

SECTION 7: ADDITIONAL EDUCATIONAL MATERIAL

7.1 PURPOSE

While there are many tools and programmes available through Grand Lodge with specific rules and guidelines for implementation, there are just as many pieces of literature, booklets, papers and writings with historic value which although useful to every Mason are not so well publicised.

This section highlights these items and where to access the information.

7.2 AN OVERVIEW OF THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO (1999) *

Military lodges were active in the spread of Freemasonry throughout both the United States and Canada. A number of military lodges were warranted by the Grand Lodges of Ireland, Scotland and England, the first being warranted by the Grand Lodge of Ireland in 1732. Military lodges, however, were strictly cautioned not to interfere with the Masonic jurisdiction of any country in which they were stationed. Military lodges contributed to the remarkable extension of the Order in the overseas possessions to which the soldiers were sent. Without them, Freemasonry would probably have developed at a much slower pace, or not survived at all. "Travelling Warrants" are almost synonymous with the organization of military lodges, and were so called because the lodges which acted under them were permitted to travel from place to place with the regiments to which they were issued. Such warranted lodges were primarily responsible for spreading Freemasonry in North America.

The Grand Lodge of Canada in the Province of Ontario was formed in 1855 in Hamilton. The administrative headquarters are located in the Grand Lodge Memorial Building, 363 King Street West, Hamilton, Ontario. The building is also the home of the Masonic Foundation, the Office of Royal Arch Masonry, the Scottish Rite Cathedral and the Supreme Council Office. It is truly a Masonic block.

There have been many questions posed over the years, with respect to Our Grand Lodge: How is it composed?, How does it function?, What happens at the Annual Meeting?, or as it is called, The Annual Communication.

As the name suggests, our Grand lodge has jurisdiction for Craft Masonry throughout the Province of Ontario. That responsibility is accepted and honoured by other Masonic Grand Lodges throughout the World.

At present (August 1999) there are 641 Lodges in our Jurisdiction with a Membership of approximately 70,000. The Territory is divided into 46 Districts.

7.2.1 Exactly What, or Who, Makes Up Grand Lodge?

In the answer to that question, there is no "What", There is only the "Who", because Grand lodge consists only of people. Except when referring to the people who comprise Grand Lodge, the words themselves are adjectives for things like Grand Lodge Office, Grand Lodge Publication, or Grand Lodge Annual Meeting.

7.2.2 Who are the People that Make Up Grand Lodge?

There are a good many, more than you probably think! First there are the Grand Lodge Officers, each of whom must be a Past Master, then there are the Past Grand Lodge Officers. Then all the Worshipful Masters, the Past Masters, the Senior and Junior Wardens. One stipulation is that they belong to a Lodge on the Grand Lodge Registry which has duly made its return payments.

You could in fact say that any Mason entitled to "Worshipful" in his Masonic identification plus any member who is a "Warden", is a member of Grand Lodge. As you can see

there are thousands of members of Grand lodge. The Masters and Wardens would total three times 641 for almost 2,000. If we estimate 20 Past Masters per Lodge, and the average is likely higher, we would have approximately 15,000 Members of Grand Lodge, and this would probably be a low estimate.

Before looking closer at the first group mentioned earlier, the Grand Lodge Officers, let's establish that the annual Meeting is by no means for the Members of Grand Lodge only! Part of the Agenda, as soon as the meeting is opened, is to invite all Master Masons to enter. Any Mason, in good standing is not denied entrance to the meeting

Although we do not have an exact count of how many Grand Lodge Members there are, we do know that 185 of them are Grand Lodge Officers.

The Grand Master and the Deputy Grand Master head the list, followed by 12 Past Grand Masters.

There are 46 District Deputy Grand Masters, and 16 others who hold office quite similar to those of our Lodge Officers, i.e. Grand Chaplain, Senior Deacon, Junior Deacon, and so on.

In addition there are 70 Grand Stewards appointed for the current year.

Finally we have a total of thirty-five (35), Honourary, Elected and Appointed Members of the Board of General Purposes, who are also Grand Lodge Officers.

The Grand Lodge Officers are either elected by the Membership of Grand Lodge or appointed by the Grand Master. Appointments are made in recognition of the performance of duties for the benefit of the Craft. Using that same criterion is likely our best guideline in electing officers as well.

7.2.3 The Positions Filled by Election Are:

- Grand Master, Deputy Grand Master
- Grand Senior Warden, Grand Junior Warden, Grand Registrar
- Grand Treasurer, Grand Secretary
- The 46 District Deputy Grand Masters
- 14 Members of the Board of General Purposes

Elections are held every 2 years for the positions of Grand Master, Deputy Grand Master, Grand Treasurer, Grand Secretary. 7 Members of the Board of General Purposes are elected each year and all other positions filled by election are done so annually

7.2.4 Who Conducts the Affairs of Grand Lodge?

Moving on to the function of Grand Lodge, 'Who' actually conducts its affairs (Constitution Section 9) and how is it done?

The affairs of Grand Lodge, and of Craft Masonry are ultimately the concern of the current Grand Master. To assist him and to provide continuity for the Order, there is the Grand Lodge office in Hamilton. Our records are maintained there and the day-to-day business is conducted there by an experienced staff.

Essential to this process is the Grand Secretary who manages the Grand lodge office, but also provides a depth of experience and knowledge of Masonic affairs from which the whole Craft draws guidance.

In performing his duties the Grand Master delegates responsibilities to his Officers and must rely on his District Deputy's in particular to represent him and Grand Lodge, throughout the jurisdiction.

7.2.5 The Board of General Purposes

Next there is the Board of General Purposes which has a major role in the functioning of Grand Lodge.

The Board of General Purposes is the administrative and executive body of Grand Lodge. The President is the Deputy Grand Master. Present membership of the Board is 100. This includes the Grand Master, and all Past Grand Masters

Five other Grand Lodge Officers are Members, as are the 46 District Deputy Grand Masters. In addition, there are 3 other categories of Board Members namely Elected, Appointed and Honourary. There are 14 members elected. Their term of office is 2 years and they may be re-elected. The terms are staggered so that (7 are elected during each Grand Lodge Communication. The 2 other groups, the Appointed and Honourary Members, are placed on the Board by the Grand Master. There are currently 14 appointed Members, the maximum allowable, and seven Honourary, also the maximum allowable. A term of Office for appointed is 2 years, and 3 years for the Honourary. Terms of the Members of both groups may be renewed.

The Constitution assigns to the Board "The General Care and Regulation of Grand Lodge."

Most of its work is done through a number of Committees, each with special responsibilities. There are presently 12 Standing Committees, each specified by the Constitution, and 8 Special Committees.

The Committee Chairman and Members are announced soon after the Grand Lodge Annual Communication. While most Committee Chairmen are drawn from the Board Membership, all Master Masons are eligible to serve.

The Board of General Purposes have two Meetings per year, two days prior to the Grand Lodge Annual Meeting on the Monday and Tuesday.

7.2.6 The Management Committee

One of the Standing Committees is the Management Committee. The powers and duties of this Committee are defined by the Constitution - Section 134(k) and 136(j), as are the powers and duties of all Standing Committees.

Briefly this Committee is to act in an advisory capacity to the Grand Master and Grand Lodge in all matters deemed to be in the best interest of, and for the better administration of the Craft. The Management Committee usually meets monthly.

The composition of the Management Committees is: The Grand Master (ex-officio), the Deputy Grand Master (ex-officio) who is Chairman of the Committee, the Grand Secretary (ex-officio), the Chairman of the Committee on Audit and Finance (ex-officio), Two Members of the Board of General Purposes appointed by the Grand Master for a term of three years, three members of the Board elected by the Honourary, Elected and Appointed Members of the Board of General Purposes from amongst their own number for a term of three years.

7.2.7 Advisory Group

The Advisory Group provides a forum for communication among its members, reviews Grand Lodge Committee activities and makes recommendations to the Management Committee. It meets at the call of its Chairman, the Deputy Grand Master.

The Advisory Group is comprised of the following members: The Grand Master (ex-officio), the Deputy Grand Master, the Grand Secretary, the Grand Treasurer, the thirty-five honorary, elected and appointed members of the Board of General Purposes and the Past Grand Masters.

7.2.8 The Annual Communication

Constitutionally, the Annual Communication must convene "In the forenoon of the third Wednesday in July ", at a time establish by the Grand Master, and at a place determined by the Board of General Purposes. (Section 16, of the Constitution.) Assembly is at 8:30 a.m., but for many Members the event starts several days earlier.

The Members of the Board of General Purposes meet all through Monday and on Tuesday morning. Tuesday afternoon is devoted to Seminars on various subjects aimed at improving skills that benefit the Craft.

By the time the Annual Communication starts, the Staff at the Grand Lodge office, the various Committees, and others who plan and prepare for it, have spent many, many days getting things ready.

What about other Members who are coming to the Annual Communication, and are not involved in preparations or presentations? Many of them arrive in time to attend the Seminars on Tuesday afternoon and to register that evening. Many more are interested in the "Happenings", the actual "Business" of the Annual Communication, and for the Fellowship which is the hallmark of Masonry.

The Pomp and Ceremony on the opening of Grand Lodge, on the Wednesday morning, is an event which Masons should not miss.

There is a fixed Agenda, which calls for the Grand Master's address shortly after the Meeting convenes. This is one of the highlights of the Meeting as the Grand Master reviews the salient events and trends that have taken place in the past year. He also makes his observations on what the future holds for Masonry. The Grand Master's address is followed by any communications, petitions or appeals that are to be presented. Then the reports of the Auditor, the Grand Treasurer and the Grand Secretary. The District Deputy Grand Masters' reports are referred to, and then the Chairman of each Committee of the Board presents his report to the Membership for discussion, if any, and for acceptance. The next order of business is Notice of Motions followed by General Business.

7.2.9 The Election and Investiture of Grand Lodge Officers

The Wednesday meeting adjourns in the afternoon in time for Members to attend their own District Meeting at which they elect their District Deputy Grand Master for the ensuing Masonic year. Voting for other Grand Lodge Officers and for members of the Board of General Purposes takes place at the District Meeting.

