derived from the Latin meaning simply - clothed in white - a symbol of purity.

The candidate is Hood Winked representing the darkness and ignorance in which one stands before learning the moral truths. With the removal of the Hood Wink, he sees the first glimmering of light - or perhaps knowledge, and gets an insight as to the heights to which he may climb - if he so wishes. The moral truths exist as much before one becomes a Craftsman as after; masonry merely affords unlimited opportunity for study, with the added advantage of companionship and mutual interest.

The Cable Tow may be said to represent the obligation, or more important - that certain something, a sense of honour if you will - that makes one try to live up to the several vows made in the Lodge. It is a symbol of the bond which joins one to the Craft. The length of the Cable Tow, must therefore, depend on the sincerity of the Candidate who takes the vow, but is generally accepted as the scope of man's ability to perform those duties that his lodge and brotherly love require of him.

The Right Heel is slip shod - a custom carried on even today in the Orient. The inference of this symbol is Fidelity.

The Left Knee is bared, so that one is prepared to take the vows.

The Left Breast is made ready for the presentation of a Sharp Instrument. Perhaps the presentation of one's heart in this manner is a display of resolution and determination to learn the answers to the mysteries of life.

The Right Heel is exposed, showing no concealed weapons. Could this be a display of trust, in indicating that the Candidate comes in friendship, indeed, deliberately placing himself in a position where he must depend on his associates for help and guidance.

The summary is brief and simple

The H. W. - Humility and Trust

The C. T. - Sincerity and Desire

The L. K. - Fidelity

The L. B. - Resolution and Determination

The S. S. Heel - Reverence

As can readily be seen, the preparation of a Candidate is Symbolically Important, Morally Apt and Humanly Necessary. For the Ground wherein we stand is Holy Ground.

THE SUBLUNARY ABODE

[Presented by W. Bro. Iain Mackenzie, Georgina Lodge No. 343, G.R.C.]

Brethren, I have always been interested in those words in our ritual which appear old fashioned or whose meanings are not well understood today. One word in particular comes to mind, the word "SUBLUNARY". It occurs in a piece of ritual which tells us we are, and I quote, "to bear in mind and act according to the laws of the divine creator, so that when we are summoned from this SUBLUNARY abode, we may ascend to the GLA where the world's great architect lives and reigns for ever and ever".

First of all, what does the word mean? It comes from the Latin “SUB-LUNARIS”, which means “beneath the moon”, or “of this world”, as opposed to “of the next”. This is an appropriate use of the word since all Masons hope to go from this life on earth to the GL above when they die. Remember the Masonic funeral service? After we throw the sprig of acacia into the casket, we point upwards in the hope that the spirit of the deceased may go there. Our ritual is full of examples of this theme, and I will quote two of them to illustrate the point -

“Thus by square conduct, level steps and upright intentions we hope to ascend to those immortal mansions, whence all goodness emanates”,

and this from the J.W. lecture in the 1O ---

“The mason who is in possession of this virtue, (i.e. Charity) in its most ample sense may justly be deemed to have arrived at the summit of Masonry, figuratively speaking an ethereal mansion, veiled from mortal eyes by the starry firmament”.

I have a bit of difficulty with the latter since it seems to be saying that a mason who practices charity might go to the ethereal mansion while still alive! It doesn't say he must die first! – however I prefer to think it means by practicing charity in such a way, he qualifies himself to go there when he does die.

Although all these heavenly places have different names, I think it safe to assume that the GLA, the ETHEREAL MANSION and THOSE IMMORTAL MANSIONS all represent the same place. The three quotations simply give us three different paths by which to get there.

But let's think for a minute about the ethereal mansion veiled from mortal eyes mentioned by the JW, and it's interesting that this is the only one of the three references which mentions a physical barrier. We know it's there but we just can't see it. The other two don't mention one - however it is particularly important that there be such a barrier as we shall see. In this case the mansion is veiled from our eyes by what? - the starry firmament. The firmament is the sky, regarded as a vault or arch, so the starry firmament in our ritual is literally a black covering, like a sheet or dome covering the earth and embedded with stars - not the vast infinity of space we are familiar with today. But why did the writers of the ritual use this expression rather than “a celestial canopy of diverse colours”, for example? Why did it have to be a dark covering? Again, why did they use the term “sublunary” to

describe our situation here on earth instead of “this earthly abode” or some such expression? Clearly they intended to signify night rather than day-time.

