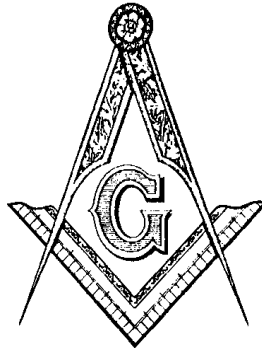


THE
NEWSLETTER
OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

Vol. 20 No. 4



M.W. Bro. Gary L. Atkinson

THE GRAND MASTER

M.W. Bro. Gary L. Atkinson
The Grand Lodge of Canada
In the Province of Ontario

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Current Subscription Rate: - \$18.00

Send Orders/Payments

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THE SHORTEST MASONIC EDUCATION CHALLENGE

Win a free subscription to The Newsletter

Are you having trouble getting your lodge to “fit in” Masonic Education because of time constraints? Well, it doesn’t take long. You could give a perfectly good, instructive piece while the candidate is resuming his personal comforts, or after the Master asks if anyone has anything for the good of Masonry in general and of this Lodge in particular.

Send in the shortest piece of Masonic Education you have ever *presented* in Lodge. (Or write one now, present it, and then send it in.) The winner will receive a one year’s free extension to their subscription to The Newsletter. (Value \$18)

Contest closes July 19, 2006

Send Articles to:

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TO ALL CONTRIBUTORS

The Newsletter aims to make available articles and presentations written for Masons of Ontario, by Masons of Ontario. 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.

Articles should reflect The Newsletter size and readability. Normally 1200 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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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

This issue represents a convergence of a subscription drive for The Newsletter and the widespread launch of the G-15's Lodge of Discussion concept. Both of these have the approbation of Grand Lodge and would benefit from wide dissemination.

All of the articles, except the Custodian's Corner and the answers to Questions of the Fraternity, were written by members of the G-15 or their supervisors.

Please circulate this issue, or at least photocopy the article on "How to Hold a Lodge of Discussion", and give it to your Worshipful Master, your Chairman of Masonic Education, and anyone you think might be interested in subscribing. Feel free to read it, or any article, out in lodge for Masonic Education. And, if you would, please extol the virtues of our little publication, so that more people know about this resource for the Masons of Ontario, by the Masons of Ontario.

Thank-you,
The Editor

HOW TO HOLD A LODGE OF DISCUSSION

By W. Bro. Robert W. Gray, Waverley Lodge No.361, Guelph

WHAT IS THE G-15 ANYWAY?

There are quite a number of Masons in Ontario asking that question. "Who are these guys? What are they all about?"

Simply put, the G-15 (short for Group of 15) is a group of 15 "newer" Masons from around the Grand Jurisdiction who have expressed a sincere wish to offer a means of reviving one of the long neglected aspects of the Craft: talking about Masonry.

The idea for the group was developed by R.W. Bro. Raymond S. J. Daniels, chairman of the Grand Lodge Committee on Masonic Education. R.W. Bro. Wayne Elgie and W. Bro. Iain Mackenzie were appointed to monitor the group and provide deliberately loose guidance in order to both facilitate free and creative thought while keeping the group on track and moving towards its goals.

Currently, the G-15 is developing and promoting the concept of “Lodges of Discussion” across the province. This falls nicely in line with the Masonic Education Committee’s campaign for “Let’s Talk Masonry!” The idea is this:

It is the belief of the G-15 that talking about the Craft (ALL aspects of the Craft) is the best way to encourage active participation in lodge, to keep meetings vibrant and to promote the purest aims of the Order; the philosophical and spiritual development of Man.

That’s the G-15’s goal. To get Masons talking about Masonry. To make the best use of a lodge meeting to expand the collective knowledge of the Craft, and to encourage the membership to take an active role in their lodges.

And here’s how it all works:

GETTING THE BALL ROLLING.

Holding a Lodge of Discussion requires only three things:

1. One moderator
2. Two or three willing participants (plants or starters)
3. An idea

If a Worshipful Master is willing to try out a Lodge of Discussion, the rest of the items will fall quite easily into place. The concept is not a complicated one, nor is the execution.

Once the Worshipful Master has agreed to host a LOD (Lodge of Discussion) then the moderator need only find a couple more people to attend and assist him in getting things started. Some discussion on the topics prior to the meeting would be of great benefit as the plants can also serve to keep the conversation going should it start to lag.

The last item on the list is an idea, and here, the sky’s the limit. Topics for discussion are most effective if they run a little closer to the edge. Care should, of course, be taken not to offend any brother, nor cause disharmony in the lodge, but topics that are somewhat controversial in nature tend to generate more lively discussion than those based on the merits of, say, Saltine crackers over Ritz. The following is a list of suggested topics for discussion, though the brethren are free to choose anything they may feel is relevant to their lodge depending on interest

levels, demographics and location:

- Why not discuss religion in Freemasonry?
- Why not discuss politics in Freemasonry?
- Why are women not admitted to Freemasonry?
- How is Masonry a part of your everyday life?
- Why not eliminate the investigating committee and the ballot?
- “All The Way In One Day” -- Yes or no?
- Is Freemasonry part of the occult?
- What are the true origins of Freemasonry?
- Why not extend time between degrees?
- What are our lodge traditions?
- Should Masonry change with the times?
- Why Masonry?
- Are we failing our newly made Masons?
- What is the role of Masonry in today’s society?
- Is our dues structure too low?
- Do we have to believe in the Hiram Legend?

THE BIG NIGHT – IMPLEMENTATION IN LODGE

There are a few things to keep in mind when holding a lodge of discussion. These are guidelines rather than rules, but they have been developed over the course of a year of trial runs within lodges and come from what has worked best in that time.

1. The Moderator has the most important job of the night. It is his job to introduce the concept, to engage the brethren with the topic and to not only keep the conversation lively and active, but to diffuse any tensions that may arise from differences of opinion. It is absolutely vital that the discussions are conducted in peace and harmony.
2. The topic can make or break the evening and it is a delicate balance between a topic that can be summed up in a few motherhood statements (hockey and apple

pie) and one that will divide the brethren.

3. There is no time limit. The Moderator is at liberty to use his judgment based on the agenda for the evening. If the LOD is the only item after General Business, then an hour is not unreasonable. That being said, 10 minutes while the candidate resumes his personal comforts on a degree night may also be sufficient to get the brethren thinking and talking in the banquet room after the meeting.
4. Keep the atmosphere relaxed. The Worshipful Master may grant permission to suspend the use of signs and titles for the duration of the discussion, if he sees fit. Likewise, gentle humour is also a great means of making people comfortable with one another and lessens the distance across the lodge room.
5. Be flexible. Stay on topic as much as possible, but if the general consensus seems to lead down other avenues, don't be afraid to follow where it leads. It's a great way to find the pulse of the lodge and that information can be used to structure future discussions.
6. Have fun! Be creative and make the evening one the brethren will tell their friends about.

KEEPING THE BALL ROLLING – FEEDBACK AND FOLLOW-UPS

It is a suggestion of the G-15 that the Moderator provide feedback forms or questionnaires to the brethren in the anteroom after the meeting. This is an excellent means of gauging the success of the meeting and for plotting the future of LOD's. Submission of these forms to the G-15 will also assist the group in better ascertaining what works and what doesn't.

IN A NUTSHELL...

So there it is; the G-15 Method in a few simple words. For all of the guidelines above, the greatest is this. Keep it simple! Be conscious of those things which need to be done to make the evening a success, but don't over-complicate things. It is, after all, simply a conversation amongst the brethren.

So get out there, have fun, get them thinking, and "Let's Talk Masonry!"

