

Grand Lodge of BC & Yukon

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Be a Participator

This edition of the Masonic Bulletin is our first under the new format of being totally electronically presented. It is a new adventure for our jurisdiction. But let the milestone not pass without acknowledging so many who have over the seventy-seven years, offered us food for thought in the many pages that have been printed. The bulletin is a compilation of many brethren's wisdom. In the early days of 1937 when the first editions were printed, brethren either worked on an old typewriter and sent in a copy of their work, or they hand wrote it and passed it to the editorial committee who either typed it out and passed it to the printer, or left it for the printer to type the issue of the bulletin. One such writer and contributor was the secretary of Nanaimo No. 110, W. Bro. Leonard Humphrey. In early copies of the bulletin (1950s) his name appeared many times writing on numerous subjects.

Each one of those writers was not an individual person. Like you or me, they were the sum of a large number of people who influenced them: parents, brothers and sisters, aunts and uncles, cousins, teachers, instructors, professors, managers, police, nurses and doctors, dentists and optometrists, and many, many more whom they met, spent time together and learned from them all. They became the sum of the contacts and influences they had. To think of ourselves as a single person is therefore wrong. For who they were and who we are today is thanks to all those who have passed by us on our journey. And so the process continues.

May it be then that our Masonic Bulletin continues to be the sum of many who donate time and thought to the articles they submit. And we who receive the knowledge of brethren will be beneficiaries.

You are, therefore, all the more important to our new masonic bulletin; you are indispensable for the continued quality of the work but even more, you help us become masonically healthier by sharing your thoughts. You are the life of the bulletin. You are the imparters of wisdom. You, by your submissions, re-create us with your knowledge and beliefs, your interests and your viewpoints. Be more than the reader of the Masonic Bulletin. Be a participator.

R.W. Bro. Arthur Currie (Sir Arthur Currie, K.C.B., K.C.M.G.)

R.W. Bro. Douglas Franklin, Haida Lodge No. 166



The Great War of 1914-1918 is now part of our history, but it is also part of our nationhood. Nearly one hundred years ago, an army of Canadian citizen-soldiers very quickly volunteered, trained and were sent abroad and, in many cases, regrettably died for their country. Perhaps you are familiar with stories of Brethren, possibly in your own family, who exemplified courage and leadership as they carried with them into battle their Masonic as well as patriotic emblems. They came from many walks of life—streetcar operators, farmers, merchants, craftsmen and clerics. One, a former school teacher with a reserved manner and peculiar physique, was a real estate agent from Victoria named Arthur Currie.

In 1914, Canada was still thought to be an adolescent colony of Great Britain. In many ways, Arthur Currie represented the committed citizen-soldier, tending to his business each day but, at a moment's notice, ready to defend his beliefs. To most Canadians, Currie is known as a militia officer who rose to the rank of General commanding the Canadian Corps in the 1914-18 conflict, but his life as a Freemason should be of interest to us, his Brethren of today, and to those of the future.

Arthur William Curry (spelling changed later) was born December 5, 1875 on a farm in Adelaide township outside the village of Strathroy in southwestern Ontario. In 1891, his father died, and Arthur had to think about his career. He enrolled in teacher training, but decided to move to Victoria and live with his maternal great aunt while completing his training. He spent several years teaching school in Sidney, north of Victoria.

His career underway, he joined the British Columbia Brigade, Canadian Garrison Artillery as a Gunner, Private. He quickly rose through the ranks and, in 1901, became a commissioned officer. By May, 1906, Major Arthur Currie was second-in-command of the 5th Regiment. It appears that his Masonic career paralleled his achievement in the

militia. Currie was initiated into Vancouver & Quadra Lodge No. 2 on August 3, 1898. This Lodge had its proud roots in the founding of Freemasonry in British Columbia and, one of its Past Masters, MW Bro. Israel Wood Powell, became the first Grand Master of the Grand Lodge of British Columbia in 1871. Currie thrived in the Lodge and, in 1905, was its Worshipful Master. Two years later, in 1907, he was appointed District Deputy Grand Master of District 1, Victoria.