The use of an expression which means “under the moon” in conjunction with the starry firmament implies darkness, the darkness of death. But as in death we lose all knowledge, in ascending to the GLA we enter a new world of brilliant light and become possessed of ALL knowledge. All things, we are told, will be revealed when we reach that ethereal mansion.

This is one of the great examples in our ritual of a fundamental principle, which is that we strive always towards the light, from the darkness of ignorance to the light of understanding and knowledge, the knowledge of ourselves.

This theme, expressed on such a grand scale, is repeated on a smaller, more human scale at the conclusion of this portion of the JW lecture. Again I quote; “The starry firmament is emblematically depicted in our lodges by seven stars which have an allusion to as many regularly made masons, without which number no lodge is perfect, neither may any candidate be legally initiated therein”.

The seven or more masons who comprise the lodge (and remember that a lodge is composed of the masons who occupy it not the building in which the meetings are held), are in fact the physical barrier or veil who in their persons shield the light of Masonry from the non-mason, and as such are an allegory for the starry firmament which shields the light of the GLA from our human eyes.

Think of the candidate entering the lodge for the first time. He is physically and mentally in a state of darkness. Following the invocation, he perambulates round the lodge with the JD, and in so doing, passes by all of the masons present, thus symbolically passing through the veil to reach the great lights of Masonry: and it is no coincidence that these are the first things he sees when restored to light at the altar. This veil is the thing which protects our secrets from the public at large, so that when anyone sees a mason he sees only the man, not the Masonic knowledge he possesses. Only by entering the lodge as a candidate can those secrets be obtained.

This is a beautiful allegory, and it is depicted physically in the sign over the SW chair in most lodge rooms.

SCOUTING AND MASONRY

[Presented by W. Bro. David Cameron, Grand River Lodge No. 151, (J.W. at the time, Jan. 2000). The campfire props for the evening were supplied by the 18th Cub Pack and Scout Troop]

JAN. 11, 2000 - SCOUTING AND MASONRY:

Many of our local Lodge Brethren have some affiliation to the Scouting movement. What do Scouting and Masonry have in common? They both have an initiation ceremony during which a promise is made. They both have special handshakes by which members can recognize each other. And they both strive to inculcate the highest ideals of duty, morality and charity. Why would there be this similarity? We should first look at the founder of Scouts, Robert Lord Baden-Powell. Was he a mason? There is no mention of him having been initiated in the records of the United Grand Lodge of England or the Grand Lodges of either Scotland or Ireland. But he lived most of his life in the British military, an institution rife with military lodges. His brother was a mason, as well as his good friend Rudyard Kipling, upon whose stories Cubs was based. And his grandson is presently master of Baden-Powell Lodge, # 488 in Melbourne, Australia.

Scouts and Masonry are visibly connected in Australia. There are no fewer than six Masonic lodges in Australia which are named after Baden-Powell. And there are many Australian Lodges that sponsor Scouting Groups. This has benefits to both organizations. What the Scouts need in a sponsor is a stable organization that can give them continuity from year to year. (Masonry is nothing if not stable.) And the lodge is able to raise its visibility in the community. Imagine a young man turning 21, getting too old for the Boy Scouts. He looks around and may just decide to join that organization of men which sponsored his Troop. This is a resource much overlooked in our jurisdiction.

I invite you downstairs for some Camp Fare. (downstairs was a tent and an artificial campfire, complements of the 18th Waterloo Cubs and Scouts. There was a pot of baked beans, hot chocolate, apples and 'Smores')

To go along with this article we have the following submission by Bro. Norman Wilson, Georgina Lodge No. 343, Toronto.

THE UNDERLYING BROTHERHOOD OF FREEMASONRY AND THE BOY SCOUTS

[Presented by Bro. Norman Wilson, Georgina Lodge No. 343, G.R.C.]

