



24th
Annual
Grand
Masonic
Day

Saturday April 22, 2006

Membership in Craft Freemasonry.

Presented at the Vancouver Grand Masonic Day, April 22, 2006
by VW Bro Larry Lee Atkinson

FORWARD

This paper is prepared for the members of the Grand Lodge of British Columbia and Yukon and is presented without prejudice. The purpose of this session is to increase the knowledge and awareness of the members present regarding membership in general.

It has become increasingly apparent that a new approach and innovative strategies must be undertaken to achieve the following:

- To enlighten the general membership as to the current state of our Order,
- To make certain recommendations concerning a new philosophy regarding membership, and,
- To promote the good will and cooperation of all the concordant bodies regarding membership initiatives.

It is hoped that, from our discussions, membership initiatives will begin to emerge throughout our jurisdiction and as a result cooperation between the concordant bodies will be fostered to a new high.

I would like to thank the brethren who assisted me in the preparation of this document.

The statistics reported are accurate to the best of our ability.

INTRODUCTION

"The chief obstacles to Masonry's success are the apathy and faithlessness of her own children, and the supreme indifference of the world. In the roar and crush and hurry of life and business, and the tumult and uproar of politics, the quiet voice of Masonry is unheard and unheeded. The first lesson which one learns, who engages in any great work of reform or beneficence, is, that men are essentially careless, lukewarm and indifferent as to everything that does not concern their own personal and immediate welfare."

Taken from the 15th degree A & A S R of Freemasonry of Canada.

Grand Lodge statistics

Total number of members

2001	13,014	
2002	12,771	(-1%)
2003	12,393	(-2%)
2004	12,036	(-2%)
2005	11,580	(-3%)

Trends: Decrease of 2% per year on average.

Grand Chapter statistics

Total number of members

2001	2,499	
2002	2,334	(-6%)
2003	2,168	(-7%)
2004	2,043	(-5%)
2005	1,887	(-7%)

Trends: Decrease of 6.25% per year on average.

Scottish Rite statistics

Total number of Members

2001	2,388	
2002	2,171	(-9%)
2003	1,985	(-8%)
2004	1,841	(-7%)
2005	1,595	(-13%)

Trends: Decrease of 9.25% per year on average.

Why are you here?

Ask yourself...

What is your Lodge currently doing?

- Only degree work
- Any degree work?
- Only regular business
- Barely opening.

Why are you doing what you are doing?

- Ritual demands it?
- Tradition demands it?
- The same players show up at the lodge meetings

Why are members attending?

- Out of responsibility as an officer of the lodge
- Out of habit on the same night every month
- A social outing without responsibility or commitment

Why are members not attending?

- Personal difference with another member
- Lodge does not do anything
- Work and family commitments
- Lodge is not what it was purported to be

Do you have the right person for the job?

- As WM, SW, JW, SEC, TREAS, etc
- The "Power Brokers" in lodge
- Who are they?

Call to action

- Do a Membership Study – Find out exactly what is going on
- WM to delegate the study – not to the secretary
- Determine who belongs to your lodge
- Determine ages of members and do graph
- Average age of membership
- How many members over / under the average age
- Determine number of members attending (average per meeting)
- Where are their residences, geographically?
- Ask important questions: why is this happening?

YOU OWE IT TO YOUR LODGE TO FIND OUT:

- Number of meetings per year
- As per *Constitutions* and by-laws
- Consider lowering the number of meetings per year
- Many members belong to everything and cannot make all the meetings
- Consider other events

Discover what is working?

- Joint/district communication days
- Officer training workshops
- Leadership skills workshops
- Joint/district social functions
- Visiting at the local lodge level

Discover what is not working?

- Meetings for the sake of meetings
- Advancing the wrong members to fill holes in the line
- Grabbing a member/visitor as he arrives to "read a part"
- Doing what we have always done in the past
- Doing what many lodges are doing now

B. SOCIAL FUNCTIONS

Who else is involved?

- Other masonic bodies and other freemasons
- Other non-masons
- Other community groups
- District events

What is being held?

- Masonic events
- Community events
- Personal events

Where are they being held?

- At the hall
- In the community
- Personal residences
- Restaurants, Parks and beaches, Golf Courses

When are they held?

- During the masonic year only

Why are they being held?

- Because we always hold one
- Recruitment purposes
- Do you know why?

C. MEMBERSHIP IN GENERAL

- Recruiting and Membership does not just happen; it must be taken seriously and actual effort is required.
- Nothing wrong with recruiting, but someone actually has to do it

Joining organizations

- Why does anyone join anything?
- What has changed in joining organizations?

What has specifically changed in Freemasonry?

- 1920 – 1939: The very elite and select group
- 1940 – 1945: the War Years (recession)
- 1946 – 1967: the Boom Years (expansion)
- 1967 – 1987: the leveling off period (peak)
- 1988 – 2002: the time of illusion (trough)
- 2003 to present: a new beginning (recovery)

Who can we "recruit" from? (This is not negotiable)

- Craft lodge from the General Public
- Affiliations from out of province are hit and miss at best
- York Rite
- Royal Arch from Craft
- Preceptory from Royal Arch
- Conclave from Royal Arch

- Scottish Rite
- Lodge of Perfection from Craft
- Chapter Rose Croix from Lodge of Perfection
- Consistory from Chapter Rose Croix
- Shrine (AAONMS)
- Shrine from Craft lodges
- The public draw?
- Other concordant bodies
- Are having exactly the same problems
- Make it a personal commitment at all levels of district/lodge
- Consider it as important as the finances of your lodge, the location where your lodge meets, lodge elections & installations

D. MEMBERSHIP IN PARTICULAR

- Every lodge needs to have a formal or loose Membership Team and needs to know:

What is actually happening now?

- Current status and trends

Who is doing what?

- Assigned responsibilities
- Accountability is a given

What are they doing?

- Develop and follow a 1/3/5 year plan

Where are they doing it?

- Within and without the Lodge

When are they doing it?

- Coordinate with partners

Why are they doing it?