Wednesday evening is highlighted by the Grand Master's Banquet at which Masonic Fellowship and Pageantry are at their finest. In addition to an entertainment program, this event is enhanced by a guest speaker who provides a memorable, and meaningful message to those assembled.

The Grand Lodge Meeting reconvenes Thursday morning, starting from where it adjourned on Wednesday afternoon. Highlights of the second morning session include election results and special appointments, as well as the Installation and Investiture of the new Officers of Grand Lodge.

7.2.10 The "Proceedings"

Everything that is said or done at the Annual Communication of Grand Lodge, plus a wealth of other information, is published in the annual "Proceedings". The "Proceedings" provide information from the Grand Masters' Address, to Committee Reports, to Fraternal Correspondence from Grand Lodges throughout the World. Overall this provides a record of all aspects of Masonry. This invaluable 'aid', may be purchased from the Grand Lodge office, usually in November of each year, or better still, borrow it from your Lodge Secretary.

7.3 REVIEW OF EXISTING MATERIAL AND PUBLICATIONS

7.3.1 HISTORICAL/REFERENCE PUBLICATIONS

- ***Whence Come We? Freemasonry in Ontario 1764-1980:*** Editor: Wallace McLeod, Distributor: The Special Committee on History: December 27, 1979.

The sub-title Freemasonry in Ontario 1764-1980 is a trifle misleading. A true History of Freemasonry would have to discuss each lodge and each district, as well as recounting the progress of the central administration. This book is written principally from the perspective of the governing body. For the early period it deals with constituent lodges, but thereafter the emphasis shifts to the Provincial Grand Lodges and the Grand Lodge

The book includes many quotations from the various editions of the Book Of Constitution and the successive volumes of the Proceedings. It must be emphasized that nothing here has any independent constitutional authority.

- ***BEYOND THE PILLARS. More Light on Masonry:*** Editor: Wallace McLeod, Distributor: The Special Committee on Publications: First published in Ontario in 1973.

In the writing of this book a team of brethren had worked together. The contributors were given a free hand in approaching their topics, and were encouraged to express their individual view-points. No two brethren would treat the same subject in exactly the same way, and no doubt a different group would have produced a totally different book.

Topics discussed include Let there be Light, Privileges and Responsibilities, Masonry and You, The Origin of Freemasonry and the Early Years of the British Grand Lodges, The Origin of Our Grand Lodge and Highlights in its History, Monarchs themselves have been Promoters of the Art, The Landmarks, The Credibility Gap in Masonic Ritual, Origin of the Ritual and of the Three Degrees, The Three Degrees A Progressive Science, The Entered Apprentice Degree, The Fellow Craft Degree, The Master Mason Degree, Signs Grips and Words, Masonic Clothing and Other Symbols not Mentioned in the Work, The Organization and Operation of Grand Lodge, and The Challenge of Freemasonry.

- ***MEETING THE CHALLENGE. The Lodge Officer at Work:*** Editor: The Special Committee on Publications: June 24, 1976

Grand Lodge has produced this book in an attempt to fill a need which has often been expressed - the need for a practical handbook of lodge management. Running a lodge is a complex task, and warrants many skills. A brother who progresses through the chairs on his way to the East will by observation acquire some of the knowledge he needs. Certain of his duties are set out in the lodge bylaws, others in the Book of Constitution.

This book looks at a number of topics such as protocol and etiquette. The advice it offers has no independent constitutional authority. It contains suggestions which can be helpful, practical and comfortable to accepted Masonic usage. If you never had a

newsletter, or never taken part in a public speaking course, or never been sure how to seat guests as a banquet, here you may find some of the answers.

- **TOWARDS THE SQUARE. A Programme for the Instruction of Lodge Officers:** Editor: David C. Bradley, Distributor: The Special Committee on Masonic Education, James A.J. Hughes, Chairman.

By the time a brother becomes Master of his lodge he is expected to be able to rule it and direct it. He must understand how to work with his officers and members. He must know how to go about such tasks as writing the summons, setting up committees, arranging degree teams, originating social events and special nights and clarifying the financial situation. He must be able to preside at the banquet hour, to invite a guest speaker, to seat the head table in proper order.

Towards the Square was published with the intent to educate and assist the junior officers in the organizational procedures, government and understanding of our Masonic meetings. A knowledgeable officer will generate excitement, furnish motivation, rekindle enthusiasm and create positive attitudes in the membership.

The current results will be an increase in lodge attendance and undoubtedly a future growth in membership.

Towards the Square outlines five themes. A suggestion with this program would be to organize a workshop into five evenings, each evening with a different theme. The acquisition of an interesting, enthusiastic and knowledgeable course leader is essential to ensure paramount success. The structure of the workshop should be informal and conversational. The brethren should be allowed to participate and discuss the several topics. The text, Towards the Square, should be presented to the brethren after the completion of the course to achieve its greatest effort.

- **THE MASONIC MANUAL. Guidelines for Freemasonry:** Editor: David C. Bradley, Distributor: The Special Committee on Publications, First published in Ontario in 1989.

"The Grand Lodge A.F. and A.M. of Canada, in The Province of Ontario has in the past produced excellent texts, pamphlets and papers for Masonic Education. A challenge and a request was put forth by this Grand Master to R.W. Brother David C. Bradley then Deputy Grand Master to strike a committee of skilled and talented writers, to produce an overall 'leadership' text for Masons in this jurisdiction in Ontario.

The desired result was to have a ready reference, updated text, that could be used as a guide and source of information by administrative and organizational personnel at all levels, lodge, district and Grand Lodge. The text was to have an enthusiastic and motivational appeal for the Worshipful Masters, the Past Masters, line officers and ultimately to maintain a genuine interest for the Master Mason.

The book was to instruct in a clear and comprehensive manner, be free flowing, easy to read and be well indexed. After several long and exhaustive organizational meetings and the tireless efforts of many devoted, dedicated and loyal Masons, we are proud to pronounce this labour in the quarry is now complete. We commend the

authors and our editor for a task well done."

The manual has been produced to be a reference work rather than a book to read as a novel.

- ***A History of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario 1855*** - **1955:**

A compilation consisting of three parts. A description of the chaotic condition of Freemasonry in Upper Canada prior to 1855. A section of 25 chapters originally published in 1930 to commemorate the 75th anniversary of Grand Lodge and 13 chapters covering Freemasonry in the Great Depression with highlights of the terms of the Grand Masters from 1931 to 1955.

- ***A PILGRIM'S PATH. Freemasonry and the Religious Right:*** Author: John J. Robinson, Publisher: M. Evans and Company, Inc. New York 1993.

Freemasonry has never lacked for detractors. Enemies of the organization have included the Roman Catholic Church, the Communist Party, and the Nazis. It has been denounced by popes and kings, by the ignorant and by those who felt threatened by the fraternity's reputation for secrecy.

Unfortunately, because it has a long history of never answering critics, Freemasonry makes a wonderful target for bigotry. Now, a group of religious fundamentalists has managed, after years of struggle, to take a controlling position in the largest Protestant denomination in the United States. It has launched what is potentially the most damaging assault on Masonry in the past century.

In *A Pilgrim's Path*, John J. Robinson relates the history of the attacks against the organization and the motives behind the attacks. In doing so he discusses the origins of Freemasonry, its tenets, and its goals. Then he takes on the anti-Masonic evangelists who currently seek to destroy Freemasonry. Defusing and refuting fabrications and misstatements of Pat Robertson, Jerry Falwell, and Dr. James Holly, Robinson makes an eloquent plea for an end to their kind of hatred.

- ***PENETRATING THE VEIL:*** Author: David C. Bradley, Published by the authority of the Grand Master, 1997.

The ritual is of course fundamental to Freemasonry; and, if it is to have any permanent influence, clearly it "must contain some essential truth". But sometimes the truth is veiled from our eyes. "To draw aside this veil.... Or more properly speaking, to penetrate throughout it", is one of our stated objectives. That is what this book is trying to do.

Often the new Mason is a bit overwhelmed and puzzled by the amount of unfamiliar material in the ritual. But here he will find the answers to many of his questions, about the origin and significance of the cabletow, Jacob's Ladder, the tassels, the ashlar, the lights, the pillars, about Egyptian philosophers, the Golden Fleece and Roman Eagle, the Star and Garter, and Pythagoras. In fact M.W. Bro. David Bradley discusses virtually all the symbols in the Craft – not in the order in which they occur in the degrees, but grouped together in a logical sense – the Working Tools all together,

and so on. Some students have tried to interpret them in an involved and intricate way, and give them bizarre meanings. But as M.W. Bro. Bradley notes, quite rightly, for Masonic symbols, simplest is the best.

It is all very clear and persuasive. It is also compact and thoughtful, and requires a bit of concentration. But the careful reader will learn a lot from it. It will stimulate his interest, and it may induce him to carry out further research on his own. It would be a useful gift for every new Mason, as soon as he is raised to the Sublime Degree.

- ***At the Lectern, A Guide to Speaking in Masonry***: David Ross Dainard, 1997

Most people go through their entire lives without ever having to speak publicly in front of a group of others. Many of them would be horrified if called upon to do so and as a result never feel comfortable with the prospect of being asked to speak. This manual has been put together in such an easy to read and understandable manner, that it is a tool for not only the novice speaker, but to those who presently do so with no reluctance.

Overall a well presented summary of information that reads very much like public speaking course offered at most educational institutions. Mostly common sense, but sometimes even common sense needs to be reinforced. Good reading for the novice speaker.

- ***The Ontario Masonic Blue Book***: Published Annually: Publisher: Print Master

A "must have" reference guide for any mason involved in the administrative side of Masonry. Listings include meeting dates, location, Secretary's name/address and phone number. Craft lodges are sorted alphabetically, by District, by location, and by day-of-meeting. Contact information is also supplied for all concordant bodies of masonry.

