

Victoria Lodge of Education and Research

650 Fisgard St, Victoria, B.C. Canada

LIVING IN THE POSSIBILITIES.

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The illiterate of the 21st Century will not be those who cannot read and write, but those who cannot learn, unlearn and relearn. A. Toffler

The development of the whole mason in all aspects of the fraternity's philosophy is essential to quality development of the Jurisdiction as a whole. Masons who understand the purpose of Freemasonry can become more participative in lodge, district, and even in Grand Lodge. Our principles, Brotherly Love, Relief, Truth, can be considered as three sides of a triangle, equal in length, reflecting the equivalence which each tenet has in our Masonic lives. Neophytes to our fraternity often come with an unbalanced view, - understandable. However should that same view continue to be held by them, then the new mason will tend to connect with limited aspects of the fraternity only. The imbalanced view will make him believe that our Fraternity is something that it is not.

Freemasonry is not solely a social club, although we have aspects of it that make us bond together and enjoy each other's fellowship and company. It is not a charitable fraternity but the lessons of relief are strongly projected, even to the extent that some lodges have an almoner as an officer. We often think of helping an individual or group at certain times during the year. It is a school of knowledge, although to attend some lodges one would be hard pressed to recognize lodges as such.

Lodges, in my humble opinion, are emphasizing Brotherly Love and Relief only. We seem to be lacking the development of the full understanding of Truth – that is, seeking further knowledge and intellectual improvement, researching of topics, and encouraging brethren to present their personal ideas, views and opinions. In short, education is getting a short rap! Social events and personal concerns of the members of a lodge – brotherly love – are accepted quickly into the life of a new Mason. He sees Brotherly Love every time he attends gatherings: fun, laughter, supportive conversations, team building — in short, enjoying the social gathering of like minded men.

The new Mason seems to catch onto the principle of relief. The Charity lecture in the first degree attests to the realization that one of the first lessons of Masonry is to be charitable and kind to our neighbours. Some lodges in recent years have expanded their outreach to the community both individually as well as group participation and have been recognized as a more open fraternity to offer help. We are sometimes receiving more requests from outside groups to support this organization or that organization with a financial donation.

Both Brotherly Love and Relief are easy tenets to develop. Consider the early lessons of a family when our mothers and fathers taught us how to play well with other children. In my family we were taught very early to help others in need. The new Mason will have received some early training in these two tenets. The two tenets become part of our culture very quickly when we enter Freemasonry and see them professed as basic to our work. Indeed, that sense of belonging and being one of the groups is very important to the entry of any of us in any organization we wish to join.

Truth – education, learning, studying, – requires a greater effort from us all in showing our new Masons what it is, how it is ‘found’ and presented. To teach them this tenet is as important as the others to develop, even more. Consider a three-legged stool, only good to sit on if all legs are of equal length. Consider the tenets of our profession in similar manner. Each requires equal development by every Mason.

Recently there have been signs that new Masons are applying for membership due to their personal exploration of information about Freemasonry. For example, between November 2004 and March 2005, the Grand Lodge Office in Vancouver received 62 inquiries about Freemasonry from men who had made a connection to Freemasonry through websites and in particular our Grand Lodge Website.

Quote from the Annual Proceedings of Grand Lodge of British Columbia and Yukon 2005, p. 166:

Our Website [freemasonry.bcy.ca] has 2200 pages of information and images. It is currently receiving over 4400 visitors per day, each viewing an average of almost 4 pages per visit. The main area of interest continues to be our reasoned response to anti-Masonic attacks. E-mails received by your site administrator, ranging from research requests and general enquires to anti-Masonic attacks, average almost 100 messages a month.

Of the 62 personal enquires, a large majority expressed an interest in joining. In one lodge in BC the Worshipful Master said that in recent years his experiences has been that his lodge’s initiates have come more from the applicants’ personal contact with its websites and other Masonic websites than from personally knowing a Mason. Some Investigating Committees assigned to interview candidates have found the knowledge of the proposed candidate to be superior to that of the Investigating Committee themselves.

We are experiencing knowledgeable candidates. They have already begun their Masonic reading and they are searching for answers to questions which we have to be able to offer, or at least have sound knowledge in directing them to places to search for that answer.