This should allow you run your own Lodge of Discussion, but if you would like to contact members of the G-15 for help or feedback, please send an email to theG15@yahoo.com

To subscribe to The Newsletter
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RUNNING A LOD (IN 50 WORDS OR LESS)

By V. Wor. Bro. David Cameron, AGC

- select a topic.
- in advance, ask two men to think about the topic, so they can be "plants" and when the conversation flags, say something outrageous.
- have one moderator who presents the topic, gives members permission to talk without formalities (signs, W. Sir,) and keeps order.
- watch the miracle.

LEARNING BY PARTICIPATION

*From The Curriculum Group of
The Committee on Masonic Education*

No pleasure, no learning. No learning, no pleasure. Wang Ken, Chinese philosopher

The scene is familiar. We have all been there. The business of the lodge has been completed, minutes read and approved, accounts passed, reports heard, a ballot taken, when the Worshipful Master, trying his best to sound enthusiastic, announces, “Brethren, this evening R.W. Bro. Good Chump (*...it is always a senior Past Master or Past Grand Lodge Officer...*) will give us some **Masonic Education.**” The groans from the side benches are scarcely disguised as audible sighs, postures slump, arms are folded, and legs are crossed as the members prepare to endure another lengthy discourse. Heads begin to nod as the well-intentioned Brother reads his carefully prepared script with the same animated verve as the minutes of the last meeting. Little wonder that the traditional approach to “Masonic Education” gets a bad name in the Lodge.

Yet, Grand Masters tell us that “*Masonry and Education are synonymous terms*” and Grand Lodge Committees on Masonic Education continue to emphasize the crucial role that learning plays in the life of the lodge, the mentoring of candidates, and the retention of active members.

Bergen Evans once defined a College professor as “one who talks in other people’s sleep.” There is a better way. It is suggested in an old Chinese proverb:

What I hear, I forget.

What I see, I remember.

What I do, I know.

Learning is a participation sport. Real understanding requires participation on the part of the learner. We only truly know something when we have applied it, manipulated it, or added to it. Surely there is a lesson to be learned from operative masonry – the rough ashlar requires “hands on” work to polish and perfect it.

Do we not tell every Fellow Craft that he is privileged to express his ‘*sentiments and opinions on such subjects as are regularly introduced in the lecture, under the superintendence of an experienced Master ... that he may improve his intellectual powers*’? That injunction implies that opportunities will be afforded to ask questions and enter into free and open discussion of the meaning of the symbols and allegories embodied in the Rites and Ceremonies we perform, to explore the philosophy of Masonry.

Nothing focuses our attention quicker and clarifies thought better than a pointed question. Socrates, the Athenian philosopher (469-399 BCE), used this method of teaching to question his students. The Socratic method or dialectic question and answer remains a most useful pedagogical tool.

Examine the old rituals. They were cast in the form of questions and answers, remnants of which are found in the Openings and Closing of the three Degrees. Over time, these catechisms evolved into the lecture forms used today – the Junior Warden’s Lecture in the First Degree and the Senior Warden’s Lecture in the Second Degree.

The basic concept embodied in **Let’s Talk Masonry in Masonic Nights at the Round Table** is **learning through participation**. At a **Round Table** all places are equal, and all are equidistant from the centre, where Truth may be found. There are no inappropriate questions, and there is no one right answer. All opinions are valid, and there is always more than one interpretation to be

considered. The whole is greater than the sum of its parts.

Is there risk in inviting questions? Of course, one must be confident in one's ability to admit that one may not have the answer. That, however, is the essence and value of putting these questions on the floor, and sharing the benefit of the collective knowledge of all participants. Remember, *risk and reward travel side by side. Avoid one and the other will also pass you by.* There is truth in the questions posed by Frank Skully: "*Why not go out on a limb? Isn't that where the fruit is?*" What are we afraid of?

What we discover for ourselves through conversation and discussion, reading and research is always more significant and permanent. To debate the validity of ideas expressed, to test the truthfulness of what we read, to make up one's own mind what is true – these are the most effective means of enlightening the mind. "*To repeat what others have said, requires education; to challenge it, requires brains.*" – Mary Pettibone Poole, *A Glass Eye in a Keyhole* (1938)

Of course it's easier to stand up and read a paper that has been prepared. There is no question that there is a place for lectures, addresses and papers. Much can be learned from eloquent scholars and skilled orators. We do not all learn in the same way. Astute and capable Worshipful Masters will employ a variety of means to instruct their Brethren in Masonry. A well-conducted **Lodge of Discussion** when pertinent questions are posed and considered will never be a boring night at Lodge.

THE DICTATES OF RIGHT REASON

*By W. Bro. Gerry Gregg, W. M. of the Lodge of the Ancient Landmarks No. 654
Perpetuating Doric Lodge No. 382 Constituted in 1879, Hamilton*

"...let us act as the dictates of right reason prompt us, cultivate harmony, practice charity, and live in peace with all men."

Masonry as "a progressive science" calls us to evolve; calls us to the process of personal evolution. We are asked to try that we might refine. "By what instrument of architecture will you be tried?"

Masonry, in its intention, seeks to refine that which is rude. We are blessed with both allegorical and direct instruction which, depending on your perspective, will

either enable and encourage the refinement of the man or will progressively release the ideal man within. The trials, and tools of those trials, are clearly presented and, when embraced fully, they call us to always strive to achieve a higher state of being than that which we have already achieved. This calling is not in the form of a life-long sense of inadequacy but rather a constant perception of direction in a calling to higher being.

The phrase quoted above is for me a clear, comprehensive and perpetually challenging standard of behaviour both in my broader philosophy and the day-to-day happenings of my life. This quotation is an instrument by which I try myself as often as I can and a tool that I see as being the one most able to draw the noble aims of Freemasonry from each man who dares to be tried by it.

We are first asked to act in accordance with the dictates of right reason. I find this part of the passage to be the most subjective as what one man considers right reason may not be the right reason of another man. I would suggest that the dictates of right reason are to be arrived at by the directives that follow. In this sense, right reason would be that course of action which endeavours to cultivate harmony, practice charity and live in peace with all men.

Instances of conflict, disagreement and confrontation are fertile grounds for destructively reactive behaviour. When lines are drawn between two opposing points of view it is all too easy for us to disregard the path of harmony in order to try to enforce our perspective and manipulate the outcome in order to satisfy the needs of our ego. At these times especially I think we, as Masons, are called to seek harmony rather than domination; employ love, compromise and generosity rather than aggression in any of its many forms. As with all of the directives of this passage, this call to cultivate harmony applies equally to our personal lives and our response to the broader needs of humanity. Cunning minds will always find a way to justify aggression; to point the finger of blame and respond with vengeance and retribution. Vengeance, retribution and domination, however, are not harmony, nor will they ever be. The nature of the path we are called to follow as Masons is clear.

Likewise, living in peace is, for me, a challenge to our perception of entitlement and self-righteousness. Living in peace with those who agree with us, or with those whom we already like, is not where the trial of this directive is to be found. I think this directive becomes a tool of evolution when we apply it to how we respond to those with whom we share little or no common ground. We live in a world where peace is sacrificed daily. It is sacrificed over things as

inconsequential as the colour of someone's skin, as subjective as religious and moral beliefs and as nefarious as the hoarding of necessities. I have no doubt that those who choose to forgo peace have beliefs that support their intolerance. As Masons, however, we are called to live in peace...period. We do not need to agree with, or approve of, the differences that we share with others in order to live in peace with them. Differences are shared; for every one that I see as different, so do they see me. We are challenged to find the common ground on which we can meet our fellow human beings in respect and acceptance in peace.

Charity, however, comprehends the whole. Here is some of what my dictionary says about charity: "Giving voluntarily to those in need....kindness, benevolence...tolerance in judging others...love of fellow men." Little needs to be said beyond those definitions and we as Masons share a belief regarding someone who possesses this virtue in its most ample sense. To truly possess a charitable heart and mind will signify a landmark of enlightenment in our soul's evolution and will fan the healing and evolutionary flames of Freemasonry around the world.