- The Law of Holes: if you are in one, stop digging
- Individual goals and objectives at your Lodge level
- What are they?
- Write some

E. MEMBERSHIP NEEDS AT THE GRAND LODGE LEVEL

Membership needs to be taken seriously

- Lots of talk with polite action
- Make it a priority
- Needs to be given time at Grand Lodge to discuss with brethren
- Report/info given at general lunch 2nd day
- Needs to create a Membership Team with real responsibilities policies, objectives, goals, etc
- Designate appropriate and realistic funding
- Contact persons made available
- Needs to be linked to every masonic website now operating
- Needs to be multi-jurisdictional
- Needs a central body for liason and action purposes
- unbridled coopération between bodies
- Grand Lodge could be a logical choice
- Needs the positive attitude of "the Executive Management Group"

F. STEWARDSHIP PROGRAMME REQUIREMENTS

- Coopération between all bodies concerned
- Positive attitude toward the subject and each other's needs
- Real effort and energy
- The right person to accomplish the job
- Realistic goals and objectives
- Timely progress reports
- A realistic timeline of more than one year

- Serious and realistic “buy in” at the top levels of all bodies
- Build on previous successes and stop reinventing the programme every year
- Build and train local teams at the grass roots level

G. LOCAL REQUIREMENTS

WHAT PROGRAMMES ARE AVAILABLE?

- Mentor, Comely, Membership Retention

WHAT IS ALREADY BEING DONE?

- Look for that vision, the ‘Beacon’

WHAT PROGRAMMES ARE SUCCESSFUL?

- Ask around

H. OBSERVATIONS, RECOMMENDATIONS AND STRATEGIES

Observation No. 1

- The most effective form of the communication of ideas is from person to person. Therefore, any recruitment programme must involve direct contact between members.

Recommendations

- Establish a Membership Team in your masonic body
- Appoint a chairman; treat Membership like a business
- Assign contacts to other bodies
- Develop and plan strategies including an annual budget

Strategies

- Invite friends of freemasons to a special information night in your lodge
- Establish a Speakers Bureau
- Develop degree teams to confer degrees in Craft lodges
- Invite friends and family to your lodge social events

Observation No. 2

- There exists some general confusion in most Craft lodge members about what the other concordant bodies represent. This is often enhanced by personal opinions of certain brethren who hold positions of leadership in some Craft lodges.

Recommendations

- Design and conduct an information and orientation program for the Craft lodge to ensure the messages presented are accurate, consistent and easily understood.

Strategies

- Use Craft lodge notices to disseminate information
- Prepare appropriate information for the Craft Grand Lodge *Bulletin*
- Present open Installations at all levels
- Distribute printed materials for explanation of concordant bodies

Observation No. 3

- For the most part and with some exceptions any recruitment of members at the Craft lodge level has pretty much been ineffective and therefore, almost non-existent.

Recommendations

- Each and every lodge must design and present a Recruitment Programme that is suitable for and specific to its potential members.

Strategies

- Research information on Craft lodge stats through the Grand Secretary
- Liaise with non-masons with the aim of recruiting them
- Use new and younger members of your masonic body to actively recruit in Craft lodge

- Designate real persons to the Recruiting Teams and hold them accountable
- Promote your masonic body in the community, newspapers; go public on Remembrance Day, annual parades, etc.
- Liaise with Grand Lodge Secretary and request names and information of prospective freemasons
- Sponsor and support our young people in DeMolay and Job’s Daughters
- Approach membership with an attitude of acceptance of all the concordant bodies; not just Craft Freemasonry or Scottish Rite or York Rite, or the Shrine

Observation No. 4

- After having reviewed various notices, brochures, newsletters, etc., it was observed that various logos and insignia are being used to identify Freemasonry at the Craft lodge level.

Recommendations

- Present for recognition the Square and Compasses, our logo, to identify Craft Lodge Freemasonry.
- Promote, whenever appropriate, the use of the appropriate logos as the definitive symbols for the respective Concordant Masonic bodies.

Strategies

- Include the logos of all concordant masonic bodies in local presentations

Observation No. 5

- There exists a limited perception or knowledge of what purpose Freemasonry actually serves to the members inside and outside the fraternity.

Recommendations

- Identify and present a greater private and public awareness of our objectives and goals.

Strategies

- Form a discussion group within your lodge to determine what the membership needs to know about Freemasonry
- Prepare and distribute a newsletter or amend the notices to incorporate this information

CONCLUSION

CREATE A VISION STATEMENT

An organization that:

- is well managed by highly motivated men with vision and leadership skills;
- is attractive to interested men;
- is easily understood;
- is embraced by the family;
- makes quite an impact on the quality of life through the reinforcement of high moral values;

will be sought out by many interested persons who will want to belong and contribute.

CREATE A MISSION STATEMENT

- Freemasonry at all levels is a fraternity of Master Masons whose mission it is to teach, to train and to encourage members to practice the important lessons of Truth, Honour and Virtue
- It promotes belief in a Supreme Being and Brotherly Love amongst all people regardless of race, creed, colour, religion
- It improves the individual character through the lessons taught in the degrees and through leadership training and relevant programs
- It seeks to make a positive impact on the welfare of mankind through

its associations in the community.

Communicate...

- ideas, concepts, friendship and fellowship

Convince...

- long time members, interested new members and others

Consummate...

- your own recruitment programme
- make it happen!



Shibolith explained

Presented at the Vancouver Grand Masonic Day, April 22, 2006
by R.W. Bro. W. Ian Thompson, King David Lodge No. 93

Shibboleth is any language usage indicative of one's social or regional origin, or more broadly, any practice that identifies members of a group. It comes from a Hebrew word that literally means "ear of grain" or "torrent of water". In the Hebrew Bible, pronunciation of this word was used to distinguish members of a group like Ephraim, whose dialect lacked a sound (as in shoe), from members of a group like Gilead whose dialect included such a sound. The term originated in the Book of Judges, chapter 12, where the tribe of Gilead defeats the tribe of Ephraim, around 1370–1070 BCE. Some Ephraimites crossed secretly into Gilead's territory to escape retribution. In order to catch and kill these disguised refugees, the Gileadites put each refugee to a simple test:

"The Gileadites captured the fords of the Jordan leading to Ephraim, and whenever a survivor of Ephraim said, "Let me go over," the men of Gilead asked him, "Are you an Ephraimite?" If he replied, "No," they said, "All right, say 'Shibboleth'." If he said, "Sibboleth," because he could not pronounce the word correctly, they seized him and killed him at the fords of the Jordan. Forty-two thousand Ephraimites were killed at that time." (Judges 12:5-6, NIV)

Modern usage

Today, a shibboleth is any word or phrase that can be used to distinguish members of a group from outsiders. The word is also sometimes used in a broader sense to mean specialized jargon, the proper use of which identifies speakers as members of a particular group or subculture. Shibboleths can also be customs or practices, such as male circumcision. (from wikipedia.org/wiki/shibboleth)

Geneva Bible vs. Authorized King James Version

The Geneva Bible, the Bible used by early developers of masonic ritual, dates the event before 1100 BCE—some 3100 odd years ago—in an era when Israel was ruled by Judges before the era of Kings: King David likely living from 1040 to 970, ruling from 1010 to 970 BCE and King Solomon, living from 1009 to 931, ruling from 970 to 931.