It is staggering to realise that in many of our lodges we find few brethren who have presented papers to their own lodge members. Just think of any ten lodges which are nearest to your residence and in each select five brethren from each who have prepared and presented original papers about Freemasonry, or even any subject for the benefit of their brethren.

The mentorship program of BC, presented formally at our last Inter-Provincial Meeting (Canmore 2004), lays out a formal and structured method of bringing fundamental knowledge to a candidate – three sections, three degrees – if you wish a kind of basal reader for the new Mason. But what exactly do we have as continued learning material for the Masons after a mentorship program; after all, we are all encouraged to continue our personal learning for the rest of our lives. Freemasonry is a school of knowledge.

What do we have in place which is the stepping stones to learning more about our fraternity? What does the fraternity offer to the new Mason beyond initial mentorship programs? And what are lodges doing to encourage the further development of new Masons in advancing their knowledge? And finally, are we truly engaged in living the tenet of Truth by aiding new Masons to search diligently?

The work of this paper is a survey of Masonic institutions already in place and two areas worthy of further investigation.

1. Lodges of Education and Research.

In BC the two lodges of Education and Research apply annually for a license from the Grand Master to operate. Meeting a few times a year, the emphasis has been on a brother being invited to present a paper, followed by in-depth discussion. Both lodges are experiencing reduced attendance and one of the lodges is having difficulty finding Masons to present papers. These lodges are critical to any jurisdiction as an opportunity for masons learn the content of papers, to hear brethren of some experience discuss and debate issues in an amicable manner as well as the spectrum of subjects which are appropriate for an Education and Research lodge. For first time Masonic researchers, these lodges are an opportunity for starting one's personal journey as a Masonic speaker.

How can we return to the past days of large gatherings for the meetings of these lodges? And how do we encourage our new Masons to consider joining the membership?

One possibility is that the lodge could provide the education for another craft lodge. The Education and Research Lodge would make a fraternal visit to a lodge and present the education for the evening. Local lodges could benefit, but it becomes difficult when travelling to lodges further a field. One of the niceties of the Lodge of Education and Research is that its membership is spread across a wide area. Each member receives a copy of the most recent paper presented in the lodge, with their next communication. Is it possible for brethren to offer services to their local lodges on behalf of the Lodge for Education and Research? Is it happening now, and if it is, how can we influence its importance to raising the awareness of Education as a continued and needed requirement of all lodges? When was the last time you received a paper presented at Education and Research which made you interested in picking up a pen [switching on the computer!] and beginning to jot down your thoughts in the subject?

2. Masonic Libraries.

Libraries are not a standard fixture of all lodges but may be fixture for a lodge building. Some lodge buildings will place their library in a small insignificant room infrequently used by masons. The library books tend to be from the 19th and early 20th century, very few from recent times. I am guessing when I say that most have been given to the lodge from the personal library of a brother who has passed away.

We have experienced a big output of Masonic books published in recent years. The Internet again can be a useful tool to review new Masonic books available. What is really essential is the change of viewpoint of a library. It needs to be the centre of activity around the Lodge. It has to reflect positive flow of new books, journals and magazines into the resource rather than being a repository of discarded books. I sense a high correlation between an effective and vibrant lodge

and the quality of its library. Those lodges which have made giant strides to bring Education to the fore have tended to have an accessible library, and it has become a renewable resource.

How can we participate in encouraging the regular improvement of lodge libraries? What mechanism, for example, is there in place for regular reviews of new Masonic and other related books worthy of space on a library shelf? What mechanism is there to present to the Masonic fraternity discussions on a books contents in a round table discussion? What subscriptions do lodges make to Masonic magazines and journals? And what connections are made to Lodges of Education and Research in other jurisdictions and thereby adding papers to a library? My sense is that few lodges' budgets include money for acquisition of library books. We still hope that the library will be increased through the wording of a will of a deceased brother or by the kind donation of a brother. This is not long term planning, and that is what libraries need.