Perhaps you, like me, are often horrified as you look about the world and see how humans are treating each other, the planet and the animals who share it with us. I am one of the many in this world who believes that all notions of our separateness from God, one another and all that lives are merely well accepted illusions. There is no peace in my heart when others are at war; there is no harmony when any are being persecuted; there is no justice when any are being deprived. I believe that we have simply forgotten how to feel this deeply and truthfully. Ancient wisdom from many faith traditions and scientists from the halls of quantum exploration are all encouraging us to understand the deep connections that exist between each of us, the myriad of lives with whom we are one and the power of something as simple as our intentions to shape and heal all of it. In this passage from our ritual I see this calling and it remains powerfully with me because of it. I think it is both rational and important to see that Freemasonry is needed more now than perhaps ever in the history of its existence. As individual Masons and as a body of like minded men we should be at all times, and in all things, striving to influence every corner of the world with reason, harmony, peace and charity. Make no mistake, whatever else our Craft may be for us it is, and always has been, intended to help our world one man at a time.

COMMITMENT AND THE YOUNG MASON

By Bro. Damon A. Allan, Wardrope Lodge No. 555, Hamilton

As many of the members are aware, Wardrope Lodge has formed a Long Range Planning Committee to oversee the near and distant future of the Lodge as it relates to its structure, overall viability and possibilities of being one of the strongest lodges in Ontario. With that there are many responsibilities - not only ones that my co-chair and I have, but the responsibilities of each Wardrope member to put their energies forward so that we can all realize the strong future that awaits us. Consequently there are many important issues that need to be discussed and what better than to discuss some this evening.

I had the pleasure to meet with Most Worshipful Grand Master Donald H. Mumby last weekend and in our meeting a couple of obvious themes arose – the one being taking ownership of your lodge (meaning every member) and the other, the future of Freemasonry and the young Mason. This evening I would like elaborate on these two items.

Commitment to Your Lodge...

Taking ownership in your lodge is a beautiful thing when you actually sit down and think about it. The success of this lodge, or any lodge for that matter, lies with each individual lodge member. Some members support their lodge and the Craft by submitting dues. Some of these members may even be active and support their lodge with their attendance month after month. There are those that go a step further by becoming officers. The bottom line is that each and every member is an owner of this lodge. As with owners of cars, houses, corporations *etc.*, when an owner or owners do not maintain their property or business it tends to degrade and it becomes much more difficult to repair or improve. So true is this of Masonic Lodges. Each and every Wardrope member here is an owner and it is up to you to find out your role and how much of an investment you are willing to make as an owner...but be assured you are an owner. The present and future successes of Wardrope Lodge will be representative of how strong the collective ownership is.

The Young Mason...

As a young Mason, I have toiled with the thought of what I can actually do for this lodge and for greater freemasonry. One of the first things that I learned was that I needed to take ownership. Yes even the new Brother that sits before us has much

to contribute and I'm sure he will. If you look around you, you'll see that many of our officers are young Masons and if you go out to other lodges you'll also notice many younger Masons. When I spoke with the Grand Master he was very happy to see that I, a young Mason, was contributing and taking an active role in Wardrope. He said that without the support of younger Masons like myself, the future might be bleak. When I see young Masons from around this district, I see a lot of energy and potential. We must all covet and recognize that. It is up to the long-standing members of each lodge to mentor each of these younger members. Challenge us, give us responsibility and provide us with praise and encouragement along the way. There are no limits to what we can give back to the lodge.

When I became a Mason four years ago, I often heard the phrase "You only get back what you put into it" repeated over and over again. I'd like to thank the Wardrope members and other Masons for saying those words. Four years have past since my initiation date and I have already learned to say, "You only get back what you put into it". If you as a young Mason feel that the meetings are boring or that there is not as much fulfillment as you might have envisioned, then do something about it. You have a voice and it will be encouraging to senior lodge members to hear that voice.

There is so much to learn about Freemasonry, let alone the memory work in lodge. I often ask myself, what does it mean to be a Mason and how am I acting that out. Some of you may still be asking yourself those questions, as you should. To the younger Mason these questions are common. There is a wealth of knowledge out there and thankfully our Grand Lodge has recognized the need to help educate younger all Masons.

I have learned just in the past two years that there is a College of Freemasonry Correspondence Course. I am told that it is a tremendous vehicle by which to satisfy a thirst for Masonic knowledge and retain one's interest. Likewise, there is an Officer Progression Training Course for the newly elected officer. I am told that it is a vehicle by which to better prepare oneself to assume the office of Worshipful Master and be comfortable in this important role. There is also the Brother to Brother tool-kit. It should be utilized to ensure that our newly admitted member fully understands the lessons taught before rushing him to further advancement.

Yes, the younger Mason has much to offer, but he cannot fully contribute without the support and direction of lodge members. I will be personally taking an active role in making sure that my efforts to sustain and strengthen this great Fraternity

are one day realized. I encourage other young Masons to contribute in a similar fashion because you know what they say, “you only get back what you put into it”.

SCIENTIA LUMEN VITAE

By Wor. Bro. Karlo Gliha, St. Johns Lodge No. 75, Toronto

I was running on the treadmill last week, and as I usually do, I started to run through the Ritual in my head. This morning was a little different, because my thoughts drifted inexorably back to the night of my installation. Many of you have asked me if it went well, did I enjoy it, and was it special. I feel quite touched that my brethren were as concerned about my feeling, but I think part of the inquiry stems from another reason.

I think it stems from the fact that Installation is the only part of our ritual that is out of the reach of a Master Mason, and many of our junior officers are naturally curious about it. I don't think I'm divulging any secrets when I say that it is a beautiful, deeply transforming experience. But that doesn't really answer the question either.

So in light of these many congratulations and concerns, my thoughts turned inwardly to my role as Master. The ritual of opening in the 1st degree states that my purpose is to employ and instruct the brethren in Masonry. This rather simple statement is important in what it does and does not say.

- It makes mention of my right to employ the brethren, but if this is so, then what coin am I to reward your labour with?
- It states that I am to instruct the brethren, yet what can a man shy of even his 33rd year teach brethren who have been Masons longer than I have been alive?

These questions and more did I ponder as I ran on that treadmill. Suddenly, either due to a lack of oxygen to my brain, or due to a small epiphany, a thought struck me. I'd like to share that idea, and the metaphor it inspired, about how I will approach the year as Master of St Johns.

As I mentioned earlier, my struggle stems from this concern about how to instruct my elders, and what recompense (or value) can I offer for their employment? The

solution that presented itself to me also goes some way to answering this question, and also addresses the unstated question of our junior officers; what's installation feel like?

So first, the idea, then the metaphor, and finally the way in which I will fulfill my duties to this Lodge. In our ritual, I've always felt that light symbolized knowledge, and that this light was derived from the divine spark that lives within each of us, and is itself symbolic of our connection to the divine.

As I've moved from chair to chair, I have been exposed to greater knowledge, and in my metaphor, more light. Now here I'd like to be literal: that light is derived from the positive energy we share with each other, and in effect we mirror and amplify the light that is our joy back to one another. Watch the face of a brother before and after a good night in Lodge; when he leaves, his face is glowing. That's because the light is focused and further amplified in this temple, which is also a symbol of ourselves, as well as the whole of creation.

Now some might say that this Light is always within us, and can be exercised and expanded throughout our everyday lives. This is strictly true, but most of us find it difficult to do so. Why is that, do you think? I think its because the human mind is easily distracted, and loses focus. Masonry, with its symbolic ritual and use of repetition, gets behind this distraction and allows us to focus on the great work.