Tribes, Territories and Warfare

The twelve Tribes of Israel returning with Moses include Gilead and Ephraim. They forced their way into a land occupied by tribes of distantly related ancestry, including Ammonites, who had continued to dwell there as nomadic farmers, frequently fighting for territory.

The Ammonites, having been pushed eastward by a tribe subsequently displaced by the Gileads, were attempting to retake the now Gilead territory on the fertile east side of the River Jordan. Gileads were in dire need of a military leader who could lead their defence. The Ephraimites were settled on the less desirable west side of the River Jordan.

Jephtha (or Jephthah), a Gilead of illegitimate birth, forced into exile, operating as a "raider" against the "enemies" of Israel, was called back to lead Gilead to victory. The Ephraimites then attacked the Gileads for a share of the spoils—likely some of the Gileads' more fertile territory. These Ephraimites were slaughtered by Jephtha and his army.

Jephtha subsequently was a Judge in Israel for six years until his death.

Jephtha vowed that, if victorious, he would sacrifice to God the first living creature he encountered on his return home—and unfortunately his only daughter greeted him. This forms an important part of the Eastern Star tradition.

However, there is divided opinion as to whether she was sacrificed or kept in seclusion.

Conclusion

Informed Opinion is divided concerning Jephtha's importance.

Rabbinical writers consider him an insignificant person for adhering to an inappropriate vow and an ignorant man else he would have known a vow of that sort is not valid.

Christian commentators are more supportive: a man who rose above disadvantaged circumstances, one whose inheritance had been denied, yet who bore neither hatred nor ill-will against those who had wronged him. He was not vengeful and bitter. When called upon during a national emergency, he rose to the occasion. He was a man who—like Hiram Abif—elevated himself above his handicap, a man who knew God and was devoted to Him. He was a seasoned and valiant warrior who did not shirk the responsibility given him. He completely understood that success depended upon God. Regardless of the cost to himself and his family, Jephtha was a man of his word.

Addendum

The following is reprinted from www.bethelcog.org/MOFJephthah.htm:

Jephthah

After the death of Gideon, the Israelites again turned from God. We read:

And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side of Jordan in the land of the Amorites, which is in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed. And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim (Judges 10:6–10).

Again, this national punishment brought the Israelites to repentance. "And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel" (Judges 10:15–16). The threat from their enemies loomed larger than ever. What they now needed was a strong leader who could weld them into a people with a purpose. "Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel

assembled themselves together, and encamped in Mizpeh. And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead" (vv. 17–18). Who could do the job?

Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him. (Judges 11:1–3)

Jephthah had become a raider—looting and pillaging the enemies of Israel. He had established a reputation and was well-known. The troubled Israelites knew where to find this man.

And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words. Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh. (Judges 11:5–11)

These elders had to suffer some embarrassment for their failure to do justice at the time Jephthah's brothers treated him so unfairly. Jephthah had every right to question their motives, as well as the veracity of their word. But they had humbled themselves to come to him and were honest in their intentions. In an oath before the Lord, Jephthah held them to their word. Both parties entered into this covenant in the presence of the Lord at Mizpeh.

And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably. And Jephthah sent messengers again unto the king of the children of Ammon: And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh; Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh. Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place. But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote

them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess. And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon. (Judges 11:12–27)

Jephthah's arguments were: (1) Ammon did not possess the land when Israel acquired it. It was taken from the Amorites. (2) Israel had possession of the land for 300 years. (3) The Lord was the One who gave the land to Israel. And (4) No attempt had ever been made to recover the land.

Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him. Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering. (Judges 11:28–31)

The Bible does not elaborate on the battle that followed. In a brief statement it says: "So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel" (Judges 11:32–33).

This victory did not set right with the Ephraimites who lived west of the Jordan River. Perhaps they wanted in on the booty, or felt that they had been slighted because they were the chief tribe in Israel due of the birthright (Gen. 48:17–20).

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passest thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me? (Judges 12:1–3)

These Ephraimites were spoiling for a fight and refused to accept the facts. Jephthah knew there was serious trouble ahead. "Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites" (Judges 12:4). This insult was the last straw. The Living Bible gives the first part of this verse as: "Then Jephthah furious at the taunt that the men of Gilead were mere outcasts and scum of the earth . . ." determined to put an end to this bullying.

And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. (Judges 12:5–6)

Jephthah, then, returned to his house in peace, but an unexpected turn of events confronted him. The reader will recall that before the battle, Jephthah had made a vow to the Lord.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back. (Judges 11:34–35).

Indeed, Jephthah did not consider all the possibilities when he made the vow. But, who could have anticipated such an event? Jephthah knew the importance of keeping a vow. David asked the question: “LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?” His answer included this statement: “He that sweareth to his own hurt, and changeth not” (Ps.15: 1, 4). Jephthah knew that a man is only as good as his word. He had to keep the vow. But the question is this: Did Jephthah really sacrifice his daughter as some believe?

Many Bible commentaries carelessly assume that he did. But there are some factors that need to be considered. For one thing, there are some stipulations attached to the vow. They are: (1) Whosoever met Jephthah would be the Lord’s, that is, would belong to the Lord. And, (2) that it would be offered as a burnt offering. See Judges 11:31. The key to understanding what Jephthah meant is the word “and.” The verse states: “Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD’S, and I will offer it up for a burnt offering.” Notice the marginal reference. It uses the words “or I will offer it.” This variable translation of the word “and” gives an entirely different meaning to verse 31. Both “or” as well as “and” are translated from the Hebrew letter vav. This letter is often attached to the beginning of a word to form the conjunction “and.” But, vav is translated in many other ways, such words as “so,” “then,” “when,” “now,” “or,” “but,” “that.” There is no hard and fast rule that vav should be translated by the word “and” in verse 31. The text could just as well mean that what came out of Jephthah’s house would surely be the Lord’s or he would offer it up as a burnt offering. The word “house” in verse 31 also has different meanings. It is translated as “dwelling habitation,” “shelter or abode of animals,” “the land of

Ephraim,” “place,” “temple,” and a few other words as well. Suffice it to say here, the word “house” could easily refer to the property and possessions owned by Jephthah. In other words, when Jephthah made the vow, he had a choice. If he made the other choice, he did not have to offer it as a burnt offering. Does it make any sense that Jephthah, a great man of faith, would have offered a human sacrifice?