7.3.2 GRAND LODGE PUBLICATIONS

- ***Constitution of the Grand Lodge***: sets out the rules, conventions and protocol governing the conduct and duties of the members of the Craft.
- ***1999 Book of "The Work"***: contains the Ritual of the three Degrees used in this Grand Jurisdiction, and is meant only as a tool to assist brethren required to learn all or portions of the Ritual for participation in Degree work within a lodge.
- ***A Functional Pronouncing Glossary of the Work***: provides an easily readable pronouncing guide to the various words used in "The Work". It is not intended to rule out other equally correct usages, but simply to establish acceptable correct forms where sincere doubt exists.
- ***Annual Proceedings of Grand Lodge***: covers the occurrences during the Annual Communication of Grand Lodge, including: the Grand Master's Address, the financial statement of Grand Lodge, statistics on membership and data on each lodge, including registered delegates, the reports and recommendations of the Grand Lodge committees, the Address of the guest speaker at the Grand Master's Banquet and a review of the Fraternal Correspondence received from other Grand Lodges.

- **1994 Ceremony of Installation & Investiture of Officers of a Lodge:** contains the work that is to be performed for the installation of the Worshipful Master and the investiture of the other Lodge Officers, including the various obligations and charges.
- **Guidelines for Lodge Officers in the Mechanics of the Work:** guidelines and reminders serve as ready references for Lodge Officers in the performance of the openings and closings of the lodge and in the conferring of Degrees. They are meant to amplify and reinforce the directions as given in the *rubrics*.
- **"Friend to Friend" Programme and Manual:** a handbook on suggestions for conducting a "Friend to Friend Night", including helpful hints for the program's content and the viewing of the 16-minute video "Friend to Friend - Freemasonry in Ontario", guidelines for presenting an overview of Masonry, and Possible Questions, with Suggested Answers.
- **Booklets "0", "1", "2" and "3":** provides information for the man who has expressed an interest in Masonry, and explanations and guidance to candidates following the first, second and third Degrees respectively. The purpose of these booklets is to clarify many questions that may arise in the candidate's mind, both before applying for membership and following the receipt of each Degree.
- **Guidelines and Instructions for the Lodge Mentor conducting the Mentor Programme:** used in conjunction with Booklets "0" through "3" to provide mentorship to potential and actual candidates. They includes the role of the Mentor, guidelines and lectures for each of the four meetings between the Mentor and the candidate, covering "The Applicant", "The Entered Apprentice Mason", "The Fellowcraft Mason" and "The Master Mason".
- **Guide to Masonic Benevolence:** provides guidance to members who are responsible for carrying out the work of Masonic benevolence. It sets out the Regulations governing grants of benevolence, how benevolence is administered, the role the Lodge plays and outlines the various social service programs available.
- **For the Cause of Good:** provides a history of the first 25 years of the Masonic Foundation of Ontario (1964-1989), setting out its development and achievements.
- **The Ontario Mason:** a magazine published semi-annually by Grand Lodge and mailed directly to each member. It contains articles of general interest to the members, including articles dealing with Masonry in particular sections of the province and "Around the Jurisdiction", which covers items of general interest and special occurrences, with photographs, submitted by individual Lodges.
- **The College of Freemasonry:** a correspondence course open to all Master Masons, consisting of four programs titled Masonry at Work, The History and Origin of Masonry, Administration and Organization, and Preparing for Leadership. The successful completion of all four courses lead to the designation of "Fellow of the College of Freemasonry".
- **Think Tank 96 Report:** held on January 31, 1996, to develop a recommendation to the Grand Master regarding ideas, initiatives and programs that will assist lodges in retaining, revitalizing and renewing their membership. Participants assessed their

likes and dislikes about Freemasonry and ways of making the negatives positives, including what was necessary to retain/revitalize/renew members, sub-divided into members for less than one year, over one year, Officers, Past Masters and inactive members. The outcome of the Think Tank is the "Brother to Brother" Program.

- ***Focus 2000 - Revitalize the Lodge, Rejuvenate its Members:*** one of the three Grand Lodge Seminars presented at various locations across the province during 1996. It concentrated on Lodge Management Styles, looking at the need for technical skills, human resource skills and administrative skills and the responsibilities of the various players in making a lodge function effectively, and coping with change. Two handouts cover the management of change and planning a successful lodge meeting.

7.4 THE GRAND LODGE LIBRARY

The Grand Lodge Library is located on the second floor of the Grand Lodge building located at 363 King Street West, Hamilton Ontario.

The Library contains a collection of over 2500 books, periodicals and audio/visual materials arranged to facilitate, reference and enrich the readers knowledge of Freemasonry. The material contained within the Library reflects the knowledge, views and opinions of various artists and is a easily accessible to every Mason in our Grand Jurisdiction.

The Library is open to all Masons in good standing in our jurisdiction. It is open Monday evenings 7-10 p.m. and Wednesday afternoon from 1 - 4 p.m. under the supervision of volunteer librarians. As these times may not be convenient to all Masons the Library will try to accommodate out of town brethren through pre-arranged appointments.

Organized groups are encouraged to make use of this excellent facility. It is possible to organize "special" visits through pre-arranged appointments. This would be an ideal opportunity for officers of a Lodge or a District to visit along with an evening dinner or afternoon luncheon at the fabulous Scottish Rite Club just next door.

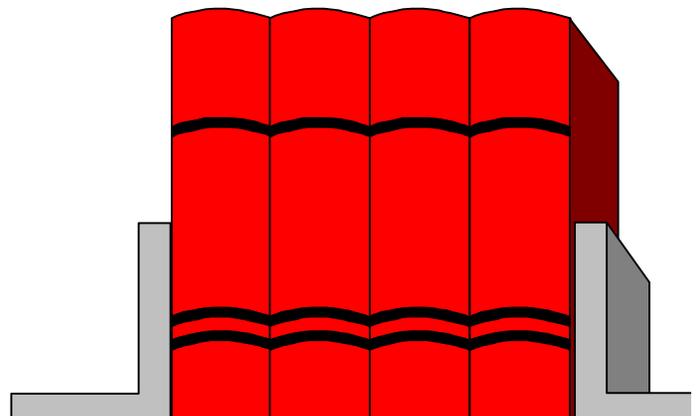
The use of the Library is not restricted to travelling distance. Through the Library's mailing service, circulating books and tapes are available to brethren throughout the jurisdiction. Requests can be made by mail, fax or Internet and will be processed accordingly with the borrower agreeing to pay the return mailing costs.

We are charged to make a daily advancement in Masonic knowledge and nowhere is there a better resource or abundance of valued material than that contained within our own Grand Lodge library. We as Masons, not only have a duty, but a need to access the historical values of our fraternity and to further our pursuit of our Masonic endeavours.

Seek and you shall find!

MAKE USE OF THIS GREAT RESOURCE !

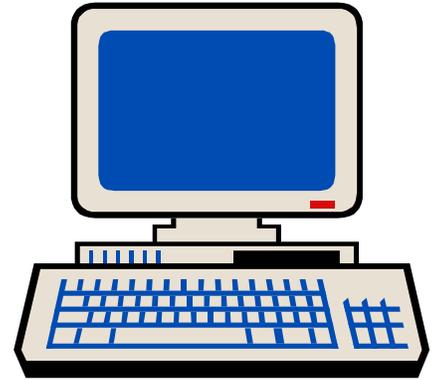
YOUR - GRAND LODGE LIBRARY



7.5 THE GRAND LODGE WEB PAGE

Our web page is our window on the world letting our members look out and the curious look in. Like McDonalds, we continually update the numbers served, and by the first day of spring 2000 we had 99,925 visitors with many more guaranteed. We have been at it since May 1996.

Visitor comments included "Keep up the good work", "I never knew or even suspected", "It makes me proud" and a host of other observations. They come from Masons in our own jurisdiction and around the world, from outsiders pleased by our openness, and from people seeking help and information. "My uncle was a Mason in Windsor after the war. Can you help me find his lodge?" "I'm coming from Spain in April and I'd like to visit a lodge in Toronto." "I want to become a Mason but I don't know how."



The internet address of the web page is: <http://www.grandlodge.on.ca>

If the location of the web page is changed in the future, simply search the internet with the keyword "grandlodge" to find it.

Here are some of the items you will find on the web page but remember, it is continually changing. We recommend the Grand Lodge Web Site for your serious contemplation and perusal.

- Help-2-Hear is a major two-year project. Learn about it.
- Meet and chat in our new Chat Room.
- Find out what that Masonic Foundation --and you-- are accomplishing
- Take a picture tour of the Grand Lodge Memorial Building in Hamilton
- Learn about Camp Trillium, our support for childhood cancer.
- Check out the Annual Communication in Toronto.
- Evaluate the Brother to Brother program.
- Get the Grand Master's Itinerary, and maybe join him in a visit.
- The Grand Master communicates with a monthly message for the Brethren.
- Special events are listed from all districts.
- Discover how the Friend to Friend program opens The Craft.
- Scan the tools and programs of the Public Relations Committee.
- Who are the Grand Lodge Officers this year? The web lists them.

- Read about Heritage Lodge. It preserves the past for the future.
- What is Freemasonry? This entry has information for prospective friends.
- Want to visit? Find a lodge in our jurisdiction by name, number, location, or meeting night.
- List yourself or find a Brother in the Masonic E-Mail directory.
- Find out what is in the Grand Lodge Library.
- The College of Freemasonry offers courses in The Craft.
- A course for prospective DDGM's is offered.
- "Links" give instant connection to lodges and districts, to other jurisdictions, and to concordant bodies

You can also reach the Grand Lodge Office electronically by sending an e-mail message to the following address.

office@grandlodge.on.ca

or by regular mail at:

**The Grand Lodge of Canada In The Province of Ontario
363 King Street West
Hamilton, Ontario, L8P 1B4
Canada**

or by telephone or fax at:

**Tel: 905-528-8644
Fax: 905-528-6979**

Our richness is the envy of other jurisdiction

7.6 THE FIVE-YEAR CONTINUING PLAN OF THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO *

THE PATH FORWARD – JULY 1999 TO JUNE 2004, FREEMASONRY IN ONTARIO

7.6.1 Its Mission

The Mission of Freemasonry is to provide its members with opportunities for personal growth through fellowship, education, service and leadership experience, and increased self-esteem through challenge, recognition, support and the opportunity to give something back to the community.

Its Mission outside of the Fraternity is to fulfil charitable needs; display positive family values and offer leadership to the community.

7.6.2 Its Vision

Freemasonry exemplifies leadership, charity, fellowship and positive family values within the community, the country and the world at large.

