

Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario

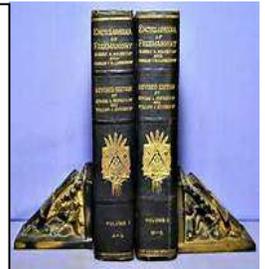
MASONIC EDUCATION MONTHLY



September 2016

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GET KNOWLEDGE – GET WISDOM – GET UNDERSTANDING



WELCOME to the Education Monthly publication – we have been away for a short time, but we are back now and we hope that you will find what we have to offer, to be interesting.

This July, M.W. Bro. Bro. John C. Green – Grand Master, implemented change in the structure that is our Grand Lodge Committees and Program Teams. The Masonic Education Team, has been placed within the new Education & Training Committee led by R.W. Bro. John L. Hay. Within this committee Masonic Education is partnered with teams for Library, Museum & Archives; Brock University Partnership, College of Freemasonry and Books Sales. The blending of the resources of each of these teams will provide greater enlightenment to the membership of our jurisdiction.

Although the primary objective of this publication is Masonic Education, we will from time to time draw from and include relevant information regarding our partner teams.

R.W. Bro. Iain D. Wates, Team Leader



Masonic Education – Start a Conversation

Masonic Education can be summed up in one word “Learning”. The tagline in our header states; Get Knowledge – Get Wisdom – Get Understanding. It is our view that this learning begins on the floor of every Lodge in the jurisdiction. It is our desire to give you something to think about and when shared in your Lodge, promote discussion. Starting a conversation will not be as difficult as you might think; everyone enjoys a good discussion, no matter the topic. It will take veteran and newer Lodge members, alike, to step forward and become part of the conversation.

It is our belief that this is the way to make Masonic Education more of a mainstream activity within our Lodges. We therefore strongly encourage you to become a part of our movement to ... **“Start a Conversation”**.



Charles A. Sankey Lecture Series in Masonic Studies

Video of the 2016 Lecture Now Available Online for Viewing

The Video of the 2016 Lecture, *Searching for the Apple Tree: What Happened in 1716?*, jointly authored by Drs. Andrew Prescott and Susan M. Somers and presented Sunday, March 20, 2016 at the Sean O’Sullivan Theatre, Brock University, St. Catharine’s is now available for all to view on the Sankey Lecture Website: <http://sankeylectures.ca/lectures/2016-lecture/>

This lecture has prompted many Brethren to **start a conversation** about Professor Andrew Prescott’s opinions on the Apple Tree Tavern and Masonic meetings in 1716-1717.

See more ... Professor Prescott presents a conference paper at Queens’ College, University of Cambridge, Grand Lodge of England NOT founded in 1717, but in 1721. Follow the link below ...

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The Collected Works of M.W. Bro. Raymond S. J. Daniels

The following are excerpts from the Preface of the publication.

PREFACE

It was at a summer meeting in Muskoka Lodge No. 360, in August 1994, that Raymond Daniels introduced himself as a Mason seeking my thoughts about the future of the Craft. Little was I aware that this initial meeting would lead to the writing of this preface for his collected works. Raymond was a summer cottager in Muskoka, starting to taper down his music and educational career at Eastwood Collegiate in Kitchener. Through his insatiable reading he was becoming energized to jump-start his Masonic career which had been somewhat latent due to other commitments that consumed his available time.

Becoming the Worshipful Master of New Hope Lodge No. 279, in 1999, afforded him the opportunity to spread his wings by serving on the Grand Lodge Instruction team, where he could utilize his pedagogical expertise, and develop lasting friendships. He always believed that Masonic events were opportunities to meet colleagues, develop new friendships, compare and discuss developments and learn from each other. As a volunteer at the Grand Lodge Library, Museum and Archives in Hamilton, Raymond would not only share his talents, but had complete access to the finest Masonic Library in Canada. This just whetted his Masonic appetite, but he needed more.

Being Grand Junior Warden in 2000, the name Daniels became known province wide, along with requests as a speaker from all parts of the jurisdiction. While elected to the Board of General Purposes he chaired the Committees of Masonic Education and Lodge Resources, and it was through an electronic system of distribution via the internet, that his monthly educational messages were disseminated to all present and past DDGMs for distribution to all lodges within their districts. The exponential growth of Masonic Education was phenomenal, and Raymond had the disposition to fuel their desires. Becoming an inveterate researcher and writer, his congenial personality allowed him to share with all who would read and listen.