So, Light is knowledge, knowledge is divine, and something we each have within us. We can each enhance it, and the temple is a construction that allows us to focus that light by blocking out the diffusing haze of daily life. Each of us is a source of light, but also a mirror that has the capacity to reflect and energize others in the Lodge. Clear as mud. Are you still with me? Good.

Now the next step; is that as we move forward within the chairs and we receive the continued benefit of light / knowledge, our capacity to both store and reflect it increases. Think about that, because that is key. As you move towards the East, brethren, you grow in energy and light due to your own efforts and with the support of your brethren.

Finally, you reach the East, and you are installed by a group of men who have all benefited from the same experience, and they bestow still further light and knowledge to boost you into a yet higher energy level. And then you become the Master.

So, to complete my metaphor, I have reached the East with the help of my Lodge and a multitude of Installed Masters, in effect to complete the process I began when I first sat as Junior Steward.

So what am I? Having had the benefit of 8 years across the chairs, I have absorbed a lot of the light you've offered, and my capacity is at my personal peak. I don't know more than any of you; I simply have through this progression had the benefit of temporarily reaching a higher energy state, a higher capacity for light.

I will act as a conduit of light and knowledge. How will I employ you? I will employ you in this great effort of absorbing and reflecting more light / knowledge. How will I instruct you? I will seek to combat that habit of distraction we all share. I will combat it by focusing on elements of the ritual and work in order to allow you to keep your 'charge' longer after you leave the Temple. I am not unlike a prism; seeking to illuminate sections of pure white light into their component colours that you might more easily discern them. This, I believe, is what the Master has always done, and I will continue the work of those who came before me, for such time as I run on the treadmill of this year.

Reflect on what I have said; I will be acting along these lines throughout the year, and would hope that you will absorb the light that hides behind my imprecise words. For as many of you have guessed, light is synonymous with love.

Scientia lumen vitae = Knowledge is the Light of Life.

A SMALL LITTLE STORY

By Wor. Bro. David Lambert, Temple Lodge No. 690, Kitchener-Waterloo when he was still SW

Brethren, a small little story for the evening that I think illustrates one of the many beauties of Masonry.

Some weeks ago, I emailed Damon to ask when his lodge meets. I thought it would be great if I tried to visit as many of the G15 member's lodges as I could. Hamilton being close to me (relatively) I thought it would be a start. Well, Damon returns the message with a 4th Monday of the month (dude). No problem.

So tonight, book off work early, come home, get changed and prettied up. Drop

my wife off at her mother's and boot on down to Hamilton. Go into the building and ask which lodge is meeting tonight. There are two, but one is an emergent, the other regular. Up the stairs I go and talk to the brethren there. They inform me of a visiting lodge from Toronto but they have never heard of this 'Damon character'. No problem I think to myself... It must be the other lodge... so back down the stairs I go and find that they were to do a second degree but the candidate is unable to make it so they will be practicing... would I like to help them practice...

Sure, no problem. But still this Damon guy is elusive. They tell me that after the practice, they are going to go crash the lodge upstairs for a visit. Perfect. I lost Damon, but I can get 2 lodge visits in all in one night. Sweet.

So, I get brought into their lodge (Hugh Murray Lodge No. 602) as a delegation of one, receive the grand honours and I was invited to sit in the east... this is scary stuff to someone that a) knows no one there and b) has never sat in the east before... but I am assured this is ok, since the master invited me. Learned a few things, taught a few things and we are going up stairs.

After getting past a reluctant Tyler, off we go into the lodge and who is sitting in the east? Our good friend Karlo. His lodge, St. Johns No. 75, is carrying on a 77 year tradition of visiting Corinthian Lodge No. 513. Another treat. After all is said and done, I head down after lodge to a wonderful social visit.

I thought this was a great illustration of a Masonic circle and even when you know no one, you are fully welcomed. And occasionally, you complete a circle of friends and start a new one.

By the way... in case anyone didn't notice... Today is Thursday.

IS EDUCATION A DIRTY WORD?

By W. Bro. Steve Lambert, Temple Lodge No. 690, Kitchener-Waterloo

“The degree was cancelled tonight? Then what am I doing here?”

I heard this line from an experienced Past Master recently. His reaction did not improve when told that some Masonic education had been planned in place of a degree. I have to admit that I understand my brother's trepidation. At one time, I would groan when I heard the words “Masonic education”. My eyes would gloss

over and my brain would slowly wind down as I prepared myself for a history lesson by a well-intentioned brother.

Please do not misunderstand me. Many Masons receive great enjoyment from delving into the historical aspects of our Craft. It just doesn't hold my attention very well. I suspect there are many Masons who share my thoughts on the matter.

How then, do we accomplish our goal of making a daily advancement in Masonic knowledge? How do we respond to a Wor. Master who has been given the task of "employing and instructing" his brethren in Masonry? I found an answer in Wilmshurst's "The Meaning of Masonry". We are told in the ritual that Masonry and Geometry were originally synonymous terms. Wilmshurst writes that Geometry means literally the science of earth-measurement. Further, that "earth" should be equated with human beings. In the Third degree, we implore the candidate to view every man as a "brother of the dust". Masonry then, can be interpreted as a study in the measure of a man. You may interpret Masonry as the study of one's self. Or perhaps as the study of how human beings should act towards one another.

How does this interpretation of Masonry impact Masonic education? It means that the sky is limit in terms of what may be considered education. The door is open to discuss almost any topic! We can discuss the ritual in terms of what lessons we can apply to our lives. We can discuss the symbols that surround us. We can talk about what makes us Masons. We can talk about whom we do and whom we do not want to join Freemasonry. We can talk about how we relate to people outside of the Craft. Many, many topics are available to spark interest in our brethren and to get their brains moving.

The topics I have mentioned do not have one right answer. They naturally lend themselves to discussions, rather than lectures. Does this mean that they are best reserved for the social hour rather than during lodge? Absolutely not! All that is needed is a moderator to keep the discussions flowing. There are no rules. You can be as casual as your Wor. Master will allow.

Let me provide an example. I co-moderated a discussion with Bro. Ryan Johns during the evening mentioned above (when the degree had to be cancelled). We came up with a list of three topics with a few questions within each topic to help spark discussion. The Wor. Master had asked us to provide "education" for about 45 minutes. Our plan was as follows. After receiving permission from the Master to continue without signs or titles, I gave a one-minute introduction to the first

topic. I suggested that with the success of the movie “National Treasure” and Dan Brown’s recent novels and pending movie, Freemasonry is better known in the public. As a result, we should expect more questions to be asked of us as people become intrigued by our fraternity. This led into the first topic. Here is the list of the three topics with “helper questions”:

1. What is Freemasonry?
 - a. What do you tell people who ask what Masons do?
 - b. What can we tell people who ask what Masons do?
 - c. What should we tell people who ask what Masons do?

2. More interest in Freemasonry will lead to more applicants.
 - a. Who do we want to join?
 - b. What would it take to be blackballed?
 - c. What do we look for in an investigating committee?
 - d. Have you ever felt that you were just “going with the flow” when you had some concerns about an applicant?

3. Is the Investigating Committee giving a realistic picture of Freemasonry?
 - a. What were you told before you were initiated?
 - b. What were your expectations versus the reality of lodge activities?

Apparently, we came a little over-prepared. Our 18 or so members spent almost an hour discussing 1.a. – What do you tell people that ask what Masons do? The conversation was fascinating. Bro. Johns and I expended minimal effort in keeping the discussion going, beyond asking the occasional follow-up question and pointing out who should be next to speak. In the discussion, we heard one brother describe a conversation where he was challenged by a man he respected who strongly believes that Freemasonry is a cult. Another brother stated that it was too difficult to explain Freemasonry in words, so he provided answers that dissuaded more questions!