There are a number of reasons Jephthah did not make a human sacrifice. For example, verses 36–40 of Joshua 11 do not indicate this at all. Jephthah’s daughter went to the mountains to bewail her virginity (that is, her status as an unmarried woman). The Bible does not say she went to bewail her death. The daughters of Israel also lamented for her, but it does not say for her death. It makes no sense to think she would bewail her virginity, and not her death, if she were to die. Also, sacrifices were required to be made at the Tabernacle, located in the territory of Ephraim. Any human sacrifice would have been a terrible affront to God. Jephthah had just fought a bloody war with the Ephraimites. It seems unlikely he would go into the territory of Ephraim so soon after the war. No Levite would have participated in a human sacrifice. To perform a vow apart from the Tabernacle would have been a double sin, since Jephthah would have been acting as a priest, which was strictly forbidden. Last of all, Hebrews 11:32 includes Jephthah as a righteous man of faith, which would have precluded him committing such a heinous sin.

Then, what happened to Jephthah’s daughter? The logical answer is that she was dedicated to God’s service, as Samuel was as a child. Her dedication was akin to a Nazarite vow, and she was not released from the vow for the entirety of her life. One other important point has been largely overlooked in the word “lament” used in verse 40. The marginal rendering is “to talk with.” The lamed attached to the noun “daughter” is often translated as the word “to.” It is also translated by the words “at,” “in,” “in reference to,” “of,” “by,” and other words. What this means is that the marginal rendering could very well be correct, and means the daughters of Israel went annually to “talk to,” or “talk with” the daughter of Jephthah—clearly showing that she had not been sacrificed as a burnt offering.

“And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead” (Judges 12:7).

The account of Jephthah tells us about a man who rose above disadvantaged circumstances—one whose inheritance had been denied—yet who bore neither hatred nor ill-will against those who had wronged him. He was not vengeful and bitter. When called upon during a national emergency, he rose to the occasion. He was a man who elevated himself above his handicap, a man who knew God and was devoted to Him. He was a seasoned and valiant warrior who did not shirk the responsibility given him. He completely understood that success depended upon God. Regardless of the cost to himself and his family, Jephthah was a man of his word. He truly was a great man of the Old Testament.

A simplified funeral ritual

Presented at the Vancouver Grand Masonic Day, April 22, 2006
by R.W. Bro. W. Laurie Norman, Grand Lodge Rituals Committee

History of the Masonic Funeral Service and Regulations

In 1871 when Grand Lodge was formed, there was no Funeral Rules or Regulations. Lodges that conducted funerals used whatever ritual they could devise. In Grand Lodge on 19 June 1891, V.W. Bro. the Right Reverend A. W. Stillitoe, Grand Chaplain and Bishop of the Anglican Diocese of New Westminster made a motion, seconded by R.W. Bro. R. K. Kelly:

“Whereas it is desirable that a uniform burial service, authorized by Grand Lodge of British Columbia be adopted in this jurisdiction.

Be it resolved that a committee be appointed for the purposes of drafting a Masonic Burial Service to be submitted at the next Annual Communication.”

The motion was carried and V.W. Bro. the Right Reverend Stillitoe was appointed chairman, with R.W. Bro. Kelly, along with the Deputy Grand Master, R.W. Bro. Sibree Clarke, M.D. making up the committee. Their report was presented in Grand Lodge in 1892 and it was decided after it was discussed in an informal way that it be brought forward at the next Annual Communication.

At the Annual Communication of the Grand Lodge of B.C. in 1893 it was approved, printed, and sent to all lodges. On 22 November 1894 an Emergent meeting of Grand Lodge was summoned in the City of Victoria for the express purpose of considering and adopting a revised *Constitutions* at which it was agreed.

“That the Burial Service as adopted by Grand Lodge at the Annual session in 1893 be hereby adopted and incorporated at Grand Lodge” On 22 June 1923, V.W. Bro. G. Chaplain, moved “that a committee be formed, charged with the duty of considering a revision of the funeral and general directions.”

In the committee’s report on 19 June 1924 there was no change to the funeral service but several points for Masters to consider were clarified and are now in General Regulations for Masonic Funerals.

Under the heading “Masonic Burial Service” the committee contented itself with pointing out that Masonic Funeral Ceremonies are performed as a token of respect and fraternal affection to the memory of a departed brother and performed by competent officers. The effect is sublime, the committee stressed. The fact that it is all important—the Worshipful Master, the Chaplain and the Director of Ceremonies, as soon as installed, should familiarize themselves with the Masonic Funeral Service and General Regulations.

On 20 June 1957 the following resolution was introduced in Grand Lodge: “Re. Masonic Funerals—Whereas it has been suggested that many lodges, particularly those located in the City of Vancouver and other populous centers, have of late years been seriously concerned with the difficult situations which from time to time have arisen in connection with the holding of masonic funerals, and especially of funerals of deceased sojourners. And whereas it is further suggested that these difficult situations could be circumvented by the establishment, by Grand Lodge, in constitutional form of an organization to be known as a Lodge of Sorrow or some other name which would operate under a special license from the Grand Master with authority to arrange and conduct masonic funerals.

I beg to move that the Grand Master be requested to appoint a committee to study this suggestion and report at the next Annual Communication on the advisability and feasibility of the establishment of a special licensed organization to deal with Masonic funerals.”

This resolution was adopted on 18 June 1958. The special committee on masonic funerals presented its report that recommended that.

“Grand Lodge makes provision for legislation which would permit the Most Worshipful Grand Master to grant a license to a group of qualified brethren to form a memorial lodge with authority to convene in any convenient place for the sole purpose of carrying out the masonic funeral service for duly entitled deceased sojourning freemasons for whom a proper request has been received that such service be provided.”

The committee’s report was received and adopted.

On 18 June 1959, Grand Lodge ordered the following section “141 A” inserted in the *Constitutions*.

Funeral Lodge

The Grand Master may by a special License and Authority in writing authorize the holding in any area within the jurisdiction of Grand Lodge, a Funeral Lodge for the sole purpose of arranging and conducting a Masonic funeral service for whom a proper request has been received for such service.

The said License and Authority shall name not less than seven Brethren who shall have agreed in writing to accept responsibility for the proper conduct of such Funeral Lodge and shall set forth the rules and regulations for its conduct.

The Grand Master shall have power to withdraw and cancel License and Authority at any time and thereupon all properties, funds, books and records shall revert to and be vested in and become the property of Grand Lodge.