7.6.3 Its Objective

The objective of Masonry is “to take good men and make them better” through the benefits of social intercourse and personal development that come from membership, including: a fraternal atmosphere; enhanced personal confidence; improved organizational and planning skills; enriched management competence; and strengthened public presentation and speaking proficiencies.

7.6.4 The Commitment

To be successful, the Five-year Continuing Plan must be accepted, adopted and implemented over a period well in excess of five years; this means a buy-in by successive Grand Masters. The Think Tanks held on February 7 and 8, 1997 and January 29 and 30, 1999, initially to discuss a plan for Masonry in this Grand Jurisdiction and secondly to review progress on the first two years of its implementation and propose changes for the ensuing five years, were attended by those members of the Board of General Purposes who have the very strong potential to provide the leaders of the Craft for much of the coming decade. With the firm support of a Five-year Continuing Plan provided by all those in attendance at each Symposium, there is a strong likelihood of commitment to such an undertaking for a least the next six years.

7.6.5 Grand Lodge Committees

For the Five-year Continuing Plan to be successful, the Grand Lodge Committees must be fully aware of what is being undertaken by the other committees and assist by providing the special expertise they possess. There must be contact among the Committees; horizontal communication is required as an integral part of the plan and will be a contributing factor to its continued success.

7.6.6 Roles and Responsibilities

Grand Master: provides the vision for the plan and acts as its ambassador.

Deputy Grand Master: co-ordinator of all committees of the Board of General Purposes and, in conjunction with the Board, is responsible for the Masonic mission and future planning, including the execution of the Five-year Continuing Plan and a biennial Symposium to assess progress, identify revisions and incorporate his “personal touch” to the plan for the period during which he will serve as Grand Master.

Custodian of the Work: provides guidance in identifying members at the “grassroots” level with special skills of use to Grand Lodge and its committees.

Committees of the Board of General Purposes: in addition to the duties set out in the Book of Constitution or as established by the Board, they are responsible for verifying the plan, contributing individual committee expertise, providing strategic input and reviewing recommendation for modification to the plan. More specifically, they will have the following responsibilities:

Long Range Planning: creating, revising and monitoring the Five-year Continuing Plan.

Audit and Finance: assessing the financial requirement of the plan and locating the special funds needed to implement it.

Public Relations: developing a unified communications plan to create enthusiasm and publicize the Fraternity, its vision and what it stands for to members and the general public, by optimizing current tools (the “Ontario Mason”, the DDGM Communiqué, Grand Lodge Web Page, etc.) and combining them with information technology, media coverage, exposure at community functions (Plowing Matches, community parades) and the production of videos.

Masonic Education: promoting, assessing and improving the correspondence courses, both the program for the general membership and the one for prospective DDGM’s, and developing further components for other leadership training requirements, including the Office of Worshipful Master, the District Secretary, aspirants for the Office of Grand Registrar and guidelines for Committees of Inquiry.

Condition of Masonry: identifying what is working/not working in lodges across the Grand Jurisdiction; recommending methods to make lodge meetings more meaningful and enjoyable; and, together with the Custodian of the Work, participating with the Deputy Grand Master in providing feedback on their Reports and recommendations to the Immediate Past DDGM's shortly following the end of their term.

Membership: promoting use of the Brother to Brother, Friend to Friend and Mentor Programmes as key components of the Five-year Continuing Plan and phasing in, as appropriate, the various components of the YES! (You’re Extra Special) component; reviewing these Programs, assessing the success of each and proposing modifications.

Communications: providing the communications link with the individual members through the promotion of meaningful Lodge Summonses, the DDGM Communiqué and special publications required to implement the plan.

Computer Resources: promoting maximization of the use of information technology by Grand Lodge, the individual lodges and beyond, through the Grand Lodge Web Page.

Library, Museum and Archives: promoting the advancement in membership knowledge through the use of Masonic books and videos, and appreciation of our heritage through display of Masonic heirlooms.

Seminars and Workshops: developing seminar programs, selecting appropriate locations, providing necessary equipment and facilities, inviting target groups and promoting attendance.

Benevolence: promoting the bestowing of benevolence to members and dependants in need by strengthening the focus on this key tenet of Masonry.

Lodge Buildings: encouraging Masonic building management boards to properly maintain their structures and the surrounding grounds, so that Masonry's "face" to the local community creates a favourable impression.

Lodge Finances: providing general financial counsel as required.

District Deputy Grand Masters: actively promoting use of the plan and its components by the individual lodges.

Individual lodges: as clients and potential benefactors of the plan, acceptance of the need for such a plan to stimulate members and to ensure the future health of the Craft; supplying the resources, opportunity and positive attitude necessary for the plan to succeed.

7.6.7 A Five Year Continuing Plan - Building Blocks for the Future

To be successful, this initiative must contain:

- strong, financially stable lodges
- an improved organization structure at all levels, with an effective delivery system
- improved communications among Grand Lodge, districts and lodges
- improved visibility between the Craft and the community
- a concord between Grand Lodge and the individual lodges that will create a feeling of partnership and ensure the future of Freemasonry
- leadership development at both the district and lodge level
- membership retention, revitalization and renewal

To ensure success, there must be:

- interface/continuous two-way dialogue and the input of various focus groups, e.g. neophyte Masons, lodge Officers, active Past Grand Lodge Officers, recently demitted former members, etc.
- empowerment to introduce the changes necessary and to make revisions to ensure continuous improvement
- a clear sense of direction, with reasonable, achievable goals
- continuity of the plan
- accountability for the plan and a means of measuring success
- giving members a reason to remain.

This is the sum total of the Five-year Continuing Plan, involving the various committees of Grand Lodge as set out above, the DDGM's and appropriate District committees, and the individual lodges. Its goal is to establish a firm network of strong, vibrant, financially stable, well managed lodges to which good men will be attracted and want to actively associate themselves.

7.6.8 The Revised Five-Year Continuing Plan - July 1999 to June 2004

Year 1 (July 1999-June 2000):

- progress report to Grand Lodge on the first two years of the plan, and proposed future course of action
- promote understanding of Grand Lodge's long range planning by distributing and explaining the Five-year Continuing Plan to all lodges
- introduce during Grand Lodge the Millennium Project, in co-operation with the Masonic Foundation of Ontario, aimed at early detection and correction of hearing impairment in children
- develop a public relations plan that co-ordinates all communications thrusts and maximizes information technology, to create enthusiasm and publicize the Fraternity, its vision and what it stands for to members and the general public
- finalize implementation of Brother to Brother Program in remaining 13 Districts by December 31st;
- promote a network of strong, well-managed, financially stable lodges through consolidation of weaker lodges, amalgamation of meeting facilities and adequate dues structures
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary

- establish a basis for measuring results, including the setting of “hard” targets to be achieved, and initiate data collection for an information base
- promote the Correspondence and DDGM courses, and expand leadership training to include components for the Office of Worshipful Master, District Secretary and Grand Registrar, stressing the competencies required
- develop an inventory of special resource skills among the membership
- improve communication between lodges and Grand Lodge by training Grand Lodge Officers to serve as ambassadors through lodge visitations and utilize lodge members with special skills on Grand Lodge committees
- develop contents of a possible video for a general audience that would depict the fellowship, charitable and social attributes of Masonry and its concordant bodies, and produce a training video to assist the Mentor Programme;
- conduct focus groups at various locations with selected segments of Craft
- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- initiate planning of a project to encourage the members to celebrate the sesquicentennial of Grand Lodge in 2005
- develop a Regional Seminar Program covering elements key to the success of the plan, e.g. Lodge Management, Officer Training, Financial Stability and Conducting an interesting lodge meeting
- introduce those components of the YES! program that complement the thrust of other programs, such as explanations of the three Degrees in layman’s terms.

Year 2 (July 2000-June 2001):

- progress report to Grand Lodge on the first three years of the plan, and proposed future course of action
- progress report and presentation on the Millennium Project during Grand Lodge
- maintain a public relations plan that co-ordinates all communications thrusts and maximizes information technology, to create enthusiasm and publicize the Fraternity, its vision and what it stands for to members and the general public
- fully implement Brother to Brother program across the Grand Jurisdiction
- promote a network of strong, well-managed, financially stable lodges
- develop the project to celebrate the sesquicentennial of Grand Lodge

- use present and past Grand Lodge Officers in each District to explain and “sell” the merits of the Five-year Continuing Plan and to solicit full support of each Master and his management team in every lodge within the District
- use Members of the Board of General Purposes residing in the region to work with reluctant lodges and those seeking assistance
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary
- measure results of the plan, particularly its effect on reducing resignations and suspensions and its impact on lodge attendance, using data collected from a sampling of lodges and overall membership statistics
- promote the Correspondence course and leadership training programs and assess the need for additional units – develop new components to meet need, as necessary
- maintain the inventory of special resource skills among the lodge members and utilize them on Grand Lodge committees
- use Grand Lodge Officers as ambassadors to visit lodges on normal meeting nights to personify Grand Lodge at the “grassroots”
- proceed with production of a video for a general audience depicting the fellowship, charitable and social attributes of Masonry and its concordant bodies
- conduct focus groups at various locations with selected segments of the Craft
- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- hold a Grand Lodge Symposium in January/February 2001 to assess the Five-year Plan and determine its progress and any revisions necessary to maintain it as a viable planning tool for the next five years
- conduct Regional Seminar Program
- request DDGM's to assess the Plan's success within lodges in their District and address the issue in their Report
- integrate additional components of the YES! Program that complement the thrust of other programs

Year 3 (July 2001-June 2002):

- progress report to Grand Lodge on the Five-year Continuing Plan and its component programs, and proposed future course of action
- celebrate the successful completion of the Millennium Project during Grand Lodge
- update and disseminate a unified public relations plan that provides Masonic visibility to both members and the general public
- continue to promote use of the Friend to Friend, Mentor and Brother to Brother Programs across the Grand Jurisdiction; evaluate Programs and revise as necessary to meet their goals
- promote a network of strong, well-managed, financially stable lodges
- promote the planned project to celebrate the sesquicentennial of Grand Lodge
- use present and past Grand Lodge Officers in each District to explain and “sell” the merits of the Five-year Continuing Plan to each Master and his management team in every lodge within the District
- use Members of the Board of General Purposes residing in the region to assist lodges with achieving maximum benefits from the component Programs of the Plan
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary
- measure results of the plan, particularly its effect on reducing resignations and suspensions and its impact on lodge attendance, using data collected from a sampling of lodges and overall membership statistics
- promote the Correspondence Course and leadership training programs and assess the need for additional units – develop new components to meet need, as necessary
- maintain the inventory of special resource skills among the lodge members and utilize them on Grand Lodge committees
- use Grand Lodge Officers as ambassadors to visit lodges on normal meeting nights to personify Grand Lodge at the “grassroots”
- conduct focus groups at various locations with selected segments of the Craft
- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- conduct Regional Seminar Program

- request DDGM's to assess the Plan's success within lodges in their District and address the issue in the Report
- integrate additional components of the YES! Program that complement the thrust of other programs.