All in all, I believe our lodge’s experience with a discussion was extremely positive. From the topic, the newer members learned something about how to respond to Masonic questions. Moreover, all members were engaged in conversation, thinking for themselves, and learning from their brethren. This, I

say, is the finest hour for Masonic education.

I should also mention that an entire hour is not needed for an engaging discussion.

We have seen success with a short discussion while a candidate is resuming his personal comforts. Any discussion that can get the gears moving in the heads of our brethren should be considered a good discussion. It is good for the brethren and it is good for Freemasonry.

I hope you will no longer cringe when you hear the words “Masonic education”. Consider talking with your Wor. Master or Education Chairman about trying a “Lodge of Discussion” within your own lodge. You will find the experience extremely rewarding for everyone involved.

ANTIQUATED LANGUAGE

By Wor. Bro. Robert W. Gray, Waverley Lodge No. 361, Guelph

How many newly initiated candidates have been intimidated by the flowery and antiquated language contained in our ritual? How many more have felt discouraged and embarrassed by stumbling over a complex phrase during their various provings? Worse still, how many times has a mangled phrase communicated an incorrect meaning?

Certainly too many to count.

This “antiquated” language DOES have value and is a very important aspect of our ritual work.

Difficulty in understanding the phrases should not be ignored. Any brother skilled in the English language should be able to carefully read and decipher the surface meanings of various phrases.

Words have exceptional power; they can educate or baffle; encourage or intimidate; heal or wound. The words chosen for our Masonic Work were done so with great care and attention for as a whole they communicate ideas, knowledge and wisdom on many levels. Their proper presentation and interpretation is therefore essential to the value of the ritual as a tool for the enlightenment of the brethren.

A first step towards assisting ALL brethren in this situation would be to resume printing of the “Functional Pronouncing Glossary of the Work.” This is an excellent guide (previously published by this Grand Lodge) for any brother desiring to take a share in the working of a degree. If the words can be pronounced with accuracy there is a greater chance that the rhythm of the phrase will remain as intended. Generally, when the rhythm of a phrase is correct the author’s intent is most easily revealed.

It is important for ALL brethren to master the intricate phraseology of The Work; not only to present the ritual in a competent manner, but also to increase their knowledge and understanding of our ritual and the genuine secrets it contains.

I would suggest that many, if not most of the brethren (in the past four or five years at least) who have progressed through the degrees have been intrigued by the origins and historical nature of the Craft rather than the symbolic or speculative aspects.

I’m not certain that there is any real motivation present in our lodges to encourage brethren to look deeper into the Work. Very little, if anything, past the charges in the various degrees has come to my attention on this matter.

There are very few settings which would make use of such antiquated language. Church/religious services would certainly be one venue. The only other place I can think that one might find this type of language is in the literature of days gone by. My speculation is that of Georgian or Victorian times, although I’d need to research it to be certain.

The language, however, serves to impart a formality essential to the dignity of our ceremonies. It is also a more descriptive and encompassing language than the modern vernacular and much of its depth would be lost if it were ever to be contemporized.

The antiquated and formal language of The Work not only serves to impart dignity to our ceremonies; it is also the most effective vehicle for the allegorical devices used to conceal the deeper meanings of our symbolism.

It is most definitely the responsibility of all Masons who possess knowledge of the deeper secrets to assist the newest brethren in finding real Masonic Light. We are all instructed to do so but so many of us cannot. It could/should be done by way

of King Solomon's Chair even if only to have learned brethren guide the lodge through a series of instructive lectures.

Author's Aside It is indeed interesting to have been shown that even in the title of the book there is a two-fold meaning. "The Work" is the name given to our ritual, but as M.W. Bro. N.R. Richards pointed out to me, "The Ritual" is what we are to present but "The Work" is our task to interpret and make use of it.

LODGE RENEWAL READING LIST

*By Peter Renzland, Simcoe Lodge No. 644, Toronto,
and President of the Toronto Society for Masonic Research*

As part of a recent Downtown Masonic Luncheon talk, I prepared a Lodge Renewal Reading List of Online Resources. The web page <http://tsmr.org/renewal.php> contains the short annotations and excerpts that follow, with all the links.

I. SIX VALUABLE INSIGHTS AND PERSPECTIVES

1. Julian Rees: It Doesn't Have to Be Like This (2 pages)

(Julian Rees is deputy editor of Freemasonry Today, Britain's leading Masonic magazine.)

Freemasonry in the eighteenth century was a radical movement, often standing against abuses of power on the part of the Establishment. Its development and growth were a vital part of the Age of Enlightenment.

Freemasons belong to an organisation which ought to be dedicated to self-knowledge, the nature of being, love, tolerance, the brotherhood of man, liberty of conscience and, yes, perhaps a brush with the Deity on the way. But we have become bogged down in systems resembling officialdom, obsession with promotion to higher rank, discussions about precedence, confused notions about God, the relative merits of this or that dining venue and the parroting, without meaning, of what is in itself a very meaningful ritual.

2. Lord Northampton: Whither Directing Our Course? (5 pages)

(Lord Northampton is the Pro Grand Master of the United Grand Lodge of England. The following excerpts are from his Summer 2005 address):

Something is wrong with Anglo Saxon freemasonry. ... they rush the poor candidate through the three degrees without giving him any time to pause and contemplate what it all means. ... This is not freemasonry as it should be practised, ...

Anglo Saxon Masonry has strayed from its original purpose and no longer teaches its candidates the fundamental truths which underpin the Craft. ... Educating our members about the purpose of Masonry should be a priority regardless of whether or not they wish to deepen their understanding of it, ... having an understanding of any degree they have taken before allowing them to progress further.

3. Trevor Stewart: 2004 Prestonian Lecture, English Speculative Freemasonry (61 slides)

An initial, crucial and valid distinction must to be drawn between Freemasonry as a social institution with a structured organisational hierarchy & rules, premises, etc., and Freemasonry as a body of moral values & ideational aspirations that our members adhere to and try to practice. My focus will be on the latter! ...

* Their insistence on having debates is enshrined in their By-laws - intellectual improvement leading to expected moral improvement - a favourite 18th century pre-occupation that can be detected in other sources too.

* An exhibition of crystals followed by use of microscopes to examine them minutely.

* The dissection of a human eyeball one night!

* Metals in the service of Man - another lecture showing 18th century empiricism at work.

* Astronomy lectures in keeping with the prevailing Newtonianism.

Note: this was considered to be the perfectly proper work of a Lodge.

4. MIC Public Awareness Task Force Report 2004: It's About Time (20 pages)

(This Report was commissioned by the Conference of Grand Masters in North America):

Masons are not visible in the daily life of their communities. Their identity is

frequently misunderstood and misrepresented in the press and by religious critics. There is little reserve of positive memories of Masonic activity remaining in our communities. Within eye and ear range of the public, Masons have failed to perform what they profess; consequently, they have lost their significance within the context of community.

5. Dwight L. Smith: Whither Are We Traveling? (41 pages)

(Dwight Smith was a Grand Master of the Grand Lodge of Indiana. This report was published in June, 1964):

I shall propose no bright new ideas - not one. All I am going to advocate is that Freemasonry remain Freemasonry; and if we have strayed from the traditional path, we had better be moving back to the main line while there is yet time to restore the prestige and respect, the loyalty and devotion that once was ours.

The mere fact that men do not comprehend its purpose does not mean that Freemasonry has no purpose, nor that its purpose is outmoded - it only means that the stones are not being well hewn and squared in the quarries where they are raised. Freemasonry has not been tried in the balance and found wanting: it has been found difficult and not tried.