Bro. Garth Cochran, a Past Master of Fiat Lux Lodge of Research No. 1980, Calgary Alberta has compiled a list of Masonic reading.¹ He has created it with the budding Masonic researcher in mind. His list is under several subtitles: [1] Absolute basics (This section has many books related to Alberta Freemasonry. It would be easy to change for your jurisdiction) [2] Starting Out, [3] Next Step, [4] Advanced Reading, [5] Recreational Reading, [6] Lists from other Writers. It is a comprehensive list (not dated, but written after 1985), and worthy of being distributed to all jurisdictions and passed to the respective Grand Lodge Committees for their information and thence to lodges. One cannot ignore work like this. A second book list comes from Bro. G. McConnell of Bow River Lodge No. 1.² (see Appendix 1). This listing is categorized under sections of Masonic interest: [1] History and Origins of Freemasonry, [2] Initiation, [3] Initiation and Education, [4] Religion, Ethics and Spirituality, [5] Lodge Management, [6] Recreational and Novelty Reading; another list worth looking at.

Within these two listings, a new lodge library would be filled with quality Masonic books. But again how do we get lodges to see the importance of maintaining Masonic reading material for their memberships?

3. Grand Masonic Days.

The interest in attending Grand Masonic Days, District Educational Days, is waning. Meetings expressly planned for a day of Masonic immersion and discussion is a further way we can offer new knowledge to our new Masons. It is a worrying trend to see the attendance of these days dwindle in recent years. In 2005, 62 brethren attended Grand Masonic Day. Back in 1982 when the Grand Masonic Days began, there were over 300. The concept of offering the occasional day to spend time with brethren of different regions to share thoughts and ideas is a very valuable experience to offer in any jurisdiction. In a day one can offer a variety of presentations from papers to demonstrations, from forums to national and international Masonic guest speakers. The opportunity to be engrossed in a full day of Masonic knowledge and fellowship is an opportunity not to be lost.

Surveys have suggested that weekends are not welcomed times for Masonic events. Freemasons today want to isolate weekends for family: this is their personal time with family and other pursuits. The concern of the amount of time allotted to Freemasonry compared to other important priorities in our lives can leave Freemasonry way down the list. But introducing the concept of day immersion to our new members is important. Perhaps one answer is for the Masonic Day to be offered in a more casual time of the year. Might the summer weeks be a better time to offer such an event? Or might the complete day event have to be reviewed in favour of two half day events – commencing at 5:00 pm with a dinner, followed by two sessions which would be

completed by 10:00 pm., completing on another day? Or more importantly should we be looking at an event of this importance less than once a year, perhaps every three years? It was recommended at Grand Lodge perhaps ten year ago, that each district should consider a Masonic Day every 1000 days. That is immersion of masonry once in every three years. I would much prefer an event in each district every year. And what about Districts joining forces to offer a Masonic Day in partnership?

Lastly, could Grand Masonic Days move around the province? Might regions take on the responsibility of fielding a Grand Masonic Day working in tandem with a committee responsible for supporting a local group?

Grand Masonic Days are a wonderful design offering another opportunity for the brother to expand his knowledge.

4. Directors of Masonic Education (DME) and Lodge Education Officers (LEO)

This is a rather modern addition to most lodges; a brother is responsible for our Masonic Education of a lodge. Let us be clear that it is expected the Master should spread light and instruction. For many years that was translated as the total responsibility of creating the lodge educational program by the Master. By asking a brother of the lodge it was felt that the Master would then have time for other major duties to serve his lodge. The Master would still be responsible for planning with the DME or LEO. Nevertheless, part of that responsibility would be placed in the hands of the DEM/LEO but always presenting material with the approval of the Master. After all, the charge from the North-East Corner states clearly that the Master is to “*communicate light and instruction to the brethren of the lodge.*” The systematic growth of new Masons – indeed, all the brethren of a lodge – is in the hands of the Master. It is the duty of the DEM/LEO to assist him.

The other responsibility of DMEs and LEOs to the brethren is to insure that education is presented in a variety of ways. We all learn in different ways, and have strengths and weaknesses in the ways we learn. Some learn by listening, others by watching, and still others by doing. Said Confucius,

I hear I forget, I see I remember, I do and I understand.

How much time is spent on the presentation of the topic? Does the DME or LEO have the skills to present in a different way? Does he have knowledge of invited brethren who can present in different ways? Should the officer also be responsible for referring new websites, interesting Masonic sites with papers to download and share? Should he be the officer to present book reviews? There is more to appointing a brother to an office than to fill a space.