Currie's first biographer, Colonel Hugh M. Urquhart, raises the matter of the time Currie dedicated to the militia during these years. According to Urquhart, Currie was "at the armoury nearly one hundred and fifty nights out of three hundred and sixty-five." Another biographer, Daniel G. Dancocks, also recognizes Currie's Masonic career and especially to his position of District Deputy Grand Master, "which as any Freemason knows, would demand a minimum of two evenings a week." It is interesting that Currie left teaching at about the same time he became active in the militia and the Masonic Order. He joined Matson and Coles, an insurance agency and, within nine years, he became its head. By 1908, he had formed the partnership of Currie and Power, a real estate company. The first decade of the twentieth century was one of great prosperity in real estate in Victoria.

Reaching the rank of Lieutenant-Colonel, Currie retired as commanding officer of the 5th Regiment in 1913 but, within a year, he assumed command of the 50th Regiment, The Gordon Highlanders. When war broke out in 1914, Currie was given command of the Second Brigade, one of the provisional brigades in the Canadian Expeditionary Force. In February 1915, his Brigade left Salisbury Plain in England for France. Within a month, Currie achieved the rank of Brigadier-General. Currie's active service career grew quickly and decisively. He became commander of the First Canadian Division on September 13, 1915. Following the brilliant Canadian victory at Vimy in 1917, he became commander of the Canadian Corps.

During the war, many servicemen were Freemasons. Few, however, participated in lodge meetings during active service. While on leave, Freemasons in uniform did attend lodges in England and France away from battle. One lodge frequently visited by sojourning Brethren was Canada Lodge No. 3527 in London, founded by Brethren from Canada resident in England, especially those employed by the Dominion Government and the railways. Among the founders of Canada Lodge were MW Bro. W.J. Bowser, of Mount Hermon Lodge No. 7 in Vancouver, Past Grand Master of the Grand Lodge of British Columbia, and W Bro. Richard McBride of Union Lodge No. 9 in New Westminster. One of the more interesting wartime anecdotes from the minute book of Canada Lodge was the spontaneous arrival one evening of about a hundred Canadian Brethren of all Masonic and military ranks. The Secretary duly recorded that all Brethren were accommodated, even though there was a slight delay. The Tyler had to be sent out to obtain tissue paper from which to fashion passable regalia for the visiting Brethren!

Certainly one of the most memorable wartime meetings of Canada Lodge took place on April 23, 1918, When the Secretary noted that three particular Brethren were present: “[R]W Bro. Sir Arthur W. Currie, KCB, KCMG, Corps Commander, Canadian Expeditionary Force; W Bro. Sir Richard Turner, VC, KCB, KCMG, DSO, Commander II Division, CEF and, W Bro. Sir David Watson, KCB, CMG, Commander, IV Division CEF.” Thus, fate and fraternity brought together Canada’s three highest ranking generals in lodge. Still, regardless of rank, all Brethren were made equally welcome in Canada Lodge.

After the war, Currie returned to Canada and became Inspector-General of Militia Forces from 1919 to 1920. He then became Principal (President) of McGill University in Montreal, an office he held with distinction for more than a decade. His Masonic activities in the postwar period demand more research. Still, we know that he became an affiliated member of Zetland Lodge No. 326 in Toronto. And, we certainly know that RW Bro. Currie maintained his membership in his Mother Lodge, Vancouver and Quadra No. 2, all his life.

Perhaps one of the most moving postwar events for Currie, combining his Masonic and military careers, took place at the Fifty-third Communication of the Grand Lodge of Quebec on February 15, 1923 in Montreal. The Grand Master, MW Bro. Charles McBurney, unveiled the Memorial Tablet to the eighty members of the Craft who gave their lives, and to the more than six hundred who had served in the Great War in the Grand Jurisdiction. The climax of this event, however, was “an inspiring address” given by RW Bro. General Arthur Currie.

Currie died on November 30, 1933 in Montreal. A year later, at the 63 rd Annual Communication of the Grand Lodge of British Columbia and Yukon, held in Powell River in June 1934, Brethren observed an “In Memoriam” for departed Past Grand Lodge officers, including RW Bro. Arthur Currie.