The first funeral lodge to be established under the license of the Grand Master was Vancouver Funeral Lodge No. 1 on 24 September 1959. The second was Victoria Lodge No. 2 on 15 July 1961 and the third was White Rock Funeral Lodge No. 3 on 29 November 1962. The White Rock Lodge was disbanded in July 1967 and the license was withdrawn.

About 1960, a change came in burial practices, that is to say, there were more cremations than interments.

To accommodate this, the Ritual Committee, under the chairmanship of R.W. Bro. Robert A. Gilley, was asked to revise the burial and memorial services. This was done and approved at the Grand Lodge Annual Meeting in 1972.

The Vancouver Masonic Funeral Lodge No. 1 in 1997 requested the Ritual Committee to update our masonic funeral lodge service and general regulations to make these revisions. A sub-committee of the Ritual Committee members was struck, consisting of:

R.W. Bro. Laurie Norman, *Chairman*

R.W. Bro. Bill Jackson

R.W. Bro. Andy Quinn

R.W. Bro. Ross Roberts

Bro. Arno Reicher

All of the brethren on the committee are Past Masters of Vancouver Funeral Lodge No. 1 with the exception of R.W. Bro. Andy Quinn and Bro. Arno Reicher who was Chaplain of the Vancouver Funeral Lodge No. 1.

As there are very few funeral services where the body of a deceased was to be interned, the memorial service was updated. Lodges should note Regulation 17 which allows a lodge to open at a place where the memorial service is to take place although the regulation does not say the lodge should be opened in short form, as Vancouver Funeral lodge has always done so.

These revised Funeral Service and Regulations were approved by Grand Lodge at the 123rd Annual Communication held at Harrison Hot Springs on 19 June 1998.

The new Masonic Service booklets are user friendly, easy to hold and read.

The Worshipful Master, Senior Warden and Junior Warden, Chaplain and Director of Ceremonies of all lodges should pass the booklets to each of their successors to familiarize themselves with the booklet, as it is self explanatory.



*These Proceedings can be found on our Grand Lodge website as a pdf file
<http://freemasonry.bcy.ca/texts/vgm_day24.html>*



The Victoria Cross Freemasons' Band of Brothers

Presented at the Vancouver Grand Masonic Day, February 19, 2005
by W. Bro. Granvil le S. Angel I, 2006 Prestonian Lecturer

From this day to the ending of the world
But we in it shall be remembered;
We few, we happy few, we band of brothers;
For he today that shall shed his blood for me shall be my brother.
King Henry V, Act IV, Scene III, 58-63
William Shakespeare

PREFACE

Within the guidance given to the Prestonian Lecturer it imparts this information. "The Lecturer must choose some aspect of Freemasonry which is not controversial but will educate and entertain a general lodge audience." A clear indication of the aims and objectives which the Trustees wish to be followed. Therefore, I will endeavour to comply to the best of my ability.

The Prestonian presentation will not be specifically for the masonic intellectuals, nor the military historian. It is especially in empathy with *you* brother, the bedrock of every lodge in the land, home or abroad. Sit and read about the three inter-related themes which form the whole concept of this year's lecture. Imagine a familiar masonic symbol, the Triangle, inside which is written "Prestonian Lecture" on each side are the words Victoria Cross, Freemasonry and Band of Brothers. The influence each has upon the other is the challenge to our understanding of life and death, hope and despair, courage and cowardice, compassion and contempt, love and hate, religion or atheism. A vast complexity which within the confinement of the time available can only be briefly mentioned. Why? Because every brother who has been awarded the Victoria Cross has a unique story to be told, every one a case to be heard.

If there is to be any element of controversy it will be in my personal choice of whom to choose from those eligible freemason Victoria Cross holders. It is an impossible task to perform and like the old saying goes "You can please some of the brethren some of the time, you cannot please them all of the time." From the feast of knowledge placed before you, consider my selection as but an entrée or aperitif to stimulate your interest to consume more. There are approximately 1,200 known books published on the Victoria Cross subject, so why not go and indulge yourself and improve the understanding of the reasons behind the award of the Victoria Cross.

The question is often asked "How can Freemasonry and militarism flourish side by side?"

Certainly there are numerous masonic references to maintaining the peace, and how many minutes have we listened to, to that conclusion: "the lodge was closed in Peace, Love and Harmony"? In the ancient charges from the *Book of Constitutions*, the secretary reads out to the Master Elect "You are to be a peaceable subject and cheerfully conform to the country in which you live."

A newly initiated brother is charged never to propose or even countenance any act that may have a tendency to subvert the peace and good order of society. One might deduce from these statements that in times of war they would be conscientious objectors, Not so. Calls "to be obedient to the laws of any State" require its citizens to defend themselves in times of war. The most frequent reminder in masonic ritual is contained

in the *Volume of the Sacred Law* in the Twelfth Chapter of the Book of Judges, regularly revealed when the Second Degree Tracing Board is explained. This concerns the war between the Ammonites and the Gileadites and the death on the field of battle and on the banks of the Jordan, of forty and two thousand Ephraimites. The supreme gallantry which freemasons consistently give for their masonic beliefs in numerous conflicts receives deserved recognition when given the Victoria Cross medal.

Hindsight

Many of the wars and conflicts I describe took place when the sun never set on the British Empire. Historians are still arguing about the pros and cons, but there were situations where, in hindsight, the Empire and its administrators and soldiers did not take into account the justifiable rights of native peoples.

My quotes are often from contemporary sources, including the medal citations, and should be read bearing in mind that they were written without the benefit of hindsight.

Introduction

Conceived in the minds of a number of observers and participants of the Crimean War, the embryonic idea of what was to become the Victoria Cross medal emerged from the carnage of battle. It was the first war to be covered by regular war correspondents, who especially produced accurate, perceptive and often critical eye-witness accounts. Their reports showed how the courage and endurance of the British soldiers and sailors was being devalued by service shortages of the most basic of the logistics of war: clothing, footwear, blankets, food, medicines and even clean water. The situation was compounded by the rigid attitudes of the officer class and an inability to admit errors in the chains of command.

The campaign caused the death in battle of some 3,400 men. However, a further 20,000 died as a result of such diseases as cholera, typhoid fever, smallpox, severe diarrhoea, septicaemia and gangrene.

For officers below the rank of Major and "other ranks" military prowess found little reward. At best, perhaps, a campaign medal which was issued to everyone who took part in the war. For those engaged in front-line action, an occasional "well done" was small reward or a little crumb of comfort to those who craved some more tangible recognition for possible loss of life or limb. This inequality was very clearly expressed by William Howard Russell of the *Times* newspaper. It was perhaps him, more than anyone else, who galvanized public opinion into a demand for action based on the British sense of fair play and a genuine admiration for gallant behavior. If the French, our allies also fighting in the Crimea, could reward their troops with the *Legion d' Honneur* (first instituted by Napoleon in 1803) and also the *Medaille Militaire*, our troops deserved nothing less in national appreciation and stature than an award for gallantry regardless of rank.