5. Diploma Course

The Grand Lodge committee of Education is beginning to review a diploma program from the Grand Lodge of South Australia and Northern Territories.³ [Appendix 2]. The committee has received permission to rework the contents to fit the Grand Lodge of British Columbia and Yukon parameters. Briefly, the course consists of four stages, “a planned program of four years which will enable Freemasons to gain a deeper understanding and application of Freemasonry.” Each stage contains eight assignments which are given monthly. Assignments are submitted for marking by a tutor. A reference section directs the student to a Masonic Centre Library. Some references come with the coursework.

A diploma is issued upon successful completion of the four stages. In Australia successful candidates may use the letters Dip. M. Ed. (Diploma in Masonic Education) after their name, only in Masonic circumstances. These awards are presented by the Grand Master at annual communications of Grand Lodge. Our jurisdiction's intention is to have this work completed 2007 – 2008. However, because the work is divided into four sections and have to be worked in sequences, each stage will be prepared sequentially, the first stage probably ready by 2006 – 2007.

This diploma course can be available for all of our jurisdictions. There are some areas that will require some further work. Tutors need to be found for students for example. Once a student begins the work, his tutor will remain with him for the full course. Tutors can support several students at one time. Qualifications and abilities of tutors would have to be checked; most importantly is that support of a tutor is for the full term of the work. Perhaps here is a possibility for tutors to be found across all four provinces, a chance for us to work together. Might it not be interesting for students to be paired with tutors from other jurisdictions?

I am excited about this project as once again Masonic education is reaching out to the Lodges. New Masons will be finding further opportunities here for them to work privately on their Masonic progress. One clear advantage will be the chance to have these brethren present research papers they have made to their lodge. A second advantage could be the chance for Masons who commence the program together to be connected by e-mail, even with the use of video cameras.

6. Chair of Research.

Many of you are familiar with the Centre for Research into Freemasonry that is established at the University of Sheffield in England. Professor Andrew Prescott, the head of the new centre, made a presentation at the United Grand Lodge of England in September 2004, enlightening them of the work he has accomplished.

Briefly, the Centre is established for the devotion wholly to the study of Freemasonry. Its mission is “to encourage British scholars to recognize the potential of Freemasonry as a field of research and to put the study of Freemasonry firmly on the academic map in Britain.”⁴ Originally the funding for the centre was obtained from the United Grand Lodge, Yorkshire West Riding Province, and the Pro Grand Master Lord Nottingham, and the Supreme Grand Chapter. The centre offers a variety of Masonic education:-

- Public seminars – from a variety of disciplines but all working on related subjects to Freemasonry.
- Bi-Annual Conferences
- Offering post graduate students working on Masters of Philosophy degrees
- Establishing scholarships for post graduate students [further sponsorship through other groups for these scholarships]
- Active research, exploring the ‘amazing collections of the Libraries and Museums of Freemasonry.’⁵
- Creation of a website for the Centre. [a list of several interesting papers on freemasonry already available]

Prof. Prescott is not a Freemason: he is an historian and has made major strides in allowing access by academics to many Masonic libraries, who have found them to have information to their personal research. Margaret C. Jacobs, a professor of History of Science at University of California, in her forward to her book “Living the Enlightenment,”⁶ speaks of her ability finally

to get access to Masonic libraries after many years of refusals. Both Jacob and Prescott are contributing to the exposure of Freemasonry to the academic world – from universities and professors of history to students of history and social sciences, and to the public in general.

Is there a possibility for our four provincial Grand Lodges, to create a similar chair of research here in a university in the Northwest? Could we have the second Chair of Research in the world? Is there a university which would be eager to welcome such a program? Could we connect each of our libraries electronically? Is it possible to open our libraries to local universities for a similar opportunity already achieved in England?

The concept of presenting public sessions on topics of Freemasonry has already been setup in the Maine Masonic College.

Developing from a commission by M. W. Clair V. Tusch, Grand Master of Masons in Maine, the Maine Masonic College has been established to create educational programs which will inspire members of the Craft to explore the nature and purpose of Freemasonry and which will lead to a deeper understanding of the founding principles, tenets and lessons of morality espoused by Freemasonry.⁷

Some programs are open to all – Masons and the general public – while others are available only to Freemasons.