About Masonic Empty Chair Ceremonies

A number of lodges within our Grand Jurisdiction are conducting special ceremonies for the Remembrance Day theme. These events, known as “Vacant Chair” or “Empty Chair” ceremonies, elaborate on the annual Cenotaph memorial on Nov. 11. While there are common elements (i.e. Tribute to fallen soldiers, reciting “In Flanders Fields”, moments of silence followed by gongs of a bell), there are additional Masonic elements. I will not reveal those particular attributes within the article, except to express that these are compelling and cause one to reflect on our own personal convictions.

There are multiple accounts of the origins of the Empty Chair ceremonies. One claim is that this was originated in 1875 in the United States of America, following the US Civil War. Other references indicate that this has been practice in Masonic lodges in Australia and New Zealand for over 80 years, which would pre-date World War 2. As with other Masonic rituals and ceremonies, the language and message is timeless, and its proper linguistic character reminds us of our historical roots.

As Freemasons, we are not to engage in political discussions, nor stimulate piques and quarrels with controversial subjects. As we are also an international fraternity, we may be confronted with the fact that our ancestors or relatives were on opposite sides of a past battlefield. Our ceremonies should refrain from divisive themes, and reflect on those patriotic soldiers who suffered and died or sustained significant harm while in the service of their respective countries.

I encourage all brethren to don their Masonic regalia, along with a poppy, and represent themselves, their families, and their Craft at the community memorials at the Cenotaph, along with attendance at a Masonic Empty Chair ceremony within proximity. This is a reminder that we are not alone, but part of a greater fraternity and society, from which we gain our freedom and lifestyle, and to which we owe respect and gratitude to those who sacrificed their very being for our sustainment.

It also reminds us that a time may come when we may be called upon to abandon our comforts and sacrifice all so that the freedoms of our families and citizens may be preserved. Our tributes are a small gesture of tribute to those who have sacrificed, and should always remind us of our Masonic commitments and ideals, and to pursue Peace as a mitigation against the destruction and suffering of war.

Lest We Forget.

Daniel Zrymiak

MASONIC MEMORY TECHNIQUES

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By Ralph Omholt (Seattle, Washington – USA)

In the Craft, we rarely see coaches for more than the basics of Degree Proficiency. Thus, the extended memory requirements most often leave the individual to their own resourcefulness. While the major memory work should be formally taught, that's just not what reality delivers. Typically, those motivated to do the memory work are left on their own; and – sadly - that often shows in the format of poor performances. Witness the empty chairs of the Lodge Rooms. As you read this, ritualists are being replaced by DVDs! While deemed to be a desperate and "adequate" substitute; there is simply no replacement for a good ritualist.

The nature of basic Degree “proficiency” serves as an early memory skill and confidence builder. Depending upon the Jurisdiction, the memory requirements may border on unreasonable. This is particularly true, when one's work life seems to be a 24/7 vocation. Assistance is desperately needed for memory requirements.

A beginning Mason should appreciate that there is no mandate for him to become a competitor to those ritualists who appear to have a photographic memory, combined with the skills of an acting career. Whether helping out with a small part in a Degree or going for Grand Lodge office – start small! Success begets success. Memorize in the spirit of ‘sport’ or ‘challenge’ - for FUN! No one has had their throat cut across for failing a memorization task.

A good starting point is the presentation of the working tools to a Candidate. Such requires verbal and tactile skills – including timing. The “G” Lecture of the Second Degree is a good first “big step;” if such becomes tempting.

One of the best resources for Masonic memory work is participation in Degree presentations. To start; ask for an ‘easy’ part. The overall exposure will allow your subconscious to memorize material which can be selectively ‘excited,’ later on. As a minimum, attend Degree presentations as a visitor. Much will automatically ‘sink in.’

Of special importance is the matter of doing memory work in the fashion of team spirit. A Mason should make friends with one he deems to be a good candidate for being a personal mentor; forming a ‘buddy system.’ Having at least one ‘team member’ observe and/or coach (drill) your memory work is an excellent advantage. Multiple ‘mentors’ are possible and workable.

Many memory parts are not considered to be “secret;” the wife or girlfriend can play the role of the “coach.” Try to impress her.