As Deputy Grand Master in 2007, Raymond's writings continued as he visualized the lodge as a classroom for educating Masons and he encouraged the Masters to become teachers as well as ritualists and keepers of the Constitution. He noted that the essential part of the trip of self-discovery through Masonic activities is the ritual which distinguished Freemasons from others. He would challenge the Worshipful Master to make use of the 'Teachable Moments' available in every lodge meeting. Education was the process, learning was the method, and knowledge was the product.

As Grand Master of the Grand Lodge of Canada in the Province of Ontario, in 2009, Most Worshipful Brother Raymond S. J. Daniels' theme was "Get Knowledge, Get Wisdom, but with all thy Getting, Get Understanding." His active mind and gifted eloquence became trademarks, as he encouraged his Craft to seek the true calling of Freemasonry. In the interest of inspiring a daily advancement in Masonic Knowledge, he issued a directive to all lodges imploring "if the regular agenda of every meeting of every Lodge included a minute or two of interesting instruction, it would be a real incentive for all Brethren to come to Lodge." Thus the term 'Masonic Minute' was coined. His Grand Master's Project was to establish a Centre to study the impact Fraternalism in general and Freemasonry in particular, has had on the history of Canada over the past three centuries. With the inaugural lecture at Brock University, St. Catharines, Ontario, on April 17, 2010, annually it has continued to attract over 500 students, Masons and their families.

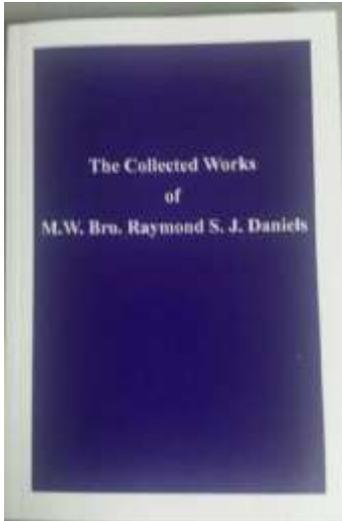
M.W. Bro. Daniels' unconditional drive to share and serve his fellow Masons did not come lightly, as his health was beginning to let him know that he should be slowing his most strenuous pace. From 2009 he tried to take things a bit easier, but his Masonic Minutes continued. Sadly, on January 24th, 2016, M.W. Bro. Daniels passed to the Grand Lodge Above

As he often said, "The future is in our hands, yours and mine. Let us be sure that those that follow us tomorrow can be forever proud of our achievements in Freemasonry today." In the "light" of Freemasonry, we are given new vision to see the natural Beauty and keener minds to comprehend divine Truth.

R.W. Bro. Wayne Elgie

See how you can get your own copy of the Collected Works of M.W. Bro. Raymond S. J. Daniels – next page.

The Collected Works of M.W. Bro. Raymond S. J. Daniels



A small number of these books were available at the Annual Communication Book Sales table, but as many of you found out they were sold in a very short period of time.

Copies of this 300 page book are available at the Grand Lodge Office. The price is \$15.00 per copy, with shipping and handling extra. You can either drop by the Grand Lodge Office, if that is convenient for you or you can order them through your Lodge Secretary.

As you can well imagine, the content is excellent and you can be assured that there is much in this publication to **“Start a Conversation”**.

Forwarded from the Grand Lodge of Scotland Facebook page by R.W. Bro. Paul E. Todd, Deputy Grand Master

THE LEGEND OF HA

During the ceremony of the Third Degree, which is so well named the Sublime Degree, you can hardly fail to have been deeply impressed by the Tragedy of HA. To understand it, and to appreciate to the full its profound richness of meaning, is something that will remain with you as long as you live. It is first of all important to understand that, the Drama of HA is a ritualistic drama. We all know what a drama is. It is a conflict between a man and other men or between a man and other forces, resulting in a crisis in which his fate or fortune lies at stake. The crisis, or problem, is followed by a solution or resolution. If it turns out in favour of the man the drama is a comedy, in the true and original meaning of that word as a happy ending. If it turns against him, and as a result he becomes a victim or a sufferer, it means that the drama is a tragedy.

By drama in either sense I do not refer to plays as they are acted on the stage, which are not dramas at all, but representations of dramas. I refer to drama as it occurs in our own lives, to every one of us, and in our daily experience. The only reason for our interest in reading or seeing stage plays is because they mirror the drama in which in real life we ourselves are the actors.