Year 4 (July 2002-June 2003):

- progress report to Grand Lodge on the Five-year Continuing Plan and its component programs, and proposed future course of action
- update and disseminate a unified public relations plan that provides Masonic visibility to both members and the general public
- continue to promote use of the Friend to Friend, Mentor and Brother to Brother Programs across the Grand Jurisdiction; evaluate Programs and revise as necessary to meet their goals
- promote a network of strong, well-managed, financially stable lodges
- promote the planned project to celebrate the sesquicentennial of Grand Lodge
- use present and past Grand Lodge Officers in each District to explain and "sell" the merits of the Five-year Continuing Plan in every lodge within the District
- use Members of the Board of General Purposes residing in the region to assist lodges with achieving maximum benefits from the component Programs of the Plan
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary
- measure results of the plan, particularly its effect on reducing resignations and suspensions and its impact on lodge attendance, using data collected from a sampling of lodges and overall membership statistics
- promote the Correspondence Course and leadership training programs and assess the need for additional units – develop new components to meet need, as necessary
- maintain the inventory of special resource skills among the lodge members and utilize them on Grand Lodge committees
- use Grand Lodge Officers as ambassadors to visit lodges on normal meeting nights to personify Grand Lodge at the "grassroots"
- conduct focus groups at various locations with selected segments of the Craft

- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- hold a Grand Lodge Symposium in January/February 2003 to assess the five-year Plan and determine its progress and any revisions necessary to maintain it as a viable planning tool for the next five years
- conduct Regional Seminar Program
- request DDGM's to assess the Plan's success within lodges in their District and address the issue in the Report

Year 5 (July 2003-June 2004):

- progress report to Grand Lodge on the Five-year Continuing Plan and its component programs, and proposed future course of action
- update and disseminate a unified public relations plan that provides Masonic visibility to both members and the general public
- continue to promote use of the Friend to Friend, Mentor and Brother to Brother Programs across the Grand Jurisdiction; evaluate Programs and revise as necessary to meet their goals
- promote a network of strong, well-managed, financially stable lodges
- implement the project to celebrate the sesquicentennial of Grand Lodge
- use present and past Grand Lodge Officers in each District to explain and "sell" the merits of the Five-year Continuing Plan in every lodge within the District
- use Members of the Board of General Purposes residing in the region to assist lodges with achieving maximum benefits from the component Programs of the Plan
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary
- measure results of the plan, particularly its effect on reducing resignations and suspensions and its impact on lodge attendance, using data collected from a sampling of lodges and overall membership statistics
- promote the Correspondence Course and leadership training programs and assess the need for additional units – develop new components to meet need, as necessary
- maintain the inventory of special resource skills among the lodge members and utilize them on Grand Lodge committees

- use Grand Lodge Officers as ambassadors to visit lodges on normal meeting nights to personify Grand Lodge at the “grassroots”
- conduct focus groups at various locations with selected segments of the Craft
- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- conduct Regional Seminar Program
- request DDGM's to assess the Plan's success within lodges in their District and address the issue in the Report

7.6.9 Evaluation of Progress

Results key to the success of the plan involve retention of members, increased attendance at lodge meetings and a growth in membership. To ensure that these goals are being achieved, the implementation of the plan must be monitored. This will be the responsibility of the Long Range Planning Committee.

The data to be collected would include membership statistics for the five years preceding the introduction of the plan, namely 1992-93 through 1996-97, and would include total membership, initiations, affiliations, restorations, deaths, demits and suspensions (all available through Returns to Grand Lodge, as printed in the Proceedings), lodge meeting attendance each month, divided between members and visitors. Similar data would be provided for each year of the plan, and compared with previous data to determine what shifts/changes are occurring.

7.7 TRACING OUR MASONIC ROOTS

Freemasonry is **not** a secret society, but rather a fraternal association of men of good will and high ideals. There is little about Freemasonry that cannot be shared with the community. We are simply members of a society with a few secrets - this is a point we Masons must not forget! We are on public view at Masonic church services and funerals. We strive to make our charitable work better known, whether it be local assistance to a worthy cause, or province-wide through the work of the Masonic Foundation of Ontario. Masons are encouraged to share their feelings about being a Mason with their family and neighbours, and to discuss Freemasonry and its objectives with them. Masonic tradition, however, discourages direct recruitment. This sets Freemasonry apart from service clubs and similar organizations.

Freemasonry recognizes each individual's right to his own beliefs and practices. For this reason, Masons are not allowed to discuss matters of religion or politics within the lodge. Freemasonry also recognizes that each member has obligations to his family, his work, his religious beliefs, his community, and himself. These must take priority and Freemasonry does not interfere with his ability to meet these obligations.

In one sense, Freemasonry is very old. The word mason actually means "builder in stone." There have been builders in stone for thousands of years, even earlier than the Great Pyramids in Egypt. While our usages and customs can be so traced, this does not mean that Freemasonry itself can be traced back to the philosophies of ancient Egypt. From the dawn of time, there have been stonemasons and there have been innumerable fellowships which have taught lessons of morality by means of allegory. Both could be called the forbearers of Freemasonry, but no conclusive link has been traced. However, we can trace our "roots" back to the London Company of Freemasons, the first trade guild of Masons, which was founded in 1376, over 600 years ago. Therefore, modern Freemasonry claims to be descended in an unbroken line from the craft masons who erected the great stone Gothic cathedrals of Britain. We cannot go earlier than that.

Some of the more decorative portions of these edifices were carved in a kind of material called freestone, which is comparatively soft when it comes from the quarries, but which hardens on exposure to air. The men who possessed the necessary skills to work this material were known as freestone-masons, often abbreviated to freemasons.

Even in those far-off days there was a form of quality control. The work had to be carried out in accordance with rigid standards, and to ensure such there were regular inspections. The Masons formed themselves into organizations that would see that the workmen were properly trained and fully responsible. Copies of some of their regulations still exist, and we know that these included matters of morality as well as the administration of the building craft. Some of these groups of workmen were organized into Guilds (which were usually located in the cities), and others met in Lodges, named from the "lodge" or hut, usually on the south side of the building project, utilized by the craftsmen.

The word "lodge" has actually been used in a number of senses. In its primary Masonic sense, it appears in documents of the 13th century and later to describe the workshop or hut in which the operative masons worked, stored their tools, ate their meals and rested. At locations where building construction was continuously in progress, the lodge acquired a more permanent character, giving rise to a more extended meaning, so that

"lodge" began to imply a group of masons permanently attached to a particular work project. The word "lodge" appeared in a third, and more advanced sense, in Scotland in the 16th century, where it was used to describe the working masons of a particular town or district, organized to relate to the affairs of their trade.

There were several different levels or ranks among the workers. Most of them would be fellows of the craft, skilled craftsmen who had served an apprenticeship, and had proven their proficiency. In many work-sites there would be a few apprentices, beginners, who were learning the necessary techniques, but were not yet fully qualified. Then, in charge of the project would be the Master Mason, who was also the architect, the man who drew up the plans.

As mentioned above, the London Company of Freemasons is the principal connecting link in the chain of evidence which indicates that the modern social cult known as "Free and Accepted Masons" is lineally descended from the old fraternity of operative masons which built the Gothic edifices of the middle ages. To facilitate reconstruction in the aftermath of the Great Fire of London in 1666, however, the freedom of London was granted in 1667 to anyone in the construction trade. Those benefits had previously been available to craftsmen only through the guilds. As a result, the Company's domination of the trade was effectively broken, and it could no longer finance its activities by admission fees alone, hence it reverted to the old custom of collecting a quarterage. This levy could be viewed as a forerunner of our practice of semi-annual returns and payments to Grand Lodge.

Over the years, as construction methods changed, the need for buildings made of stone declined and so did the need for the guilds and lodges. In order to preserve the moral and other benefits offered to society by these Masonic organizations, the lodges began to admit members who were not practising stonemasons. These new members, whose standards of behaviour had to match those of the "operatives", were known as "accepted" masons. As time went on, lodges came to have fewer and fewer stonemasons, and more and more "non-operatives" or speculatives. It was from these "mixed" lodges that modern Freemasonry descends. Today we refer to ourselves as Ancient Free and Accepted Masons - "Free" in allusion to the operative freemasons, "Accepted" in reference to the non-operatives who joined, and "Ancient" because our history goes back so far.

To summarize, there were three key stages through which the change passed:

- (1) Permanent organizations (guilds), performing certain trade functions, into which non-operatives could join, but they were not numerous.
- (2) Lodges of accepted masons during the 17th and 18th centuries, whose main interest was probably antiquarian.
- (3) Speculative lodges, at which the readings from the Old Charges and other ceremonies of the accepted mason were replaced by the teaching of a peculiar system of morality, veiled in allegory and illustrated by symbols. It is impossible to say at what point the transition from accepted to speculative began.

Modern Freemasonry was founded in England when four lodges banded together in the year 1717. The date of June 24 (St. John the Baptist's Day), 1717, marked the formal beginning of modern Speculative Freemasonry with the assembly and feast of the Free and Accepted Masons at the Goose and Gridiron Ale House, from which we derive our traditions of a regular Annual Communication to choose officers and of the Grand Master's Banquet. From Britain it spread over much of the world. Within twenty years, for example, the Craft had travelled to North America with the military forces and the colonists. Over the centuries, Freemasonry has played a significant role in our culture and civilization. Its members have included kings and princes, as well as leaders in politics, commerce, religion and the arts.