Each person is different; we think differently and we MEMORIZE differently. Some people are memory “naturals,” most are not. However there is a reasonable range of memory methods and strategies to effectively identify, and develop a memory “system” – in the particular individual. Motivation and methodology can go the distance.

Somehow, somewhere; Masonic memory work should be fun!

Few escaped grade school and high school without some remarkable memory performances. In many cases, memory work was a function of competition – sometimes with associated prizes. Adulthood doesn't kill memory skills; we just seem to get out of the “school habit” and lose confidence in ourselves.

Keep in mind, that most have perfect memories; some have better “recall” than others. However, that statement is more about useful mechanics, than a simple play on semantics. We need to both memorize – and recall. Most importantly, we need to recite.

“Memory material” is like music being recorded by a needle onto a blank record. Some material inherently leaves a deep impression; other material barely touches the grooves. If ‘weak’ material is a ‘must’ performance, the impression has to be somehow effected (amplified), sometimes by extreme measures (memory tactics.)

One person's commendable memory may involve methods, strategies or techniques which will totally confuse or actually handicap someone else. Conversely, a close match in historical personal memory styles and strategies may produce fabulous results! A little encouragement may be all that's necessary.

The major part of memory work is “attitude.” If a person sees the memory work as important, they will probably succeed – regardless of how much effort that takes. The person who has the “...I can't be bothered” attitude is unlikely to be remembered as a ritualist.

The most productive attitude is the statement, “Others did; I can!”

It is frequently said that memory work is better characterized as “recall” work. It is a performance; with a variable sized audience. A youthful lad may try to impress his lady by delivering a romantic poem; a politician may speak to a global audience.

Whether the memorization process, or the delivery, ‘concentration’ is required. Concentration can be described as focused attention, the ability to pay attention to one single thought or subject to the exclusion of everything else. Imagine a magnifying glass burning a piece of paper when the sun's rays are focused through it.

As an indicator of the power of “concentration;” hypnosis is a function of concentration, not ‘sleep.’

Delivery is about active vocal chords and body language, not mental processing and internal 'hearing.' A memorized piece is in trouble, if the vocal chords can't meet the delivery demand. Call that "Mind-Voice Coordination."

All living things are emotional in some fashion. Thus, "memory" is often about dynamically exciting emotions – before, during and after! Is it exciting to anticipate? Is it exciting to perform? Is it rewarding to receive a response afterward? [hopefully!]

However, there is an often seen a characteristic, usually termed "performance anxiety." Otherwise observed as a pathological fear of embarrassment in a group. Polls on 'fear' have shown that public speaking rates second to burning to death. That anxiety is to be understood – and respected. By all that is right, we should admire the person who sweats the proverbial 'bullets,' giving everything he has, in an attempt to break through that fear. Such are due encouragement and support, not judgment.

Most people are sensorily biased. One person lives in a "visual" world, another in an "auditory" world, another in a "kinesthetic" world of 'touch.' Often their memory will function in that very same bias. Most people are a mix, in this regard, with one 'sense' being particularly favored.

The 'visual' person may be able to 'see' a sequence of printed words – emulating accordingly. The 'auditory' person may require a tape recording of the 'work' or be verbally coached by a skilled lecturer, or have the 'work' read to him by an assistant. He may be able to accurately "hear" the voice of a role model, from his memory. The 'kinesthetic' person may need a squeeze on the shoulder, as he reads/memorizes 'key' words. The science of "Neurolinguistic Programming" integrates the physical with the mental.

A great actor may succeed, because they "see" themselves on stage – or on screen. Possibly, they "see" themselves receiving a performance award (with associated emotions of gratification.) A person with a weight problem may rely on their performance being exclusively verbal.

The key is in the emotional "payback" of their performance – however it is motivated or expressed. What does that image of success "feel" like?

People are also 'personal image' biased. They live for a self-image, a "projected" image, or the real-world of how others generally see them and report back to them. Ideally, those three images are reasonably identical.

Lodge performance is largely a "personal image" agenda. A casually attending member might see an Officer give a great performance, witness the applause and say to themselves, "I want to look like THAT!" An Officer is born. Success is thereby spawned; the result to be tested by time.