The concept of opening ourselves to the academic world and community, whether with a full university credited courses or with public presentations offers us all the opportunity to show to all more of what we are studying in our lodges. Not only is it enlightening to the community at large, some may be curious enough to knock on our doors.

The world is changing rapidly and is different even for us who have been members of the craft for a few years. Our methods of presenting further light in freemasonry need some expansion. The generation of new Masons has completed formal education and further higher education with the computer as their basic writing, research and communication module. They are ready to come forward and show us – we who have lived through the years of the rise of computer use and high speed communication. We should have much more on line for them to continue to learn the way they have been taught. Every opportunity we have to encourage our brethren to research should be taken with our strongest support. Henderson, in his paper *Back to the Future – a Prescription for Masonic Renewal*⁸, argues that Lodge Epicurean newly created in Australia has indeed brought back the men interested in Freemasonry. Part of the strategy is an expectation to read in-depth quality Masonic books and participate in discussions during the degrees received by the candidate. His mentorship program consists of not only papers to be read but also books to be studied. Education is emphasized more than brotherly love or relief.

We need more Masons reading about our fraternity, more masons writing papers and presenting ideas, and more masons creating new ways to seek more knowledge. These are the Masons who will see craft lodges and Grand Lodges survive in the future. We have an obligation to offer them every chance we can to learn.

Stephen Covey in his book, *The Eighth Habit*, speaks of the whole person paradigm. Humans are four dimensional – Body – to live, Mind – to learn, Heart – to love, and Spirit – to leave a legacy.⁹ Are we up to the challenge of relearning newer approaches to Masonic Education? Will you leave a legacy?

BIBLIOGRAPHY

¹ Cochran, G, Eureka Reading List, Fiat Lux Lodge of Research No. 1980, Calgary.

² McConnell, G. (2005) A Reading Guide for Freemasons 2005. www.bowriverlodge.ab.ca

³ <http://www.freemasonrysaust.org.au/commeduc.htm>

⁴ Prescott, A. *The centre of Research into Freemasonry at the University of Sheffield.*

United Grand Lodge of England website:

<http://www.grandlodge-england.org/news/research-prescott-080904.htm>

⁵ ibid

⁶ Jacob. Margaret C. 1991, Living the Enlightenment – Freemasonry and Politics in Eighteenth Century Europe. Oxford University Press, New York.

⁷ <http://www.mainemason.org/mmc/index.asp>

⁸ Henderson. K, 2002, *Back to the Future – a Prescription for Masonic Renewal* Millennial Masonry, Global Masonic Publications, Australia, pp74 – 93.

⁹ Covey, S.R. (2204) *The Eighth Habit*, Simon and Schuster, inc, New York., p. 21.

Appendix 1

A Reading Guide For Freemasons August, 2005 Bow River Lodge No. 1, Grand Lodge of Alberta

Introductory Reading

- **Freemasonry – A Celebration Of The Craft.** Editors: John Hamill, Robert Gilbert and Andree Buisine. 1993. (Purchase from local bookseller)
- **The Freemasons.** Jasper Ridley. 1999. *An excellent history of the Masonic Order by a non-Mason.* (Purchase from Grand Lodge office or local bookseller)
- **The Builders.** Joseph Fort Newton. 1914. *The classic examination of Masonry's origins, development, philosophy, mission and ideals. Historically accurate.* (GL office)
- **A Pilgrim's Path.** John J. Robinson. 1993. *A history and precepts of Freemasonry with explanations of criticisms and misstatements made of the Craft.*
- **The Pagan Christ.** Tom Harpur. 2004. *Explores the Christian transformation of ancient religious, philosophical and mystical truths into dogma and liturgy. Explains the connections between biblical teachings and the 'eternal truths' of the old religions. A Canadian best seller. by an Anglican minister and scholar.* (local bookseller)
- **The Jesus Mysteries.** Timothy Freke and Peter Gandy. 1999. *An exceptional and scholarly history of the Mystery religions, initiation, Gnosticism, the development of Christianity from the foundations of ancient faith and the destruction of several of the great religions by Christianity. Essential reading for the informed Mason.* (www.alibris.com)