[Editor's Note: Our author has taken the time to examine Freemasonry and the Scouting Movement and to give us a unique perspective on how similar the two really are, even though the age of the members is significantly different. Bro. Wilson's article was edited slightly to accommodate the format of The Newsletter. The original talk was given at a special meeting at which all masons who were also Scouters were asked to wear their Scout uniforms in lodge. At that meeting, there were some young men involved in Scouting but not Masonry, who were invited to share in the social hour as well as the presentations after Lodge was closed.].

Let us examine some of the many similarities between the Boy Scouts and Freemasonry:

- both are fraternities - Scout movement originally males only (recently co-ed)
- both are open to males regardless of race, creed, colour or religious beliefs
- both require belief in the Supreme Being
- both focus on personal self development through application of the tenets of the organization
- both focus on the cultivation and maintenance of a moral and virtuous lifestyle
- both espouse duty to self, family, community, country and other members of the organization
- both require membership through voluntary application by the individual
- both are devoid of a specific dogma which set them apart from religious organizations
- both are the largest respective adult/youth organizations in the world, due to universal appeal

How do they compare when examined from the perspective of their internal aspects, their beliefs, their pledges, obligations and promises and their support for one another:

CEREMONIES

Masonry:

EA Ceremony: 3 questions prior to initiation ceremony, beginning: “Do you seriously declare upon your honour...”

Scouts:

Initiation Ceremony: Scout is asked: “Upon your honour do you promise...”

PROMISES

Masonry:

Obligations: EA, FC, MM

Scouts:

Promise at section levels: Scouts: (original)

“On my honour, I promise to do my best, to do my duty to God & the Queen; to help other people at all times and to obey the Scout Law.”

(personal, spiritual & patriotic elements are clearly defined)

Law at various section levels: Scouts: (original 10)

FUNDAMENTALS OR BELIEFS

Masonry:

Essential Points: Virtue, Morality & Brotherly Love

Scouts:

A Scout’s honour is to be trusted.

A Scout is loyal to the Queen, his country, his Scouters, his parents, his employers and those under him

TIES THAT BIND

Masonry:

5 Points of Fellowship:

- pledge of brotherhood
- support
- relief
- confidence
- honour of brothers

Scouts:

- A Scout's duty is to be useful and to help others.
- A Scout is a friend to all, and a brother to every other Scout.
- A Scout is courteous.
- A Scout is a friend to animals.
- A Scout obeys the orders of his parents, Patrol Leader or Scout Master without question. (Templar connection?)
- A Scout smiles and whistles under all difficulties.
- A Scout is thrifty.
- A Scout is clean in thought, word and deed.
- Motto: "Be Prepared"
- Slogan: "Do a Good Turn Daily"/Ventures "Service"

And how do they compare when analyzed from the perspective of their external aspects, their advancement in the order, their clothing, signs and salutes and their dedication to the development of an individual's character:

ADVANCEMENT

Masonry

EA, FC, MM
Lodge Offices
Aprons denoting levels

Scouts:

Tenderfoot, 2nd Class, 1st Class, Chief Scout
Asst Patrol Leader, Patrol Leader, Troop Scout
Badges (Tenderfoot/Woodsman, 2nd Class, 1st Class, Chief Scout
Stripes: 1=APL, 2=PL, 3= Troop Scout

CEREMONIES AND CLOTHING

Masonry:

Proficiency examination before advancement
Pyjamas, all levels
EA White Apron
EA Blind

Scouts:

Proficiency examination before advancement
Uniform, but no group scarf or insignia
New Cub: White scarf (since discarded)
Cubs: 2 Stars = "Both Eyes Open"

SIGNS/SALUTES

Masonry:

Tokens, Pass Grip, Pass Words, Penal Signs, Healing/Hailing Signs at all levels

Scouts:

Salute: 3 fingers relating 3 aspects of Scout promise (personal, spiritual & patriotic aspects) and the World Scout symbol, the Fleur de Lys - the "True Way to Go"
Left Handshake particular to Scouts (identification when in/not in uniform)