The first recorded lodge in North America was St. John's Lodge in Boston, Massachusetts, formed on July 30, 1733. The first lodge to appear in Canada was formed in June 1738 at Annapolis Royal, Nova Scotia. The second lodge was First Lodge, Halifax, formed on July 19, 1750, and is still working as St. Andrew's Lodge No. 1, Grand Registry of Nova Scotia.

Military lodges were active in the spread of Freemasonry throughout both the United States and Canada. A number of military lodges were warranted by the Grand Lodges of Ireland, Scotland and England, the first being warranted by the Grand Lodge of Ireland in 1732. Military lodges, however, were strictly cautioned not to interfere with the Masonic jurisdiction of any country in which they were stationed. Military lodges contributed to the remarkable extension of the Order in the overseas possessions to which the soldiers were sent. Without them, Freemasonry would probably have developed at a much slower pace, or not survived at all. "Travelling Warrants" are almost synonymous with the organization of military lodges, and were so called because the lodges which acted under them were permitted to travel from place to place with the regiments to which they were issued. Such warranted lodges were primarily responsible for spreading Freemasonry in North America.

The Grand Lodge of Canada in the Province of Ontario was formed in 1855 in Hamilton. The administrative headquarters are located in the Grand Lodge Memorial Building, 363 King Street West, Hamilton, Ontario. The building is also the home of the Masonic Foundation, the Office of Royal Arch Masonry, the Scottish Rite Cathedral and the Supreme Council Office. It is truly a Masonic block.

7.8 APPLYING THE WORKING TOOLS OF SPECULATIVE MASONRY

Reflect on the symbolic working tools you have at your disposal and use them to their fullest. They offer lessons for day-to-day living with others.

The Lesson of the Twenty-four Inch Gauge, the first Working Tool put into our hands, is to allocate our time among worship, family, work, relaxation and self-improvement in a manner that, in our best judgement, is appropriate. It symbolizes the twenty-four hours of the day and is, therefore, a symbol of the passage of time and, in particular, of time well spent. Time is a precious and irreplaceable commodity which always seems to be in short supply. As an Entered Apprentice, we were advised to use our time wisely, both in our public and private activities. We must always strive for a perfect balance, so that one activity does not suffer at the expense of another. Each new day will bring an opportunity to apply your Twenty-four Inch Gauge. Manage your time wisely.

Use your symbolic Chisel and Gavel as a professional would. The Chisel symbolizes the effects of education on the mind. By cultivating ideas and polishing rude thoughts, education discovers the latent virtues of the mind and draws them forth. As you work and develop, continually sharpen your Chisel, applying your skills and talents to smooth the rough edges of life. The Gavel is made use of to break off the corners of the rough ashlar to better fit the builder's need. It symbolizes the duty of divesting our minds and consciences of all the vices and impurities of life. Remember the lesson of the Gavel that repeated effort is required to complete this work.

The working tools of a Fellowcraft - the Square, the Level and the Plumb Rule - are extremely important in the building trade. You will recall from the Junior Warden's Lecture in the Entered Apprentice Degree that they are referred to as the "movable jewels", because they are worn by the Master and his two Wardens and are transferable to their successors. Their proper use will enable you to test your work.

The Square teaches the lesson of morality. The Fellowcraft, therefore, is to regulate all his actions by the Square, thereby harmonizing his conduct towards others with the principles of morality and virtue. Adherence to these principles requires us to be good men and true, and exhorts us to be fair and honest in our dealings with others. Always act on the Square. Be predicable and you will be understood and appreciated. Be patient and understanding with the Brethren, especially the younger Brethren. They need your help as we need theirs. They are the future of our Craft.

The Level offers the lesson of Equality and teaches that all men are subject to the same infirmities, striving to attain the same goals and preparing to be judged by the same law. In spite of the necessary divisions and levels of responsibility which are essential if the work of the world is to be efficiently performed, as Masons, we are taught to apply goodwill, charity, tolerance and truthfulness to all men equally. Within Freemasonry, all men travel the same road, undertake the same obligations and share the same rights and privileges. As you have your own unique talents to offer, however, so do your Brethren. Each of us is engaged, in our own way, in promoting the Craft and its work, and in perpetuating its principles. You are an equal partner in that effort. Be consistent in your dealings with others.

The Plumb Rule instructs us to be just and upright and not to bend beneath the frowns of adversity nor yield to the seductions of prosperity, but rather to be steadfast in the pursuit of truth. Stand upright as a true Plumb in life and action. Be confident in your dealings and decisions. Strive to judge fairly. Let your actions speak out as loudly as your words. The world will recognize you for what you are by those actions. To be respected and loved in our relationships with family and in our dealings with friends, society and brethren, shall be our reward. In short, as Masons, we strive to practise what we preach.

To these are added the working tools of a Master Mason: the Skirret, the Pencil and the Compasses. They help us to recall that the Supreme Being has revealed his will to man, and that we are to bear His laws in mind and act in accordance with them. As the string line attached to the Skirret is used to mark out a straight chalk line on the ground, so does the Volume of the Sacred Law lay down for us a straight and undeviating line of conduct. The Pencil is used by the operative Mason to draw architectural designs and to make notes. Symbolically, it reminds us that our words and actions are observed and recorded by the Almighty Architect, to whom we must all give an account of our conduct through life. The Compasses are used for the measurement of the architect's plans, and to enable him to give those just proportions which will ensure beauty and stability in his work. They remind us of the limits of good and evil defined for us by God, and His unerring and impartial justice in rewarding or punishing according to whether His divine commands have been obeyed or disregarded. They further instruct us to circumscribe our passions and limit our desires, to observe the line of perfect moderation and to keep within due bounds with all mankind.

The Memorials and Memories that you leave behind will be those made with these symbolic tools. Words and promises are fine, but remember, like any tool, they will rust with inactivity. You and you alone can optimize their use. With the assistance and counsel of your Brethren and your own efforts, you will master the Masonic skills which will enable you to transform your figurative Rough Stone into a stone of beauty. Just as we build upon the foundation laid by Masons who came before us, so will future workmen use your figurative stone to try and perfect their own jewels, or Masonic skills, and thereby continue to advance the cause of Freemasonry.

7.9 GUIDELINES FOR DISCUSSING FREEMASONRY WITH THE NON-MASON

There are many subjects that could be covered. To present a broad brush look at what Freemasonry stands for and why we are proud to be recognized as members of the Craft, and to get our message across, certain points should be made.

7.9.1 Points of Assistance:

- Freemasonry is not a religion, however, the primary requirement for membership is the assertion of a belief in a Supreme Being. How the individual Mason perceives and worships the Supreme Being in which he believes is his own business, and no brother Mason is permitted to dissuade him from those beliefs. To reinforce that rule, the discussion of religious beliefs is forbidden in a Masonic lodge.
- Simplistically, the objective of Freemasonry is to take good men and make them better. Through its lessons and charitable works, and the fellowship amongst its members, Freemasonry stresses the principles of kindness and consideration at home, honesty in business, courtesy towards others, dependability in one's work, compassion for the less fortunate and being a good citizen of the world.
- Freemasonry is the oldest fraternal organization in the world. Freemasonry claims to be descended from the men who erected the great Gothic stone cathedrals of Britain, beginning some 650 years ago. The "Regius Poem", dated around 1390, describes the granting of the original Charter to Masonic guilds in York, England, in the year 926. Over the years, as construction methods changed, the need for stone buildings declined and so did the need for guilds and lodges. To preserve the moral and other benefits offered to society by these Masonic organizations, the lodges began to admit members who were not practising stonemasons. As time passed, lodges came to have fewer and fewer stonemasons, and more and more "non-operative", or "accepted" Masons. It was from these "mixed" lodges that modern Freemasonry descends. Modern Freemasonry was founded in England when four lodges banded together in the year 1717 to form the first Grand Lodge. From Britain it spread over much of the world, playing a significant role in our culture and civilization.
- Freemasonry is not a secret society, if it were, conversations such as this would not be possible. Freemasonry is a fraternal association of men of good will and high ideals, proud to be members and to discuss its objectives with non-Masons. There are certain secrets associated with membership in Freemasonry, but they are restricted to means of mutual identification.
- Because of our historical roots with the medieval stonemason, it is only logical that Freemasonry has adopted his Working Tools: the Twenty-four Inch Gauge, the Chisel, the Gavel, the Square, the Level, the Plumb Rule, the Skirret, the Pencil and the Compasses, and make use of them in our Ritual. As we are "speculative", rather than "operative" Masons, however, these tools are used in a symbolical sense in building proper moral conduct.

- As noted, modern Freemasonry began in London, England in 1717, and rapidly spread throughout the world. Within 20 years, for example, the Craft had travelled to North America with the military forces and the colonists. Similarly, it quickly spread to other parts of the Globe. A Mason from any Grand Lodge recognized by another, may visit a lodge in that other Jurisdiction simply by proving that he is a Mason in good standing.
- The dictionary defines "God" as the one "Supreme Being, the creator and ruler of the universe". Certain religions use other terms to define the Supreme Being. As Freemasonry does not espouse one religion over others, the universally accepted term "Supreme Being" is generally used in reference to God. Regardless of the term used to identify "God", however, the common denominator among all Masons, regardless of religious persuasion, is a commitment to and the declaration of a belief in the existence of a Supreme Being, as no Atheist can become a Mason.
- There is no one "governing body" over this wide-spread Order. Each country, or political entity within a country, is governed by its own sovereign and independent Grand Lodge. Other Grand Lodges will recognize its right to call itself Grand Lodge of its jurisdiction, and will be in amity with it, provided it has exclusive control over the operations of Masons within its jurisdiction, and abides by the established principles of Freemasonry.

Our Grand Lodge currently recognizes approximately 140 other Grand Lodges throughout the world. Each of these Grand Lodges is presided over by a Grand Master, assisted by a Deputy Grand Master and a Board of General Purposes. These Grand Jurisdictions are usually subdivided into Districts, under the custody of a District Deputy Grand Master, acting on behalf of the Grand Master, and each District is comprised of a number of individual lodges, each ruled by a Worshipful Master.