Quickly appreciating the mood of the nation and not slow in responding to this demand were the politicians.

In December 1854 an ex-Naval officer, now a Liberal Member of Parliament, Captain Thomas Scobell, placed a motion before the House of

Commons that an *Order of Merit* should be awarded to "Persons serving in the Army or Navy for distinguished and prominent personal gallantry ... and to which every grade and individual from the highest to the lowest may be admissible." The following month, January 1855, the then Secretary of State for War, the Duke of Newcastle, wrote to the husband of Queen Victoria, Prince Albert, also suggesting that a new decoration should be "open to all ranks" to both "Commoner" and "Consort". It was seen by them both as an incentive to courage in battle and also cheap to produce.

On 29 January 1855, the Duke further advanced the idea by a public announcement in a speech in the House of Lords. It would be another year exactly for the warrant to be signed by Queen Victoria, (29 January 1856). This lecture coincides with the 150th anniversary of that warrant.

Within three days of the Duke of Newcastle's (Henry Pelham) speech the government was defeated, to be replaced by Lord Palmerston's Whig government. The new Secretary of State for War was the Right Honourable Fox Maule, 2nd Lord Panmure, who was to become the Deputy Grand Master of the United Grand Lodge of England. It was to be his responsibility to evolve the whole practical process of bringing the Victoria Cross medal into fruition. This he did in a pragmatic approach to the contents of the Warrant and the design, wording and production of the ultimate Victoria Cross which would meet with the Royal approval. The "Panmure Papers" show that a great deal of correspondence ensued between the interested parties until a satisfactory conclusion was achieved.

I believe that masonic influence was inherent in a number of subtle ways. The second clause in the Warrant states "it is ordained that the Cross shall be suspended from the left breast by a Blue Ribbon for the Navy and a Red Ribbon for the Army." Nowhere does it give any indication on what shade of colour the ribbons should be. It therefore came as quite a surprise to me in my early research to discover that the Naval Ribbon on the early issues is of a *masonic blue* that we associate with a Past Master ribbon. The evidence is there for all to see from the Ten VC Naval Medals in the National Maritime Museum at Greenwich, London. Lord Panmure would have also been well aware that the Monarchy wished to control the award of this most coveted award to the exclusion of politicians. It remains a special feature of the award system. In the fullness of time the ribbon was again changed. On the formation of the Royal Air Force on 1 April 1918, it became a uniform colour of maroon, sometimes referred to as claret. The royal warrant was signed by King George V on 22 May 1920.

It was the Queen's wish that the medal should be produced for no more than "a few pence" and Panmure took the commission for its production to the firm of Hancocks in Bruton Street, London. Well known for their fine silversmith work, they also held a Royal Warrant which must have helped them secure this most prestigious appointment. Accepting the appointment, Hancocks initially produced a proof design in which the Queen took a keen active interest. From these original drawings she suggested the Cross should be "a little smaller", and changed the words from "for the brave" to "for valour" just in case anyone came to the conclusion that only brave men were those to get the cross. The warrant had already established that the new medal would bear her Majestic name *Victoria*.

It was also decided that it would be made with a base metal, thus of low intrinsic value (neither gold, silver, precious stones or elaborate enamels). Copper was a malleable metal, and the preferred choice of the manufacturers, and a die stamp could be used easily. In essence the medal would be of a simple cross patée design, not ostentatious in its wearing. Obverse, a Royal Crown, surmounted by a lion, with a scroll underneath and the inscription. On the reverse side of the medal is an indented circle

with the date or dates of the act of bravery inscribed in it. The suspender bar would have laurel leaves on it (the ancient Roman sign for a victor), suspended by the letter "W" via a small round link. The name of the recipient is engraved along the back of the bar, with rank, number, and unit or ship, as appropriate. The date of the act of bravery is inscribed in the centre of the reverse of the cross.

The Queen was most meticulous, and on inspection of the medal specimen wrote Panmure on 5 February 1856, stating she was not fully satisfied with the proof. "the cross looks very well in form, but the metal is ugly; it is copper and not bronze and will look very heavy on a red coat with the Crimson Ribbon. Bronze is properly speaking, gunmetal; this has a rich colour and is very hard (how true this observation turned out to be). Copper would wear very ill and soon look like an old penny" Inspired by the Queen's comments, suitable bronze was sought, and some unknown person suggested that at the nearby Woolwich Barracks languished a couple of old cannons brought back from the Crimea War, ideal, cheap and available. However a little more investigation would have been beneficial.

The truth was that the cannon were of a much older origin: Chinese, not Russian, an extremely harder form of gunmetal, and when used they split the dies. Just imagine the consternation this caused, with the medal presentation forthcoming, to mention nothing of the reputation of Hancocks being severely damaged. A solution was found by casting in hot metal bronze, this turned out to be a very fortunate resolution because it resulted in the medal having a higher relief and more depth in the moulding, making every medal individually unique. The simple and unpretentious final result was of low value to its providers but priceless to those to whom it was given.

Lord Panmure was also instrumental in bringing the attention of the Admiralty and Horse Guards to the new award. On his advice a selection board was established to consider all applications, subject to final approval by the monarchy, and subsequent publication in the *London Gazette*. A lot of time wasting did occur in the adjudication of who should be selected and twelve months elapsed. In consequence when it was decided on 12 June 1857 that the first Investiture ceremony would be a fortnight later on 26 June, arrangements had to be made in great haste with unexpected results. There would be a parade in London Hyde Park, an outdoor venue so as many people as possible could see such an historical spectacle. It turned out to be a very hot sunny day, with huge crowds gathering on three sides to witness a combination of firsts. Obviously the first time this new gallantry medal was to be awarded, but it was also the day on which Prince Albert was given the new title of Prince Consort, the first time the Queen had ridden on horseback at a review in London, and the first time the royal princes had also accompanied their parents at such an event.