CHARACTER BUILDING

Masonry:

Using the lessons of the Working Tools, the advancement from the rough to the perfect smooth ashlar

Scouts:

Focusing on the outdoors and woodcraft skills to develop and hone character. Chivalry of Knighthood is a significant element of the scouting movement and an integral part of its philosophy

SUMMATION

Britain in the 19th century was a very stratified, class-conscious society consisting of the lower class (labour), the middle class (professionals, merchants, military) and the upper class (nobility). The middle class especially was concerned not to backslide into the former, but to continually strive to improve their social-economic status and acquire entry into the upper class.

The advent of the scouting movement in the early 20th century, though not eradicating this class structure, did much to break down these artificial barriers by promoting a “way of life” based on good citizenship, both nationally and internationally, duty and service, workable standards of virtue, morality and brotherly love among the youth. These remain the essential points of the scouting movement today, which dramatically parallel the philosophy of Freemasonry, and set the organization clearly apart from other youth groups or organizations, such as military cadets, Boys Brigade and the YMCA.

The scouting movement is completely compatible with Freemasonry. Scouting takes good boys and makes them better. It starts with the Beavers (5-7), Cubs (8-10), Scouts (11-14), Ventures (14-17) and finally Rovers (18-26). Freemasonry could fit in nicely as the 6th stage (21+) in the scouting movement.

The Scout motto is “Be Prepared”. Based on their scouting exposure and experience, young men have “Been Prepared” socially, mentally, morally and spiritually for a natural transition to Freemasonry.

QUESTIONS OF THE FRATERNITY

We got a little behind in our publication of the responses to our questions and now we will now catch up on both the questions from Vol. 19, Issue 3 and Issue 4.,

Volume 19 Issue 3: Submitted by W. Bro. Richard Byrd, Salem lodge No. 368, Brockville

Q1) What are the eligibility requirements for a candidate seeking the office of DDGM?

A1) Ref. B of C - (2004), Section: 50 (a)

A candidate for the office of District Deputy Grand Master must be a Past Master of a lodge of the district and be a resident thereof, or his place of residence must be considered by the Grand Master to be near enough to the district to enable such District Deputy Grand Master to discharge his duties and responsibilities to the district in a satisfactory manner.

Q2) May a Worshipful Master seek the office of DDGM during his year in office?

A2) Yes: Ref. B of C - (2004), Section: 50 (b)

Should a Past Master, at the time of his election, be in office as Master of his lodge, and should his election be confirmed by the Grand Master, such election shall operate to vacate his office of Master, and a new election shall be held forthwith by the lodge.

Q3) Does a man's election to DDGM at the District meeting at Grand Lodge automatically make him DDGM?

A3) No. Ref. B of C - (2004), Section: 52

The election of a District Deputy Grand Master shall be subject to the approval of and confirmation by the Grand Master.

Volume 19 Issue 4: Submitted by Bro. Bob Broom, Equity lodge No. 659, Orillia and again by W. Bro Byrd.

Q1) How did the children of Lamech preserve their knowledge for posterity?

A1) Two columns were made to contain the wisdom and knowledge of the world. They were made of such materials as would survive fire and water.

A2) Ref. Encyclopedia of Freemasonry, (1921), Vol.1, Page 433

The Freemason At Work - Harry Carr, (1992)

The story, in so far as it concerns our present Ritual, is derived from the earliest pillar end incorporated in the historical portion of the MS. Constitutions, our Old Charges. It tells how the four children of Lemech, fearing that the world was to be destroyed by fire or flood, took counsel together and decided to inscribed all the sciences that they had founded upon two pillars, one of Marble and the other 'Lacerus' (clay-brick), because the one would not burn and the other would not sink in water.

Q2) Which of them was a worker in metal?

A1) Tubal Cain

A2) Ref. Encyclopedia of Freemasonry, (1921), Vol.1, Page 433. Beyond The Pillars - (1973), Page 72

Tubal-Cain an artificer in metals found smithcraft of gold, silver, copper, iron and steel.