The Lodge Room and the lore is highly visual. “Symbols,” remember? The verbal parts incite “visual” imagery. That includes success, whether a jewel worn, or a dozen members waiting to shake the hand of the successful officer.

Character and personality also play a major role in memory performance. Those with low self esteem will either try harder than anyone else, or deliver a mediocre performance – or refuse to make an attempt.

A key to good – even ‘great’ – performance is the element of “passion.” Whatever motivates the individual will determine much of their performance. That could be anything from a passion for the Craft, itself, to a pathological fear of failure – reasonable, or otherwise.

Everyone has a different memorization style; while many styles can be called ‘similar.’ One person’s success and seeming genius can be another’s ‘emulation’ disaster.

Again, people are always EMOTIONALLY motivated. When it comes to memory work, it’s the emotional payoff which makes the difference. However unpleasant, fear-of-failure can command great success.

Here’s the catch – the end result (payoff) may be positive, neutral or negative; the difference between a standing ovation, a ‘standard’ applause level, or zero response, with heads shaking.

Another twist – whose perception is more important, relative to the payoff? The delivering performer; or the audience? A bewildered audience (forced into ‘new’ thinking) may leave the delivering performer with the “YES!” gratification that he/she gave the audience something to seriously think about; just as was intended.

Delivery has a dynamic trail. What happens when the standing ovation is perceived as patronage, in the mind of the performer? What happens when a perfect delivery is met with ridicule - born of envy or jealousy? What does the performer’s perception of the reaction do to the next performance?

Having said all that, we must now consider what memory techniques or strategies work in the Lodge Room. It is academic that tactics for memorizing numbers, formulas or lists won’t lend themselves to memorizing a “script.”

In all fairness, we must rely on the “visual” character of Masonic lore. That lore is all about visual images exciting matters of morality. That fact also methodically enhances memorization; whether a performing member of a Degree Cast, or an Officer.

In terms of basic Lodge ritual; the officers describe that which is 'visual.'

START WITH A DIAGRAM OF THE LODGE AS A VISUAL AID)

The Lodge ritual is orbital, following the path of the Sun. The Great and Lesser Lights are at the center of the Lodge "universe."

From there, the Officers, in their ritual parts, describe the visual. Thus, the associated ritual memory is a matter of "visualizing" a sequence of events, then reciting accordingly.

The real memory-taxing part of Lodge ritual is in the degree work, whether the Degree conferral, or the Lectures and Charges. Here, too, one may easily discover the visual, in terms of a sequence; memorizing accordingly.

However, it becomes "real work" when the verbiage must be actually committed to memory – and vocal chord output. The 'visual' serves as a tremendous aid, but the "speaking part" typically requires long hours of hard work. Not everyone has the advantage of an audiographic or photographic memory.

As with the rest of Masonry, the key is in breaking the task into smaller parts, then assembling them - coherently. Often, that is a matter of approaching the task like any other – don't get in a hurry, be careful and methodical; be accurate.

The major observation about verbal memorization is that the words must be actually spoken. Memorizing the fine details of a golf club swing isn't the same as swinging a golf club. The vocal chords must be trained and exercised, along with the mental 'training.'

Ideally, the spoken words somehow 'magically' become, in essence, a 'verbal habit.' In most cases, that equates to a lot of verbal recitation – with, and without, an audience. Reciting in the privacy of the wilderness is NOT the same experience as delivering a part before a Lodge Room.

In time, such "verbal habits" are, ideally, rather easy to reproduce, with little or no notice.

SPECIFIC TECHNIQUES

The Mason has the advantage of seeing/hearing previous examples of what he wants to memorize. Perhaps he has a specific role-model to emulate. However, when it gets to the nitty-gritty of accomplishing the memorization, personal tactics must be employed – even 'developed.' Most of us have the history of memorizing poems or

speeches in school, or in other environments. For those without a significant history of memorization, the task might be an exercise in experimentation.

1. Is there an obvious “flow” to the material? Is there an easily identified time-line sequence which is apparent? Is there something of a ‘sing-song’ nature to the material, making it easier to memorize?

In American Masonic lore, such is usually the case. Some jurisdictions are more accommodating than others.