But the ceremony of HA is not only a drama, it is a ritualistic drama, and the major emphasis should be placed on the word "ritualistic". What is a ritual? It is a set of fixed ceremonies which address themselves to the human spirit solely through the imagination. A play in the theatre may be built round some historical figure or some historical event, as in the case of Shakespeare's plays about the English Kings and about Macbeth or Hamlet. And if the figures and events are not actually historical, they are supposed to be, so that the facts of time, place and individual identity are of some importance to it. A ritualistic drama, on the other hand, does not pay any heed to historical individuals, times or places. It moves wholly in the realms of the spirit, where time, space and particular individuals are ignored. The clash of forces, the crises and fates of the human spirit alone enter into it, and they hold true of all men, everywhere, regardless of who they are, or where and when they are.

Since the Drama of HA is ritualistic, it is a mistake to accept it as history. There was a HA history, but our Third Degree is not interested in him. Its sole concern is with a HA, who is a symbol of the human soul, that is, its own HA. If, therefore, you have been troubled with the thought that some of the events of this Drama could not possibly have ever happened, you can cease to be troubled. It is not meant that they ever happened in ancient history, but that they are symbols of what is happening in the life of every man. For the same reason it is an inexcusable blunder to treat it as a mere mock tragedy.

Savage peoples employ initiation ceremonies as an ordeal to test the nerve and courage of their young men, but Freemasonry is not savage. Boys in school often employ ragging, which is horse-play caricature of the savage ceremonial ordeals, but Freemasonry is not juvenile. The exemplification of our ritualistic drama is sincere, solemn and earnest. He who takes it trivially betrays a shallowness of soul which makes him unfit ever to become a Mason.

HA is the acted symbol of the human soul, yours, mine, any man's. The work he was engaged to supervise is the symbol of the work you and I have in the supervision, organisation and direction of our lives from birth to death. The enemies he met are none other than the symbols of those lusts and passions which in our own breasts, or in the breasts of others, make war on our characters and our lives. His fate is the same fate that befalls every man who becomes a victim to those enemies, to be interrupted in one's work, to be made outcast from the lordship (or mastership) over one's own self, and, at the end, to become buried under all manner of rubbish -which means defeat, disgrace, misery and scorn. The manner in which he was raised from that dead level to that living perpendicular again is the same manner by which any man, if it happens at all, rises from self-defeat to self-mastery. And the Sovereign Great Architect, by the power of whose word HA was raised, is that same God in whose arms we ourselves forever lie, and whose mighty help we also need to raise us out of the graves of defeat, or evil, and death itself.

Did you wonder, while taking part in that drama, why you were personally made to participate in it? Why you were not permitted to sit as a spectator? You were made to participate in order to impress upon you that it was your drama, not another's, there being exemplified. No man can be a mere spectator of that drama, because it takes place in his own soul. Likewise because it was intended that your participation should itself be an experience to prepare you for becoming a Master Mason, by teaching you the secret of a Master Mason, which is, that the soul must rise above its own internal enemies if ever a man is to be a Mason in reality as well as in name. The reality of being a Master Mason is nothing other than to be the Master of one's self.

Did you wonder why it was that the three enemies of HA came from his own circle and not from outside? It is because the enemies to be most feared by the soul are always from within, and are nothing other than its own ignorance, lust, passions and sins. As the V.S.L. reminds us, it is not that which has power to kill the body that we need most to shun, but that which has power to destroy the spirit.

Did you wonder why it was that, after Hiram Abiff was slain, there was so much confusion in the Temple. It was because the Temple is the symbol of a man's character, and therefore breaks and falls when the soul, its architect, is rendered helpless. Because the Craftsmen are symbols of our powers and faculties and they fall into anarchy when not directed and commanded by the will at the centre of our being.

And did you wonder why the Lodge appeared to neglect to explain this ritualistic drama to you at the end of the Degree? It was because it is impossible for one man to explain the Tragedy of HA to another. Each must learn it for himself; and the most we can obtain from others is just such hints and scattered suggestions as these I have given you. Print the story of HA indelibly upon your mind; ponder upon it; when you yourself are at grips with your enemies recall it and act according to the light you find in it. By so doing you will find that your inner self will give in the form of first-hand experience that which the drama gave you in the form of ritual. You will be wiser and stronger for having the guidance and the light the drama can give you.

By the late Brother George Draffen of Newington

[This is a philosophical examination of one of our most important rituals and we debated about posting it but as it 'gives nothing away' we think that it might benefit the Brethren who take the time to read and digest this pretty deep piece – Grand Lodge of Scotland Facebook Ed.]



Why Wait to START A CONVERSATION? Let's do it now!

Here is a thought – many would say it is time to write the Ritual in everyday language.

Why not? It will make learning it easier. In the end what difference does it make?

Replies are welcome at jdwaters@sympatico.ca

Special Announcement – 2016 Book of Constitution goes electronic ... available on GL website