Q3) What other worker in metal is prominent in our ritual?

A3) Hiram Abif

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

1. If a Past Master from Columbia wishes to affiliate with your lodge and is accepted, what rank does he carry in Ontario?
2. If the Master receives a complaint in writing against a member of the Lodge, what should he do?
3. May a Masonic certificate be exhibited in a public place?

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

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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]

Q1. What is the correct location for the Stewards in the lodge?

A. The position of most Officers is clearly defined in the opening of the lodge, however, in our jurisdiction, this does not extend to the Stewards. In some areas of the Province they are placed on either side of the Junior Warden in the South; whilst in others the S.S. is at the S.E. angle, and the J.S. is at the N.W. angle. As there is no defined position, custom dictates the practice.

Q2. How does the Deacon carry the box when collecting the ballot?

A. The Deacon carries the ballot box with the right hand, extending the box over the left arm, while averting the eyes to the right when the ballot is being deposited.

Q3. When closing the lodge what is the proper use of the S.of F.?

A. In the Book of the Work on page 35 the brethren assume the S.of F. before the charge, and when the words F. F. F. are repeated the h. is not raised, See the Guidelines for Officers on page 6 no.13.

Q4. Could you confirm on which side of the V.O.S.L. are the S.&C.'s placed?

A. The ritual merely states that the S.&C.'s are placed on the V.O.S.L., which is opened at a specific Chapter and Verse, no side is specified.

BOOK NOOK

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

TRANSACTIONS. THE AMERICAN LODGE OF RESEARCH, F. & A.M., VOLUME 32 (2003)

**edited by David Deutsch, with the assistance of Harvey A. Eysman. Pp. xii
172. New York: American Lodge of Research, 2004. Direct enquiries to
Masonic Hall, 46 West 24th Street, New York, New York 10010.**

The American Lodge of Research is the oldest surviving research lodge in the United States, having been warranted on May 7, 1931. It meets three times a year, and publishes an annual collection of papers, including the lectures that were delivered in lodge, and other contributions that are deemed appropriate.

The latest volume contains eight papers. The Master of the Lodge, Gary A. Henningsen (Past Grand Master and Grand Secretary), in his inaugural lecture, entitled "Changes and the Future of Masonry," endeavors to see how society is evolving, and to offer appropriate advice. The Lodge Secretary, Harvey A. Eysman, in "The Ancient Landmarks of the Craft," offers a thoughtful analysis of what he calls "the Masonic Legend," the basic story that forms the basis of the Third Degree. Richard W. Bateman, in his paper "We See Through A Glass Darkly," summarizes the history of the relationship between Freemasonry and the Roman Catholic Church.

Norman Peterson provides a detailed comparison of "Variant Translations of the Early Scottish Rite Fellowcraft of La Loge du Progres de l'Oceanie." (This was the first Masonic Lodge in Hawaii, and its original ritual was written in French.) Paul Rich and David Merchant report on the good news that "France's Lost Masonic Treasures Return." They had been taken to Germany by the Nazis, and then at the end of World War II they were moved to Russia. In 2001, many of them were brought back to Paris.

S. Alexander-Levi Dandashi gives us a thorough summary of "Anti-Masonry in Europe Throughout the 18th, 19th, and 20th Centuries: The Anti-Masonic Myths Called 'The Masonic-Judaic Conspiracy' & 'The International Complot Theory of Universal Masonry and the Jewish Diaspora.'" C. Bruce Hunter discusses "The Masonic Penalties: A Philosopher's Brew," and argues that the traditional penalties were not standard punishments for crime in the middle ages, but are specifically designed to punish treachery or betrayal. And Erkki

Koivisto summarizes the evolution of "Masonic Research in Finland 1962-2002," with a brief story of the foundation and achievements of Research Lodge Minerva.

It is, as always, an interesting collection, If you are intrigued by the summary, you may wish to apply to become a Corresponding Member of the American Lodge of Research by writing to 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

The cost of the DDGM Correspondence Course is \$30.00 for the three part package.

Applications can be obtained from:

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

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:

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