2. Survey the material for major titles and headings. How is the material organized? What are the major areas being emphasized? How do the symbols and lessons relate? Look for “main ideas.” If so presented, learn from the general to the specific. Try to formulate a ‘big picture,’ (moral lessons) toward better understanding and retaining the details.

In example, the First Degree opening-closing ritual is the most complex. It is possible to learn that work, first, then adapting that work for the Second and Third Degree ritual.

3. Find or make the material meaningful. Put “your” Masonry into a perspective, which is meaningful to you. Remember why you find Masonry meaningful; and how the information you are learning will play a role in the future – YOUR future! By keeping in mind the importance of what you are memorizing and/or learning, you will be better enabled (motivated) to retain the information.

4. Memorize “in place.” As best you can, emulate your physical presence in the Lodge Room. That may require a Lodge/Chapter room diagram, standing or walking around while studying, memorizing or reciting the material. Lodge Room “action” can be as dynamic in the memorization process as verbal recitation. The ‘motion’ may be a required element of the intended delivery. Such emulation can also relieve the stress of memorization and recall by providing a needed energy outlet and alleviate what might otherwise be boredom. Action can serve as a great memory enhancer.

5. As best you can – Relax! When reasonably relaxed, you can absorb new information more quickly - and recall it with much greater accuracy. Dynamic relaxation is a useful state of alertness, free of tension, allowing your mind to employ the techniques for recall. (Too much relaxation can lead to the escape of sleep!)

6. Create mental pictures. If able and useful, draw diagrams or even make cartoons to cement or connect information and illustrate relationships. For example, imagine or draw a sweating brother, kneeling before the Altar – “Remember, at THIS altar, you have promised...”

7. Recite and repeat in different styles. Verbal habit (vocal chords operating) is a function of actual experience. Verbally repeat the information you want to retain and later recite. Verbal repetition is the difference between information being short-term memory or long-term memory. Recite it rapidly, slowly, normally – or even sing it!

8. Distribute the “load” of the learning task. Marathon memorization sessions are usually not effective. It is better to conduct a “memory drill” in multiple small sessions, than to work for hours at a time. That means taking breaks between memorization sessions - as personal rewards. Different people will require different work and break periods. Be certain that your subconscious mind will still be at work while you are taking a break. You may find that your mind will stay with the task – in your sleep!

9. Know – or develop - your own style! One person may regard the expression “Four-score and seven years ago ...” as an easily manageable ‘single-chunk.’ Another may relate to it as the organizational ‘when’ of the Gettysburg Address. Most have a certain ‘stretch’ to their memory ability, during the course of a memorization task. “Four-score and seven years ago ...” may have impressed the individual as a ‘whew!’ of memory – in the beginning. Later, that was easily stretched to a manageable and comfortable ‘chunk’ of - “Four-score and seven years ago our forefathers brought forth on this continent...” Whatever is factually and reliably successful to the individual is the most important method in the world!

10. TIMING! To be brief, our minds work better in the morning than at night. Even at work, we can use an “authorized coffee break” to a ‘timed’ advantage for memorizing. A casual hour on a weekend is preferable to cramming before bedtime – or staying up late. Many use an extended and relaxing hot shower in the morning, to do ‘peak’ mind work. Commuting to work on a bus or a train allows an opportunity to make productive use of valuable time – and timing.

11. EXPOSURE. Visiting Lodges which employ the particular ritual is a great reinforcement method. That is particularly true, with respect to the Degree work.

12. OPPORTUNITY. Make yourself available and advertise to key persons (Masters) that you’re “...looking for work,” for the purpose of building proficiency. There is no adequate substitute for delivering in a Lodge room.

Mnemonic Devices

Mnemonic (pronounced nee-'man-ik) “devices” or “tricks” to assist memorization and recall. Mnemonic devices are memorization ‘tricks,” not intended to help one to understand the content of the associated material. Memorization is not the same as “insight.” Try to imagine how much “medicine” is actually understood by the actors of hospital TV shows. Mnemonic tactics are tools to assist rote memorization – nothing more.

Here are few 'standard' examples. Most have their own mnemonic devices, which they already use!