6. Laudable Pursuit: A 21st Century Response to Dwight Smith (35 pages)

These original precepts have become forgotten and, over the last century, North American Freemasonry has lost its way. Artificially swollen in ranks by the massive influx of post-WWII members, Grand Lodges now see shrinking numbers as a failure of recruiting techniques. Successive Grand Masters hold themselves responsible for finding new ways to restore numerical growth, only to erode the foundations of the fraternity that made it so unique in the first place. Such schemes are not to blame for our plight, but they are shortsighted in their neglect of the long-term condition of Masonry.

II. FOUR LODGE RENEWAL MODELS

1. John Mauk Hilliard's Seven Principles of Traditional Freemasonry.

This is the American Standard Model, focusing on Organization. Its seven components are: Ritual Excellence, Education, Festive Board, Charitable

Outreach, Elegance Of Dress, Selectivity & Exclusivity, Commitment.

2. The Australian "European Concept" Lodge Model.

This model, sometimes referred to as the Epicurean Model, has a Social and Educational focus. It is described in the paper: "Back To The Future - A Prescription For Masonic Renewal", by Kent Henderson.

3. The American Traditional Observance Model -- the Masonic Restoration Foundation (MRF).

"The Traditional Observance Lodge" is a relatively new term in Freemasonry. It refers to lodges that are similar to European Concept lodges in that they also incorporate higher dues, festive boards, a strict dress code, and higher standards of ritual, but differ in that they choose to follow a close observance of the traditional initiatic elements of Continental European Freemasonry."

4. The Continental European Model -- Philosophy and Practice.

The first is a paper: Kent Henderson: "Overseas Masonic Practices - What Can They Teach Us?"

The second is a collection: "European Masonic Pages", with an "Important introduction for non-Europeans".

III. SOME ARTICLES/LINKS ABOUT NORTH AMERICAN LODGE REVITALIZATION:

1. Grand Lodge of Minnesota: Lodge Builder Site
2. Grand Lodge of Michigan: Masonic Renewal and Development
3. Grand Lodge of Iowa: Ten Steps to Lodge Renewal
4. Masonic Renewal Committee of North America
5. T. Michael Fegan on the MRC
6. New Model Lodge, USA
7. Templum Sion Lodge in Winnipeg, Manitoba

To read these articles go to <http://tsmr.org/renewal.php> The individual internet links are too cumbersome to reproduce here. The website of the Toronto Society for Masonic Research (www.tsmr.org) also contains many resources and information about upcoming lectures.

VIRTUE AND PERSONALITY

By Wor. Bro. Iain Mackenzie, PM Georgina Lodge No. 343, Toronto

I suppose we are all familiar with the Masonic saying “We take a good man and make him better...”, but do we in fact make him better? How do we make him better?

Let’s have a look at the new Mason during his early years in the Craft:

Early on he learns the signs and movements required in each degree, the mechanics of moving around the lodge correctly. He learns the responses he must make to the necessary questions. He learns his obligations. He learns the correct way to perform the Grand Honours, the GHSOD, the G&RS, the FPOF. Does all this make him a better man? I don’t think it does.

He may go on to learn a piece of ritual, and if he is good at it may learn more and become an excellent ritualist. Indeed he may become so good that he earns a reputation in his district or even throughout the jurisdiction. As a result he may be in demand to perform ritual in many lodges to the approbation of the brethren and to his own satisfaction. Does the fame thus accrued make him a better man? I don’t think it does.

He may go into the progressive chairs and move up through them, learning even more about the rubrics and mechanics of the work, and may eventually become Master of his lodge. He may be an excellent master, sort out the lodge finances, plan an entertaining and relevant trestleboard for the members. He may then be elected DDGM of his district and be successful at that also. Does any of this make him a better man? I don’t think it does.

He may study the origins of Freemasonry, read some of the many thousands of books available, search the internet which is full of information - some good, some misleading, some positively terrible. He may study the history of a particular lodge, the significance of the Rosetta stone, the Antient charges, Masonry under the Nazis, the development of Freemasonry in the Orient, Anti-masonry. He may contribute learned papers to Masonic research societies and become an authority on many aspects of the Craft – but does all this knowledge make him a better man? I don’t think it does.

In fact, will any of the foregoing make him a better man? I’m sorry to say that I

just don't think so. That is not to say that such knowledge and experience is not useful, interesting or helpful to the individual and the brethren with whom he may come into contact – indeed a wide knowledge such as this may fairly be said to be of great benefit to many brethren and to acquire it ought to be part of every Mason's search for truth: but on its own it will not make him a better man.

So what can he learn from the Book of the Work itself? What does that tell him?

Well, it certainly warns him repeatedly against breaches of fidelity, admonishes him to keep things secret. It also gives him a great deal of advice on the many virtues he should practice, such as:

Assist brethren in distress; know his duty to God, his neighbour, himself; act with honour, virtue, mercy; practice brotherly love, relief, truth. Do his civic duty, be prudent, temperate, just, benevolent, charitable and show fortitude. Behave with morality and virtue, help the poor, walk uprightly, be strictly virtuous and humble. Not be enthusiastic, envious, contemptuous; avoid actions which might injure others. Control his passions, act with rectitude. Encourage industry, reward merit, excel in what is good and great; supply the needs of his brethren and treat them as he would himself be treated. Improve the morals and correct the manners of men in society, set an example to others by the regularity of his behaviour.

So he knows WHAT he should do, but does it tell him HOW to do it?

I can only find two places in the ritual where a possible answer is given: -
“...And from the foundation laid this evening, may you raise a superstructure perfect in its parts and honourable to the builder.” This is part of the lecture which urges the brother to build a perfect and honourable temple within himself, and;
“...Guide your reflections to that most important of all human studies: the knowledge of yourself.”

These quotes give us an idea of how we might proceed to become better men. First of all it is clear that WE don't make a good man better – if we take a good man, he must make himself better; but that begs the question “how is the individual, with the best of intentions, to do it?” It is one thing to want to be charitable for example, and another to have a charitable nature. Virtue comes from within as a natural impulse. It is not something we can put on at will like a coat or a jacket. To be naturally virtuous we need to work very hard at changing our characters, for our actions are governed by them. Though all of us are generally virtuous when we enter the Craft, the intent of Freemasonry is that we should use

that character set as a starting point for self improvement. At our entry we are the rough Ashlar and to make progress we need to move towards the perfect Ashlar by discarding the vices we possess and adopting the virtues we lack. Before we can start to improve however we must know ourselves, and by this I mean we must be conscious of our failings as well as our strengths since to improve we need to get rid of the one and reinforce the other. How well do we actually know ourselves? I suggest that we need to develop the habit of contemplation, to look at ourselves, to see ourselves as others see us. Only after a lot of thought can we start to understand who we are. Self analysis is the key, but it cannot be acquired in a hurried superficial way: rather a solemn, careful, deeply thoughtful manner is required and over a considerable period of time. So I return to the question – how well do we know our own characters? Do we know what vices we have and what can we do to get rid of them?

How many readers can honestly claim to have become better men since they joined the Craft – to have actually changed their characters in a positive way? This is very important question as it is fundamental to our Masonic concept of self improvement.

Let's have a close look at ourselves. Our characters are the product of a life-long series of impressions and experiences, some good, some bad. Especially during our most formative years between, say, 8 and 14 the positive and negative influences on us can have a powerful and lasting effect. If we look at ourselves honestly and thoughtfully we may come to recognise some of the negative influences that have shaped our characters, influences which have resulted in our possessing certain vices. Now I want you to imagine the pillars at the entrance to King Solomon's Temple. They are both hollow but the one on the right has a door in the wall with a lock which can only be opened by a supreme mental effort. If we can identify in ourselves just one vice, as for example our being selfish, we can take it symbolically in our hands, squeeze it into a ball, throw it through the door in the right hand column and lock it in there. Thus mentally we will have eliminated that vice. If it appears again, we can repeat the process until it disappears permanently. And of course the converse is then able to emerge and we become more generous and therefore better men.