The Queen was riding her horse, "Sunset", and awaiting her were the sixty-two candidates from the original eighty-five names who had been Gazetted. The organizers did experience some consternation as the Queen electing to stay sidesaddle on horseback throughout the ceremony. A table had been laid out with the sixty-two medals, in close attendance the awaiting recipients. The Royal Navy claiming their traditional seniority, were invested first, by rank, followed by the Royal Marines, and then the Army, Lord Panmure quickly realized that the Queen would be unable to reach the medals from the table and interposed himself to enable him to give her the appropriate medal. The first to receive his medal was Commander Raby, RN. who unwittingly had an unexpected experience, for the Queen, leaning forward, misjudged the distance when trying to affix the Medal's pin and it was reported she went through uniform and flesh. Unflinching and in strong Naval attitude he suffered it like the true brave sailor he was. No harm is attributed to the remainder of the recipient freemasons, amongst those invested on that day, number 5, Lieutenant

William Nathan Wrighte Hewett; number 7, Lieutenant Alexander Roberts Dunn 11th Hussars; and number 26, Corporal William Lendrim, Royal Engineers.

Since the first investiture, the total has steadily grown to be at the present time 1,355. The latest recipient is Johnson Beharry, Private, 1st Battalion, The Prince of Wales Royal Regiment, (invested, Wednesday, 27 April 2005). This progressive journey total is marked by a series of military milestones, Crimean War, Indian Mutiny, Third Maori War, Ashanti War, Zulu and Basuto Wars, Second Afghan War, Egyptian and Sudan Campaigns, Tirah Campaign, Boer War, Somalia Campaign, First World War 1914-18, Second World War 1939-45, Korean War, Borneo, Vietnam War, Falklands War and the Iraq War.

In the 150 year history of this ultimate accolade for courage, 1,355 men (women are eligible, but none have yet achieved this distinction) have received the award, around half being posthumous. Combined research over time has revealed that 132 are freemasons, nearly 10%. This relatively large number may not be a surprise to the masonic reader.

The initial idea of giving the Prestonian Lecture was to present a lecture covering all the freemason recipients of the Medal, for all are of equal merit. In practice, the sheer volume of material discovered would have provided a lecture far in excess of the suggested time limit. A compromise solution is to present a comprehensive coverage of one and a detailed outline of others. Who to choose has to be a very personal choice, it will be dictated by the composition and in some cases the nationality of the audience receiving it. For basic building stones one might consider the idea of using a member of the Royal Navy, Army, Royal Air Force, Royal Marines, Royal Naval Reserve, Chaplains Department, Civilian, also English, Scottish, Irish, Welsh, Canadian, New Zealand. As a "Bakers Dozen", the list has to stop somewhere.

Acknowledgements

This paper is the result of combined research covering many decades and continents. Tribute and appreciation of their contributions is most gratefully given to Brothers, Lt Cdr Terrence Waghorn, John Robson Cleary, Alan Corns, Archie Chalmers, (sc) and many others unknown. The help and co-operation given by Tom Johnson, BEM, of Chester, with his very comprehensive VC Bibliography research is much appreciated. The contribution of Diane Clements, (Director of the Library and Museum of Freemasonry) has been a constant help and encouragement in providing research information from the vast library archives. I express my gratitude to her. This combined co-operation has resulted in another nine freemason Victoria Cross holders being recently found; a total of 132 (nearly 10%) from the 1,355 VCs awarded.

The military and masonic careers of the following freemason Victoria Cross holders are detailed in the Prestonian Lecture:

<i>Name</i>	<i>Date of Victoria Cross action</i>
William Nathan Wrighte Hewett	26 October 1854
Rowlands. H.	5 November 1854
Kavanagh. I H.	9 November 1857
Mitchell. S.	29 April 1864
Coghill. N. J. A.	22 January 1879
Melvill. T.	22 January 1879
Sampson. G. M.	25 April 1915
Addison. R. W. F	9 April 1916
Freyberg. B.C.	13 November 1916
McBeath. R.G.	20 November 1917
Finch. N. A.	22-23 April 1917
Macgregor. J.	29 September - 3 October 1918
Reid. W.	3 November 1943

The Prestonian Lecture is named after William Preston, a leading light in the annals of Freemasonry. Born in 1742, he made a living as a printer, however he largely dedicated his life to Freemasonry.

He had an excellent grounding in Ancient Greek and Latin. This, combined with a natural literary style, allowed him to project his masonic ideas and theories through speech and writing. His contribution to the development of masonic ritual, procedure and symbolism represented a major influence on the whole of English Freemasonry, so that by the early 1800s his teachings were adopted and practised in many lodges.

William Preston's largest contribution to Freemasonry was in his work to improve the system of lectures, by applying information and knowledge into a system of explanatory lectures. These were delivered in a forthright approach of an innovatory nature; He was known to introduce many different subjects from the normal customary practises.

In his book *Illustrations to Masonry* the crux or essence of his approach was to promote Freemasonry as a moral science, calculated to bind men in the ties of true friendship, to extend benevolence, and to promote virtue.

For over fifty years William Preston was a strong influence in both Grand Lodge and in the provinces, and at his death in April 1818, aged 76, he bequeathed the substantial amount of £300 to Grand Lodge to perpetuate his system of lectures.

For many years these lectures were delivered in a question and answer format, as set out in his will. This continued until 1862 when the lectures ceased and became dormant.

Grand Lodge revived them again in 1924 when a new format was adopted, this time using a narrative style of delivery for the presentation, each topic being chosen by the individual appointed lecturer. The lectures continued until the Second World War when the lectures were again suspended. Revived in 1946, they have continued to the present day.

The lectureship runs for one year and the lecturer must choose some aspect of Freemasonry which is not controversial but will educate and entertain a general lodge audience. The three official deliveries of this lecture are given during the year at lodges selected by the Board of General Purposes.

The Prestonian Lecture is the only official lecture sponsored by Grand Lodge. The Lecturer is appointed by Trustees on the recommendation of the Board of General Purposes. The M.W. The Grand Master has approved a collarette and jewel to be worn by the present and past Prestonian Lecturers.

The lectures are delivered at a lodge meeting to which all neighbouring lodges are invited and a nominal ticket fee is permitted to defray expenses. The lecture is the main business of the meeting which is worked in the First Degree and Entered Apprentices are most welcome

Text excerpted from *The Victoria Cross, Freemasons' Band of Brother*, by 2006 Prestonian Lecturer, W. Bro. Granville S. Angell. The complete text is available in booklet form for \$20, at this venue, and through the United Grand Lodge of England. All revenues from the sale of this booklet will be used for the restoration of the grave of the masonic Victoria Cross holder, Major General Edward William Derrington Bell, who was initiated in Canada and whose remains lie in Worcestershire, England.