History & Origins of Freemasonry

- **The Secret Teachings of All Ages.** Manly P. Hall. 1928. *A comprehensive history of ancient mythology, ritual and symbolism.* (www.alibris.com)
- **Freemasonry and the Ancient Gods.** J. S. M. Ward. 1921. *An examination of the origins and universality of Masonic symbols and the development of the Masonic Order.* (GL library)
- **Egypt the Cradle of Ancient Masonry.** Norman F. DeClifford. 1902. *An examination of ancient Masonic antecedents.* (www.alibris.com)
- **Ancient Mysteries and Modern Masonry.** C. H. Vail. 1909. *A review of the ancient Mysteries, initiates and the development of Freemasonry.* (GL library)
- **Symbolism of the Gods of the Egyptians.** T. M. Stewart. 1978. *An explanation of 'The Book Of The Dead' and its relevance to Freemasonry. Also an explanation of symbolism of the primary Egyptian gods.* (GL library)
- **The Hermetica - The Lost Wisdom of the Pharaohs.** T. Freke & P. Gandy. 1999. *An introduction to 'The Hermetica' with translated excerpts from 5000 year old texts on man, initiation, God and cosmos.* (www.alibris.com)
- **Iamblichus on the Mysteries of the Egyptians,** Chaldeans and Assyrians. Thomas Taylor trans. (www.alibris.com)
- **Iamblichus' Life of Pythagoras.** Thomas Taylor trans. *Pythagoras' memoirs from ancient sources.* (www.alibris.com)

- **The Templars.** Piers Paul Reid. 1999. (local bookseller) *A serious history of the Knights Templar by a respected author.*
- **Encyclopaedia of Freemasonry, Revised Edition.** Edward Hawkins and Wm. Hughan. 1925. (GL library)

Initiation

- **Egyptian Mysteries: An Account of an Initiation.** Weiser Samuel. *An account of an initiate's experience as attributed to Iamblichus.* (www.alibris.com)
- **Freemasonry of the Ancient Egyptians.** Manly P. Hall. 1980. *An explanation of the relevance of Isis and Osiris; initiation rites (Crata Repoa) and the 'Initiation of Plato'.* (GL library)
- **Initiation, Human and Solar.** Alice A. Bailey. *An introduction to the universality of initiation and key elements of ritual.* (www.alibris.com)
- **Drugs, Addiction and Initiation: The Modern Search for Ritual.** Luigi Zoja *Explores the connections between initiatory rites and the need for something sacred. Lack of ritual contributes to consumerism and the use of stimulants.* (www.alibris.com)

Ritual and Education

- **Studies in The Meaning Of Our Ritual.** Vols. 1 to 3. J. S. M. Ward. *These volumes deal with the meaning of the three degrees.* (www.alibris.com)
- **The Craft and Its Symbols.** 1974. Allen E. Roberts. *Explains the meaning of the initiation ceremonies. For the new mason and his family.* (www.alibris.com)
- **The Men's House.** Joseph Fort Newton. *Writings on the meaning of the craft.* (www.alibris.com)
- **The Newly Made Mason.** H. L. Haywood. *Presents the origin, history, philosophy, symbolism, organization and operation of the order.* (www.alibris.com)
- **The Ritual - The Greatest Story Never Told.** 2003. Leon Davin. *An analysis of the meaning of symbols, themes and myths in ritual as they relate to the alternative or Gnostic religious teachings.* (www.alibris.com)

Religion, Ethics and Spirituality

- **A History of God.** Karen Armstrong. 1993. *A scholarly examination of the historical origins and development of Judaism, Christianity and Islam.* (local bookseller)
- **What Ancient Wisdom Expects of Its Disciples.** Manly P. Hall. 1945. *A guide to enlightenment through a spiritual code of conduct.* (www.alibris.com)
- **Self-Unfoldment by Disciplines Of Realization.** Manly P. Hall. 1946. *Provides instruction on disciplined thinking and feeling with the goal of developing a deepening awareness of self.* (www.alibris.com)
- **The Gnostic Bible.** Willis Barnstone and Marvin Meyer. 2003. *The most significant and sacred texts of Gnostic mysticism.* (local bookseller)
- **Letters to a Spiritual Seeker.** Henry David Thoreau. 2004. *Personal letters elucidating personal spirituality.* (local bookseller)
- **Freemasonry: Its Hidden Meaning.** George H. Steinmetz. 1971 *A spiritual interpretation of the lectures and symbolism of the three degrees.* (www.alibris.com)