This is just my idea of how we might change our perception of ourselves and weed out the bad parts but if readers have other suggestions, I'm sure we would all like to hear them. Please feel free to send your thoughts and ideas on this subject to the editor as it is a topic well worth discussing.

THE YOUNG MASON AND THE LODGE NIGHT

By Bro. Damon A. Allan, Wardrope Lodge No.555, Hamilton

Can't wait to see you at the next meeting...

So what's this all about? What's happening at the next meeting that isn't distinctly different from the last and what makes me want to come out? Meetings are usually a drag and everyone is old and some of them are even sleeping in lodge. Lodge isn't fun and I don't want to feel obligated to show up. I'm losing interest. I may not renew my membership. I became a Mason because I wanted to become a better man but no one has told me how I can go about becoming one. I don't feel any connection with lodge members when I show up.

These are some of the comments I've heard throughout the years from mainly young Masons. Yes, you only get out of it what you put into it and yes, ask not what your lodge can do for you but what you can do for your lodge. But it's just not something that can be said and that's it. It's about action. There are more commentators on current lodge workings than those willing to do something about it. We put too much onus on members to stand up and do something to help make things more interesting in lodges, particularly on the nights of general meetings.

Freemasonry is not unlike other fraternal organizations that are struggling to maintain a vibrant membership and encourage support on a monthly basis from its "attending" members. I think that on the whole, Freemasonry needs a booster shot and it all starts on the evenings of lodge meetings.

Our lodge in Hamilton just recently had our DDGM night and there were over 70 Masons present to support the DDGM and attending Grand Lodge Officers. I can't remember the last time I was in a meeting that was at capacity. I had shivers down my spine throughout most of the meetings because I saw great cohesion and vibrancy. I saw the occasional attendees perk up and I felt energy ripple through my body. This night happened to be a First Degree night and I am happy that it was held on that night because it set the tone for the newly made Mason. It gave him something to look forward to...

Of course, not every lodge night is like a DDGM night. A lot of lodges have problems attracting members to lodge nights and most, in my opinion, lack lustre.

This paper attempts to identify how lodge nights can be made more enjoyable. I

will first attempt to identify common problems on lodge nights and secondly make recommendations that can be applied to those nights in order to promote enjoyment and fellowship.

The lodge night is the single most important night for members in any given month. We live in a world of convenience and entertainment is a click away...so to speak. Today's young men have a lot more to do; some say more responsibilities and ultimately less time for extracurricular things.

When a young man joins freemasonry, he has many expectations – as he should. Before I became a Mason, I heard of this fraternity as being the oldest and largest in the world and furthermore, the most respected. I knew that many world leaders and conquerors were Masons and that there were many other prominent Canadians that were/are members. I also heard that it would make me a better man.

When I became a Mason and I knew that attending lodge every month was important, I had further expectations of those nights. Four years have past and I have paid attention to every detail of the lodge night experience and how it impacted its attending members.

I have had the opportunity to attend lodges in New York City and Boston. In both of these cities, young Masons alike have expressed some of the same comments that I have heard in Ontario.

Some of these have been:

“It's boring”.

“People are falling asleep”.

“It's the same old thing”.

“It's too long and drawn out”.

“I have no part to play on lodge nights”.

“Not everyone talks to me”.

“I cannot relate to the older members”.

“It's not very professional” – in the sense that some people did not know what they were doing during opening and closings or in the ritual work.

“Too many people are talking during ritual work”.

Lodge nights need to be a night of experience; one that brings meaning to everyone that sits in the lodge. Some people of course have their preferences and personal tastes, but the experience to young Masons in particular needs to be taken

into account as this is the focus of this paper.

The young men of today are not the young men of yesterday. We are different. We live in a different world. It is a fast paced place full of convenience, fun at every corner and endless possibilities. That said, their life expectations are transplanted into the lodge. I would like to examine some of the comments made above, expand upon them and make recommendations.

These comments represent nights that are very similar and repetitive. Lodge opens, there is degree work and we close. What's that all about? They feel like spectators. There is the business portion, which can be boring and long.

Recommendations:

The business portion of the evening should be kept short but concise. Young Masons need to be involved in all lodge nights in some way. It is easy to get bored when you are a spectator. In my experience, when responsibilities are bestowed upon an individual, more value is perceived. Also, young Masons should be encouraged to be apart of the decision making process and thus should be encouraged to attend executive meetings where their comments will be heard and appreciated.

Emphasizing relationships outside of lodge can enhance Lodge cohesiveness. It has been my experience that intercourse outside of the lodge in a friendly social way will reinforce relationships and help to promote harmony in the lodge.

Conclusion:

This paper only helps to highlight some of the concerns that young or new Masons have. Experienced Masons should take it upon themselves to do more for the young Mason in terms of the lodge night experience and mentorship. I think that if you put a bunch of Masons around a table, they might want to talk about the negatives of their lodge or someone else's lodge. I say take it upon yourself to make the lodge night experience more enjoyable and remember that there is a younger man sitting across to the room who is counting on you and your support. The future of Freemasonry resides in that young Mason in your lodge. Do more for him and he will most likely give back in multitudes.

COUNTRYSIDE RAMBLES IN SEARCH OF FAMOUS CANADIAN FREEMASONS - THAYENDANEGEA

Part two of a "Triptych" by R. W. Bro. Raymond S. J. Daniels, PGJW.

Driving on Highway 24 we come to Brantford. St. Paul's Anglican Church in Brantford, commonly known as Her Majesty's Chapel of the Mohawks, was erected by King George III in 1785. This beautiful white frame building holds pride of place as the first Protestant Church built in Ontario. Here in an enclosure at the south side of the building is the tomb of JOSEPH BRANT.

During the Seven Years War and the American Revolutionary War, the Six Nations Confederacy in the Ohio valley had sided with and aided the British Army.¹ At the conclusion of hostilities in 1784 these "Loyalist" Natives were led by their intrepid Chieftain, Joseph Brant, north to lands across the lake and as a reward for this support. A grateful King George III ceded a vast tract of land in the Valley of the Grand - stretching six miles on either side of the Grand River from its mouth on Lake Erie to its source at the forks at Elora "as long as the sun shines, rivers run and grass grows."

The same Joseph Brant, in 1798 acting as agent, persuaded the Colonial Government to sell a northern portion of the Native Land Reserve (92,160 acres which would become Waterloo County) to Richard Beasley and two associates - The Beasley Tract. Beasley, in turn (1799), sold 60,000 acres to two Mennonites from Pennsylvania, Joseph Sherk and Sam Betzner, who joined with others to form the German Company. The destiny and character of the area was determined by a decision made by this man almost two centuries ago.

This tomb is erected to the memory of THAYENDANEGEA, or Captain Joseph Brant, Principal Chief and Warrior of the Six Nations Indians, by his Fellow-Subjects, admirers of his fidelity and attachment to the British Crown. Born on the banks of the Ohio River, 1742; died at Wellington Square, U.C. 1807.

It also contains the Remains of his son, AHYOUWAIGHS, or Captain John Brant, who succeeded his Father as, TRKARIHOGEA, and distinguished himself in the War of 1812-15. Born at the Mohawk Village U.C. 1794; died at the same place, 1833. Erected 1850.

This plaque erected by the
Masonic Foundation of Ontario, 1984

You might notice a headstone close to Brant's tomb marking the grave of one *Arthur Wellesley* Smith: such was the fame of the hero of Waterloo, Arthur Wellesley, first Duke of Wellington, in whose honour so many of these newly-surveyed lands - counties, townships, villages and towns (and Masonic Lodges) - were named in the years following his greatest military triumph over Napoleon in 1815, ending the Napoleonic Wars. (Incidentally, both Wellington and Napoleon were Freemasons.)