- Much has been made of the secrets of Freemasonry over the centuries by non-Masons. The secrets basically boil down to various signs, tokens and words of recognition by which a visitor can prove himself to be a Mason and thereby eligible to enter a lodge in which he was not known.
- The Masonic emblem of the "Square and Compasses" is widely recognized and often seen being worn by members of the Craft, especially in North America.
- While Charity plays a significant role in Freemasonry, fund-raising for particular purposes is not its all-consuming goal. Throughout North America, Freemasonry and its concordant bodies support many charitable and worthwhile causes, in the amount of over half-a-billion dollars annually, that is, an average of more than \$1,500,000 each and every day! Through financial support of the Masonic Foundation of Ontario, we provide student bursaries, support such organizations as the Scouts, Guides and 4-H, and contribute to youth-oriented problems, including autism, hearing impairment and drug preventative programs. The funds to support these projects, now in excess of \$4 million, come almost entirely from donations made by our members.

- Freemasonry is primarily interested in generating fraternal fellowship and building strong moral character. It differs in that, unlike most clubs, societies and similar organizations, Freemasonry does not actively solicit for new members.
- There are numerous other appendant or concordant bodies of Masonic origin that are recognized by Masonic Grand Lodges, including: Royal Arch Masons, the Scottish Rite and Ancient Arabic Order of the Nobles of the Mystic Shrine (the "Shriners"). The common thread running through all of these appendant bodies is that they are continuances of Craft Freemasonry, and members of a Craft Lodge.

7.9.2 Possible Questions About Freemasonry With Suggested Answers

QUESTION: What is Freemasonry?

ANSWER: Freemasonry is an organization which, throughout its many years of existence, has maintained a consistent set of principles that are in parallel with and complement those of all major religions of the world, while at the same time promoting the simple but important objectives of helping mankind to live happy lives.

QUESTION: Is Freemasonry a religion, or some substitute for religion?

ANSWER: Freemasonry is not a religion. Freemasonry does seek as members only men who believe in the existence of a Supreme Being, but in no way does it promote one form of religious conviction over another. Freemasonry recognizes each individual's right to his own beliefs, and prohibits discussion of a religious nature in lodge. As such, it is not a substitute for religion. Each member seeks the way to pursue his religious convictions in the manner best suited to him.

QUESTION: If Freemasonry is not a religion, or religiously focused, why does the Bible play such central part of the lodge activities?

ANSWER: The Bible, which Masons refer to as the Volume of the Sacred Law since it may be substituted by the Holy Writings of another religion should the candidate be a follower of a religion not based on the Bible, is used for new members to declare their faith in a Supreme Being, and is always open during lodge meetings. Masons are taught to regard the Volume of the Sacred Law with reverence and to acknowledge it as the inspired revelation of the mind and will of God. They are urged to read the Bible (or Book of their faith) and to regulate their lives and actions by its teachings. Furthermore, the Ritual has a religious aura and Biblical events and personalities, especially from the Old Testament, are part of that Ritual. Quotations from the Bible are used for a specific and sometimes illustrative purpose.

QUESTION: Is Freemasonry a Secret Society?

ANSWER: No. If membership in Freemasonry required secrecy, members would not wear or display insignia indicating their association with the fraternity. This is not to say that Freemasonry does not have secrets, but those secrets are almost exclusively related to ritual and modes of recognition, and permit strangers who share membership in the fraternity to sit together in a lodge anywhere in the world and enjoy each other's fellowship.

QUESTION: How long has Freemasonry existed?

ANSWER: As with anything with its roots in antiquity, a definitive answer to the specific origins of Freemasonry is not possible. Several hypotheses have been advanced. The one considered most viable is that it began with the stonemasons who erected the great Gothic stone cathedrals of Britain, beginning some 650 years ago, and to the guilds they created. These operative Masons were engaged for years on end constructing the mighty castles, abbeys and monasteries away from the major cities and towns. They formed themselves into lodges, in imitation of the town guilds, to provide some form of self-government while away from other forms of control. Modern Freemasonry was

founded in England when four lodges banded together in the year 1717 to form the first Grand Lodge.

QUESTION: Why are Masons called "Masons"?

ANSWER: Today's Free and Accepted Masons take their name from the builders of the great Gothic Cathedrals that were erected many centuries ago in England and Europe. Because they were highly skilled, ancient Operative Masons were permitted freedoms during an era when most citizens were bonded to the land as serfs. The experience of being able to enjoy the privileges of a rare Middle Class in that era caused Masons to realize that they had duties, obligations and responsibilities to each other and to their Society. To preserve those ideals for the benefit of future ages to come, these original Masons adopted their working tools as symbols to teach the importance of just, upright and moral living and to impress upon the mind realizations that can lead to higher achievement and nobler deeds in life. These symbols are still used in lodges today, and the lessons they teach are practised by Masons throughout the world.

QUESTION: If Freemasonry is primarily a fraternal association, why does it have such scary oaths?

ANSWER: The roots of Freemasonry go back to medieval times, long before Freemasonry dropped its secrecy and revealed itself to the world in 1717. Much of our Ritual has been taken from the Ancient Charges and Constitutions of those medieval guilds. The oaths are a throw back to that time, and are considered traditional only. There is no recorded case of any of them having been enacted. To understand the harshness of them, however, one must consider the circumstances of the time, recognizing that Masonic membership was not publicly displayed and that any behaviour different from the norm was suspect, both by the State and the Church. It was a time when punishment for acting different from the norm was most cruel. Being hanged, drawn and quartered for treason, and burned at the stake for heresy were forms of punishment for opposition to the Church. Oaths sworn by Masons of that period to retain their hidden identity were in line with the punishment that could be meted out to them, if their exposure meant arrest.

QUESTION: Since Freemasonry does not admit women, what would my wife do if I became a Mason?

ANSWER: While membership in Freemasonry is restricted to males 21 years of age or older, of good moral character who believe in the existence of a Supreme Being, there are several organizations, including the Order of the Eastern Star and the White Shrine of Jerusalem, in which Masons can participate along with their ladies. There are also youth organizations recognized by the Masonic Order, including DeMolay for boys and Job's Daughters and Rainbow for Girls.

QUESTION: How much time would it take to be a good Mason?

ANSWER: Each Lodge has one regular meeting every month, often with the exception of the summer months. Other meetings may be called from time to time for special purposes. Masons are also encouraged to visit other lodges, so a Mason can be as active as he wishes. Freemasonry, however, recognizes that each member has obligations to his family, his work, his religious beliefs, his community and himself. These

must take priority, and Freemasonry does not interfere with his ability to meet these obligations.

QUESTION: How does one become a Mason?

ANSWER: Because tradition requires every Mason to come free of any coercion, Freemasonry does not solicit for members. An interested man must ask. If he meets the age and moral requirements, he need only submit an application signed by two members of the lodge as sponsors.

7.10 HOW TO MEMORIZE RITUAL WORK *

One of the problems that most often plagues Freemasonry is poor ritual. This does not just mean getting the words wrong, this means ritual that is drab and uninspiring which fails to teach a candidate. Ritual is often mediocre. It doesn't have to be. Anyone can do ritual well provided it is learned well at the start.

Ritual is not hard, it's mostly a matter of knowing how to do it, plus a lot of practice. This article is intended to impart some guidelines on how to do good ritual. It doesn't demand a lot of time or any particular talent, just a little drive to do well. Read it and play with it. With some practice you should be able to use these techniques to perform good ritual in your Lodge. This method of learning ritual works equally as well with longer speeches as it does with shorter pieces.

7.10.1 Figure out the Words

The first step of learning any ritual is to know what you are saying! This should be obvious, but it is often overlooked because brethren are afraid to admit that they don't already know what the words mean. Don't be afraid to admit your own limits. Nobody ever gets every single word right every time.

Start out by listening to someone say the speech, preferably several times. (You should be doing this on a regular basis.) Listen carefully, and make sure you understand what is being said. Ask questions (after lodge of course).

Next, go through your "Book of the Work" to carefully see how much you can read. Mark words that you cannot figure out or that you are unsure of. This is the point to catch any mistakes you may be making. Then call or get together with an experienced ritualistic and talk through it, reading out of the book slowly. Have him correct any mistakes and fill in the words you don't know.

7.10.2 Understand the Speech

This step gets overlooked even more often than the previous one. Read through the ritual a couple of times and make sure you really grasp its meaning. Don't just know the words, know what the words are talking about. Find out who the characters being talked about are. Again, ask questions.

Now, start trying to understand the speech structurally. Any ritual is made up of components of separate pieces that are linked together. For example, a section may be talking about symbols, with three paragraphs per symbol. Concrete meaning, abstract meaning, and purpose. Figure out what these pieces are, you will use them later.

The next step is especially useful for long speeches. Visualize the speech. Any speech can be thought of in terms of movements, places, rooms, etc. Words are hard to remember but places are easy. An example is the Senior Wardens Lecture, which walks through King Solomon's Temple. It's no accident that the path is easily visualized. This is why symbols are used in the first place, because they are easy to learn and internalize. Use them!

7.11.3 If You Can't Read it, You Can't Say it!

Start out by reading the speech over and over. Read it out loud when you get the chance. This step is particularly important and skipped more often than any other. Do not skip it, this is how you get your brain and mouth are trained to the words. It may sound silly, but it really matters. The mental pathways used to talk are distinct from those used to read.

7.10.4 The Sentence

Now, start trying to learn sentences. Just sentences. Read the first word or two of the sentence then try to fill in the remainder from memory. Do not fret if you can't do it immediately, it will probably take at least 5 or 10 times through before you are getting most of the sentences. You will find some that are harder than others. Hammer those ones over and over (but don't totally neglect the rest while you do so). Again, get to the point where you are doing reasonably well before going on to the next step.

7.10.5 The Paragraph

Once you have got most of the sentences, try to move on to paragraphs. Again, some will be easy and some will be hard. Try to understand exactly why one sentence follows another. In most cases the ritual does make sense. An individual paragraph is almost always trying to express a single coherent thought in pieces. Figure out what that thought is, and why all the pieces are necessary. Keep at this until you are able to get most paragraphs by glancing at the first word or two, or by thinking, "Okay, this is the description of truth," or something like that.