- **The Mystic Heart.** Wayne Teasdale. 1999. *modern exploration of spirituality and mysticism. (local bookseller)*
- **The Mind of God.** Paul Davies. 1992. *A physicist looks at the impact of recent developments in theoretical physics on spirituality. (local bookseller)*
- **Myths to Live By.** Joseph Campbell. 1973. *Examines the on-going influence of myths from primitive times to the present. (www.alibris.com)*
- **Meditations. Marcus Aurelius.** Gregory Hays. 2003. *Ethical and spiritual reflections of a Roman emperor and philosopher who was himself initiated. (www.alibris.com)*
- **De Iside and Osiride.** Plutarch. *An examination of Egypt's great religion by the ancient historian and philosopher.*
- **Moralia.** Plutarch. *A classic examination of issues in daily life.*

Lodge Management

- **Deep Change.** Robert E. Quinn. 1996. *introduction to modern leadership techniques. Includes changing both oneself and the organization. (Public Library)*
- **Masonic Lodge Methods.** L. B. Blakemore. 1953. *Methods, plans and ideas for lodge management. (GL library and ww.alibris.com)*
- **Foundation for the Future - From Paper Plans To Action.** *A comprehensive plan for Masonic development. (GL office)*
- **Masonic Renewal Guidelines.** MWD Association - Calgary. 2003. *Detailed guides for lodge development. (Bow River Lodge No. 1 website)*
- **Lodge Plan for Masonic Education - Mentor's Guide.**
- **Mentor's program for new Masons.** (GL office)
- **California Mentoring Program - 2000** *An excellent mentoring program with clear Masonic educational content and a solid presentational format. (Contact Glenn McConnell for a copy via e-mail)*
- **The Will of The Lodge.** R. L. Ashby. *Parliamentary procedures for the lodge. (GL office)*

Recreational and Novelty Reading

- **Born In Blood.** John Robinson. (GL office)
- **The Hiram Key.** C. Knight and R. Lomas. (local bookseller)
- **Uriel's Machine.** Knight & Lomas. (local bookseller)
- **The Second Messiah.** Knight & Lomas. (local bookseller)
- **The Da Vinci Code.** Dan Brown. (local bookseller)

Appendix 2

Course Contents of Diploma Program Grand Lodge of South Australia and Northern Territories.

Stage I

- The history of Freemasonry from its origins to 1813.
- An Introduction of the philosophy, principles and ethics of freemasonry.
- The layout of the Lodge Room, lodge furniture and their symbolism, symbolism in the Tracing Boards and the working tools.
- Grand Lodge, the Board of Management, Masonic Benevolence, the ranks and precedence of Freemasonry.
- Studies on the VSL relevant to Freemasonry.
- Case Studies on the principles of Freemasonry applied to the Freemason's life

Stage II

- The history of Freemasonry from 1813 to the present, including Freemasonry in (insert own jurisdiction)
- The landmarks of Freemasonry
- The Birth – Life – Death themes
- The reason for preparation, the steps, the signs, the penalties.
- The relationship[of private Lodges and Grand Lodge
- Studies on the VSL
- Case studies on the Freemason's Life

Stage III

- Comparative study of the great principles in Freemasonry, world religions and service clubs.
- The Lodge regalia – origin and symbolism, the symbolism of each Degree and its Tracing Board.
- Masonic jurisprudence – 40 questions on the Constitutions and Regulations.
- Studies on the VSL
- Case Studies on the Freemason's Life.

Stage IV

- King Solomon's Temple
- The jewels of Masonry
- The usages and customs of Freemasonry
- Studies of the VSL
- Case studies on the Freemason's Life
- Skills of a lodge advisor – 'Lecturettes', the Lodge story, toasts, greetings and responses
- The duties and responsibilities of Master