Making your way back to the parking area, also notice a white marble headstone, now lying flat to the ground, on which the sculptor has carved a fine example of two columns so familiar to Freemasons. Our symbols have often been borrowed by artists, either consciously or unconsciously.

¹ For a summary of the significant part Freemasonry played in the American Revolution on both Imperial and Republican sides and a fascinating hypothesis explaining the outcome see Baigent and Leigh. *The Temple and the Lodge*. 1989. "Freemasonry and American Independence".

QUESTIONS OF THE FRATERNITY

Answers to the questions posed last edition which were sent in by W. Bro. Richard A. Byrd F.C.F., Salem Lodge No.368, Brockville

Q1. What is the origin of the word "Cowan"?

A) This is a purely Masonic term, and signifies in its technical meaning an intruder, whence it is always coupled with the word eavesdropper. It is not found in any of the old manuscripts of the English Masons anterior to the eighteenth century, unless we suppose that "lowen", met with in many of them, is a clerical error of the copyists. It occurs in the Schaw manuscript, a Scottish record which bears the date of 1598, in the following passage: "That no Master or Fellow of Craft receive any cowans to work in his society or company, nor send none of his servants to work with cowans."

In the second edition of Anderson's Constitutions, published in 1738, we find the word in use among the English Masons, thus: "But Free and Accepted Masons shall not allow cowans to work with them; nor shall they be employed by cowans without an urgent necessity. There can be but little doubt that the word as a Mason term, comes to us from Scotland, and it is therefore in the Scots language

that we must look for its signification. The word has therefore, come to the English Fraternity directly from the Operative Masons of Scotland, among whom it was used to denote a pretender, in the exact sense of the first meaning of Jamieson. There is no word that has given Masonic scholars more trouble than this in tracing its derivation.

Ref.: Encyclopaedia of Freemasonry - Revised Edition 1921 - pp. 183-4

Q2. Why does the candidate wear the C.T. while taking his OB? He comes of his own free will yet the C.T. is a symbol of restraint.

A) In the initiation the C.T. is to prevent any attempt at retreat. In its first inception, the C.T. seems to have been used only as a physical means of controlling the candidate, and such an interpretation is still given in the Entered Apprentice's Degree. The Dumfries No 4 MS., c 1710, has two 'rope' questions in its catechism:

Q. how were you brought in

A. shamfully wt a rope about my neck. . .

Q. whay a rop about your neck

A. to hang me If I should Betry may trust

This is believed to be the earliest allusion to a rope, as a piece of equipment then used in the preparation of the Candidate. It did not appear again in early ritual documents until 1760 when it was first described as a 'cable-tow'. The later versions of the Old Charges often mentioned the distance within which attendance was obligatory, and the variations on this point range from three to fifty miles! Nowadays the Candidate's obligation to answer a Lodge Summons 'if within the length of his cable-tow' is a simple promise to attend the Lodge so long as it is in his power to do so, and no specific distance is involved.

Ref.: Encyclopaedia of Freemasonry - Revised Edition 1921 - p. 126

The Freemason At Work (2004) - Harry Carr - pp. 223-224

Q3. The year on an application form is shown as A.L. What does this mean?

A) In AQC, Vol. 78, p.46, Bro. G. Draffen dated a Knights Templar Charter as 3 December 1809, A.L. 5813. In England and U.S.A. we add 4000 to the calendar year so that 1809 should become 5809. Why does this Charter differ by four years? The subject of Masonic chronology is a very difficult one. Our system is

based on a tradition which (according to Hasting's Dict. of the Bible) goes back to pre-Christian times, that the Messiah would be born 4000 years after the creation of the Universe. Scientists have now been able to prove that the world is actually millions of years older than this, but that was not known in the 17th century, so that the calendar in those days counted the Creation (*Anno Lucis*) as 4000 BCE. *Anno Lucis* - "In the Year of Light", abbreviated A.L., is the date used in ancient Craft Masonry, found by adding 4000 to the Vulgar Era.

Ref.: Encyclopaedia of Freemasonry - Revised Edition 1921 - pp. 60-61
The Freemason At Work (2004) - Harry Carr - pp. 201-2

[Ed.] So many think that this has to do with Bishop Ussher's calculations, hence the four year difference, but W. Bro. Byrd shows us a deeper meaning. James Ussher (1581-1656) was Archbishop of Armagh and Vice-Chancellor of Trinity College, Dublin. He used the genealogical data in the Bible to calculate that the first day of creation was Sunday, October 23, 4004 BCE. His dates were published in the margins of an authorized version of the Bible in 1701, and thereafter took on a semblance of inerrancy.

Ref.: Craig, G. Y. and E. J. Jones. A Geological Miscellany. Princeton University Press, 1982.

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

1. Are we in amity with the Grand Lodge of Columbia?
2. What do Masons mean by "Charity"?
3. What do the seven stars represent? And is there a particular shape they should be arranged in?

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

The following questions and responses are reprinted from the booklet "Questions and Answers" and its Supplement. 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.

Q. What is a parallelepipedon?

A. A dictionary definition is "a prism of six sides, each of which is a parallelogram". Some jurisdictions use the more easily visualized "an oblong square."

Q. In the lecture by the S.W. what does "viz." mean?

A. *Viz.* is an abbreviation for the Latin word *videlicet*, which means in this context: namely.

Q. Which point of the compasses is disclosed in the F.C. degree?

A. See the Book of the Work on page 13, the Ritual merely states one point.

Q. Where do the points of the compasses face when placed on the V.O.S.L. - East or West?

A. The points of the compasses are towards the West. See the Book of the Work, page 7.

BOOK NOOK

By V. W. Bro. David Cameron, AGC

TURNING THE HIRAM KEY, RITUALS OF FREEMASONRY REVEALED

Robert Lomas, Fair Winds Press, Massachusetts, 2005.

Those who have read the many books by Robert Lomas and Christopher Knight either love their work or hate it. The latter should put aside their prejudices and consider this book since Dr. Lomas has, for the most part, left off his highly speculative research, and concentrated on his personal experience of Freemasonry.

In this book he relates his feelings as he goes through each of his degrees. Both his joys and his disappointments, the awe-inspiring and the silly. And he raises many

interesting questions like, how does the odd posture he is forced to take at his obligations make him feel? And what purpose does doing this serve?

This book is also a very thorough expose of some of the British Ritual. You will find the similarities, and slight variations from our Ritual, very interesting.

In Part Two he examines how ritual and symbolism work. He comes to everything as an engineer and scientist. And so we are treated to some research on brain function, and how this might be key to why Masonry works.

And finally, in Part Three he gives homage to W. L. Wilmshurst, who obviously was the inspiration for his zeal, as for many of us. Lomas was instrumental in creating a digital database of Wilmshurst's work for the University of Bradford, which is now available on-line.

Although not nearly as profound as Wilmshurst, this book is a good starting point for the newer Mason, particularly one of a scientific background, to delve into the deeper meaning of Freemasonry.

OPPORTUNITIES FOR FURTHER LIGHT

THE COLLEGE OF FREEMASONRY

The Committee on Masonic Education offers a challenging Correspondence Course of Masonic Education, divided into four programs:

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2. History and Origin of Masonry
3. Administration and Organization
4. Preparing for Leadership

Upon completion of each of the programs a certificate is awarded, and when all four are completed one becomes a Fellow of the College of Freemasonry.

Remember: Becoming a Master Mason was not the final step, it was the first of many steps towards acquiring an understanding of the Craft.. The information that will provide you with that knowledge is yours for the asking in the correspondence

course.

The cost of each program is \$20.00, payable in advance to:

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--

DDGM Correspondence Course

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--

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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.

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

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