Four Dimensions of Masonic Leadership

Presented at the Vancouver Grand Masonic Day, April 22, 2006
by W. Bro. Daniel J. Zrymiak, Worshipful Master, St. James Lodge No. 80

Introduction:

- Lessons of leadership within Freemasonry
- Share experiences as a peer, not an expert
- Advice "From The Trenches"
- Make it easier for others to volunteer and lead
- From Grand Lodge *Bulletin* articles in 2006

Presentation Overview:

- Improvement method: "Pick up the S-L-A-C-K"
- Perceptual Map of Masonic Lodge
- Description of Leadership Quadrants
- Using the Lodge Excellence Program
- Creating Your Lodge Profile

Pick Up The S-L-A-C-K:

- Leaders must always be ready to get involved.
- S –Summary
- L –Lessons Learned
- A –Actions
- C –Commitments
- K –Knowledge Base

S -Summary:

- Within 48 hours, capture events in a journal
- Note feelings and impressions among brethren
- Record information for future reference
- Be factual, accurate, and unbiased

L –Lessons Learned:

- Extract specific items from Summary
- Identify things that could be improved
- Identify innovations and successes that could be made permanent
- Focus on tasks and methods, not on individuals (don't make it personal)

A -Actions:

- Assign Actions to correspond with each Lesson to ensure it gets done.
- Identify what must be done
- Identify what must be prevented or mitigated
- Identify what must be promoted or encouraged

C -Commitments:

- Determine WHO will perform the action
- Determine WHEN is the deadline for completion
- Creates accountability
- Basis for follow up and status reporting

K –Knowledge Base:

- Capture Information permanently
- Wisdom remains even if members leave
- "Fast-track" experience with examples and records

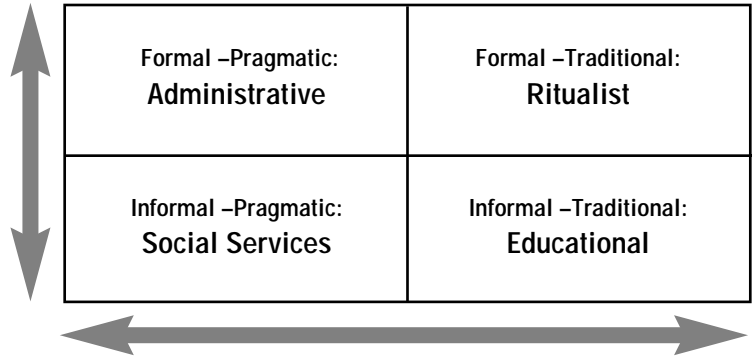
Connection:

Summary > Lessons Learned > Actions > Commitments > Knowledge Base

Dimensions of Leadership:

- Axis: Informal vs. Formal
- Axis: Pragmatic vs. Traditional
- Qualitative not Quantitative

Masonic Leadership – Perceptual Map:



Informal-Pragmatic > Social Services:

Junior Warden

- Recruitment and Member Relations
- Fundraising
- Social Events
- Community Involvement

Formal-Pragmatic > Administrative:

Secretary/ Treasurer

- Budgets
- Bylaws
- Policies
- Constitution

Informal-Traditional > Educational:

Director of Masonic Education/ Historian

- Lectures
- Articles
- Research

Formal-Traditional > Ritualist:

DDGM (G.L. Officer)/ Director of Ceremonies

- Ceremony
- Degrees
- Protocols and Traditions
- Ancient Landmarks

Leading within the Four Dimensions:

- Where is most time spent? (Which activity?)
- Which dimension dominates in your lodge?
- Lead from the "Centre" (place you cannot err)
- Lead from strengths
- Mitigate Weaknesses

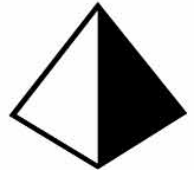
Follow the Lodge Excellence Programme:

- Sanctioned by Grand Lodge 2006 officers
- Coverage of Four Dimensions of Leadership
- Specific levels of achievement
- Additional motivation and recognition
- Balanced way to manage from the "Centre", giving every Dimension its "Just Due"

Lodge Profile > Strength Through Unity:

- Identify the hidden talents within your lodge
- Member "Balance Sheet" for true "Wealth" of the lodge as measured by personal attributes
- Evolve from Individual Heroics to Repeatable Performance
- Promotes Teamwork through Mentorship and Diversification





- **Freemasonry explained**
- **Member services**
- **Logos, graphics and illustrations**
- **History, philosophy & symbolism**
- **Links to other Masonic websites**
- **Anti-Masonry FAQ**
- **Biographies**

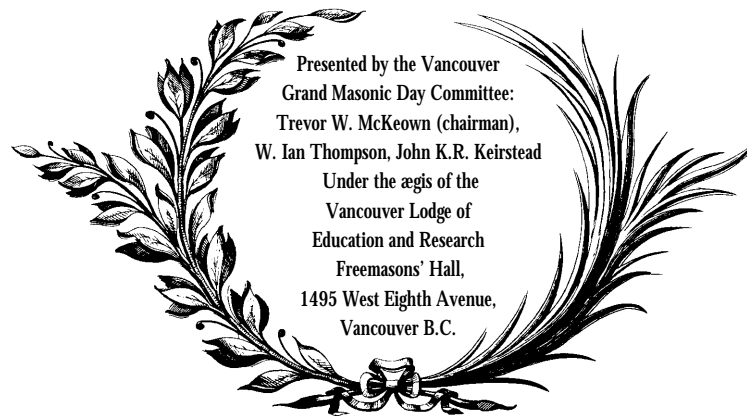
Freemasonry on the Internet

[CLICK HERE](#)

<http://freemasonry.bcy.ca>

AUTHORIZED BY THE GRAND LODGE OF ANCIENT FREE AND ACCEPTED FREEMASONS OF BRITISH COLUMBIA AND YUKON

Grand Lodge Ritual Committee ~ *A simplified funeral ritual*
W. Bro. Daniel J. Zrymiak ~ *Four dimensions of leadership*
V.W. Bro. Lawrence Burden ~ *The E.A. education programme*
R.W. Bro. W. Ian Thompson ~ *Shibboleth explained*
V.W. Bro. Larry L. Atkinson ~ *Membership and stewardship*
Plenary Session:
The Victoria Cross, Freemasons' Band of Brothers
W. Bro. Granville S. Angell, 2006 Prestonian Lecturer



Presented by the Vancouver
Grand Masonic Day Committee:
Trevor W. McKeown (chairman),
W. Ian Thompson, John K.R. Keirstead
Under the aegis of the
Vancouver Lodge of
Education and Research
Freemasons' Hall,
1495 West Eighth Avenue,
Vancouver B.C.