Finally, start putting it all together. You visualized the speech, and figured out how it hooks together. Now use that visualization to connect the paragraphs. Make sure you have some clue why each paragraph follows the one before. In almost every case the next paragraph is either a) continuing this thought, or b) moving on to a related thought. In both cases you can make memorization much easier by understanding why it flows. Convince yourself that this paragraph obviously has to follow that one, and you will never forget the order.

7.10.6 Smoothing It Out

You are now at the point where you have got pretty much all the sentences down, and most of the paragraphs, and you are able to get through the whole thing only looking at the book a few times. Now, start "saying" it out loud.

When you are driving in the car, when you are alone at home, pretty much any time you have some privacy. Try saying it all out loud, at full voice. It sounds very different when you actually say it aloud. You will find that you stumble more, and in different places. Some words turn out to be more difficult to pronounce than you expected. Try it a few times.

Start out by trying to do this frequently, once, even twice every day. It will be hard at first (and it's difficult to pull out the cypher book while you're driving), but it will gradually get easier. When you are starting to feel comfortable, slow down, but don't stop. Practice it every couple of days, then every week. Don't slow down below once a week. If you feel

up to it, see if you can speed up your recitation. (But do not ever speed-talk the ritual in open Lodge. That's for memorization and rehearsal only).

7.10.7 The Mindset

Last part. You are now at the point where you pretty much have the ritual memorized. Now, the trick is learning how to perform it well. Everyone has some amount of stage fright. The trick to overcome its control of the nerves.

Now that you are comfortable reciting the ritual, observe how you do it. By now, you are not thinking about it, so your mouth is doing almost all the work, with the conscious mind simply making a few connections between paragraphs. That is the right state to be in. Think about how that feels and learn the feeling.

Before you go in to "perform mode", do some basic acting exercises. Take a few deep breaths, concentrate on not thinking. For now, just worry about being calm. Being calm is far more important than anything else. If you are calm, you are unlikely to mess up too badly. If you are tense, you are far more likely to mess up. Some people like to exercise the body to relax the mind. You should do whatever works for you.

7.10.8 Acting

Now the final step, which separates competent ritualists from good ritualists. Now that you are able to let your mouth do all the talking, start listening to yourself. Think about the ritual again, but don't think about the words, think about what it means. What are the important bits? Emphasize those. How could you use your body or hands to illustrate a point? Try talking to the person in front of you, not just at them. Look them in the eye and make them get the point. You are teaching an important lesson. Try to capture the emotional intensity of that importance.

Think of your "performance" as a melding of two parts. Your mouth is providing the words, your mind and heart the emotion. Again, nothing beats practice. This is what rehearsal should really be for, taking a dummy candidate in hand and learning how to really get the point across. Don't fret if you find that you need to change "modes" now and then. Here and there you will need to think about the words briefly, when you change paragraphs or hit a hard sentence. That won't throw you, though, so long as you keep track of what you are saying. You have already figured out why each part leads into the next. That will guide you when you stumble.

7.10.9 Conclusion

Don't expect to get all this down instantly. It takes most people a few years to really get good at it. Just try to advance yourself bit by bit. Learn the transitions and pieces first, if you have that you can get through the ritual. Next time, work on memorizing more thoroughly. The time after that, work on getting it really smooth. After a while, you can build up to the point where you have the luxury to act. At that point, you will find that you start doing the kind of ritual that Freemasonry is meant to have, both moving and interesting enough so that the candidate (who is the whole point) actually learns what you're saying and what it actually means. And if you really do it well, you will find that you come to understand the meaning of the ritual a great deal better yourself.

An extra hint, smile when you speak of happiness. Feel happy and your voice will adjust itself to suit. The same applies to other emotions. If you get the expression right, the rest will follow.

The final point. Have fun! Freemasonry is about friendship.

Don't get worked up just because you have a part to do. Enjoy the moment and the experience.

Adapted from a lecture presented by W. Bro. Mark Waks
Past Master, Hammatt Ocean Lodge - Saugus, MA
From the Internet

7.11 TEAMWORK BETWEEN THE THREE PRINCIPAL OFFICERS OF THE LODGE *

7.11.1 Purpose

The purpose of this article is to review the role of Worshipful Master of a Lodge and the team work required by the three Principal Officers of the Lodge to be successful.

7.11.2 The Worshipful Master - In General

The position of Worshipful Master of a lodge is the highest honour the members of a lodge can bestow and is an office that should not be taken lightly. For a period of one year the Worshipful Master is expected not only to employ and instruct his Brethren in Masonry, but with forward thinking and planning, his year as Master can be so fulfilling and rewarding.

When installed in the Chair of King Solomon the Master of the Lodge should have his year planned to accommodate degree work and due progress of new members. It must be pointed out that with ten meetings per year a Master has only THIRTY HOURS actual time in the Chair. However it is essential that a program of informative and entertaining evenings be established for the interests of all members. Needless to say any such plans for the year should be flexible to accommodate changes as and when necessary.

No one person can possibly hope to achieve all the above without assistance from others. For this reason dependence and involvement of the Senior and Junior Wardens is essential. This then becomes your management team, ably assisted by all other committee members of the Lodge together with the Secretary and Treasurer.

The success of the lodge in any given Masonic year rests with the direction and leadership of the Worshipful Master.

In short, without forward planning of your year and team participation then not only will you have failed as Worshipful Master but the Lodge will have suffered even more.

7.11.3 The Worshipful Master - Protocol

This is an area that causes much concern amongst Brethren.

Many evenings, and special events good manners and proper etiquette can make a good evening a most treasured and memorable event.

The reception of visitors in a timely and respectful manner is not only expected but is a required must. The Worshipful Master along with his Brethren will always stand to receive visitors and honoured guests. If a senior Grand Lodge Officer is being received due honours and an invitation to assume the gavel [when required] is mandatory. We are not attempting to write a new book, correct procedures are very well detailed in the Masonic Manual and Meeting the Challenge.

Remember the Worshipful Master is indeed responsible for his lodge and its well being. A smile is contagious and led by a Master who has established well thought out plans

and directives for the year will result in a happy and content group of Masons, who will cherish the Lodge meetings for many years to come.

7.11.4 - The Senior Warden

As a Senior Warden, you have a year to prepare for the journey to the East. Will you be ready?

Before anything else is done, have you approached a Past Master of your lodge to be your installing Master? Have you obtained approval of same from the Worshipful Master? PLAN PLAN!!!!

It is expected that the Senior Warden will support the Worshipful Master in all aspects of Lodge management and will carefully commence PLANNING for the year in which he will advance to the East. He should have completed his PLANS for committee chairmen and Lodge officers [where they are appointed by the Worshipful Master] prior to his installation.

A general *PLAN* should also be completed for the full year as Worshipful Master. Last minute planning is not acceptable or indeed conducive to a successful Masonic year.

Once again it is imperative that the three Principal Officers of the lodge be consulted. TEAM effort results in high spirits, participation of all members and a strengthening of Lodge unity.

7.11.5 The Junior Warden

It seems all "Junior" Wardens are informed of two things. First, refreshments and banquets, and two, The Junior Warden's lecture.

This office provides the opportunity to experience building your own team [of Stewards and New Masons] to administer and deliver to all Masons the joy and satisfaction available during the Social or Banquet Hour. Much of your effort can support the well being of your Lodge and the attendance of the members [and visitors].

The office of Junior Warden in addition, as a member of the management team, allows for your contribution of time and talent in support of the Lodge and the Worshipful Master, gaining much valuable experience as you continue on your Masonic journey.

7.11.6 Grand Lodge and the Three Principal Officers

The three principal officers are voting members of Grand Lodge and are expected, where possible, to attend the annual communications of Grand Lodge in July of every year.

Grand Lodge is the governing body of Masonry and this being your parliament it is essential you have an understanding and knowledge of how it operates and contributes to Masonry in general.

All three Principal Officers, as mentioned, are eligible to vote for officers and members of the board. They, as well as all Past Masters, should also attend the District meeting held

at Grand Lodge in July, at which time the District Deputy Grand Master for their respective District will be elected.

You are the Leaders of your Lodge and you should demonstrate Leadership and Responsibility by your attendance and active participation at all Grand Lodge and District events.

Your attention is also directed to The Book of Constitution. A current copy must be provided for all new candidates at time of Initiation. The same applies to the Worshipful Master at time of installation. The guidelines and rules of operating your lodge are therein contained and the Worshipful Master must be familiar with them.

In particular, the Worshipful Master is responsible for the issuing of the Lodge Summons and its contents. His message should be informative and enlightening. Remember to direct your thoughts to those who do not attend Lodge on a regular basis. Do NOT forget shut-ins.

It is also important to take note of section 240. Have you a copy of "The Proceedings" ? Does your Lodge publish this information in the Summons? Does your Lodge include in their meeting some time to detail to the Brethren those points of interest?

7.11.7 Grand Lodge Support

From our Grand Master and all Officers of Grand Lodge, Past and Present, an enormous amount of talent, experience and expertise is available in support of your Masonic goals. Through these resources assistance can be obtained in almost every facet of Lodge management, Masonic direction and indeed confirmation of your own suggestions and ideas.

Many programs and valuable information is available from Grand Lodge. Have you visited The Grand Lodge library????

One of the most recent and most exciting programs offered by our Grand Lodge is the "Brother to Brother" Program.

A Lodge Facilitator from each lodge has been named by the Worshipful Master and out of 641 lodges in our jurisdiction nearly 85% have been trained as Facilitators and in the use of the Tool Kit supplied.

This again is where TEAM work comes into play.

The Lodge Facilitator, having been trained, reports back to the Worshipful Master, and hopefully the Three Principal Officers. He then proceeds to organize a lodge team to implement the valuable opportunities and suggestions available from the kit.

Is the Brother to Brother program in use in your Lodge??

IF NOT -- WHY NOT??

7.11.8 Conclusion

This article has been prepared to assist in informing the Three Principal officers of the Lodge of what is expected of them and the resources available to support their PLANS.

Remember, MASONRY can be much fun and enjoyable. But above all communicate that happiness to others. All this can be achieved by :

PLAN YOUR YEAR!!

PLAN YOUR LODGE MEETING!!

PLAN FOR ADVANCEMENT!!