Acronyms

Acronyms are words created by employing the first letters of a series of words. A well-known example in the Pacific Northwest is "BRASH," which helps one to remember the names of the tall mountains; Baker, Ranier, Adams, St. Helens, and Mt. Hood.

Acrostics

Acrostics are sentences – as opposed to just single words – which assist in remembering a series of letters, which stand for something. A common example is "Every Good Boy Deserves Fudge" (E, G, B, D, and F); the associated letters being the musical notes of the lines of the treble clef staff.

Rhyme and Song

How many can forget the English "Alphabet Song?" Many people softly sing the song in their head, when trying to orient themselves with the alphabet. Similarly, rhymes often embed facts, such as, "In fourteen hundred and ninety-two - Columbus sailed the ocean blue." Throughout history, songs and rhymes help to burn information in your memory. Most religions depend on those techniques.

Visualization

"Visualization" is making a mental image of something, whether that 'something' is an activity or a group of facts. Many people use this technique to gain their best performance. In its most powerful form, it is encouraged to "... get in touch with the associated feeling," accompanying the anticipated success.

Musical artists take full advantage of it too. The good news is, it can work for something as simple as studying for your next test, or even in everyday life.

What exactly is visualization?

Most of us can recall seeing a performer – of some type - with his or her eyes closed prior to a performance. That "visualization" might be either truly 'visual,' or possibly auditory – or both! Many musical instructors encourage students in the format of "In your mind; hear the note; push the key(s)."

Repeated Recitation

Just as an athlete practices certain whole-body moves, memory-work requires mind-body action and feedback. That entails the brain activating the vocal chords, with

the ears then stimulating the brain – for good or for bad. We hear ourselves, as we speak. When we recite perfectly, we create a “success feedback loop.” Obviously, we hear our mistakes, as well. In the process of the memorization drill, we usually have our “part” visually available – that involves the eyes as well. Even for those who are not visually talented, some visual registration takes place, and serves the player – even in the subconscious ‘background.’ Such repetition bridges the gap between short-term memory and long-term memory.

However, the ideal memorization process entails a “team effort.’ For best results, have a practice audience to assist, support – and particularly to applaud! For better or for worse, the strongest memories are EMOTIONALLY driven. The key is in creating as many powerful positive memories, as possible.

Obviously, learning ritual is not an easy task for many, but all of us recognize that good ritual work is extremely important. Some hints for learning and delivering the ritual follow.

Anyone of normal intellectual ability can memorize if s/he sets his/her mind to it. Determined effort will bring the desired result. By the time a Master Mason has ‘proven up,’ he should be impressed with his memory capabilities; the rest is ‘motivation.’
Concentrate

The majority of people need peace and quiet when beginning to study. When other thoughts begin to intrude on the study of the ritual, you will need to push these thoughts aside and stay focused on the material to be learned.

Read

Read through the whole section of work to be memorized. Reread several times. This gives you the big picture and will help you develop a sense of sequence and continuity. What, at first, seems too difficult will resolve itself into something familiar. Read it aloud – many times; begin with training your vocal chords – then your memory.

Learn Carefully and Exactly

Next, select a manageable section to begin memorizing. Read and reread the section; read it aloud.

Cover the printed material and say the first portion over and over. Verify that you are saying it exactly as it is written in the ritual. Don’t attempt to discard the book too soon. Learn carefully and be as exact as possible. Doubts or actual inexactness spoils the work.

Go Back to the Beginning

When each part is learned, go on to the next part by going back to the book. Be sure to return to the beginning with each recitation. Going back to the beginning helps keep the overall picture in your mind. Continue adding phrase after phrase or sentence after sentence until the entire section is learned. Think of a personal reward – even if it's as simple as throwing a fist upward, shouting, "Yes!"

Refer to the Ritual

Whenever you are trying to say a passage from memory and find yourself "stuck", do not hesitate to refer to the ritual immediately. In this way you will not perpetuate errors.

Take the Needed Time

Allow plenty of time to learn the material. Avoid cramming! Don't try to memorize information that you haven't worked on right before a performance. Such invites a counter-productive anxiety.

Plan weeks and days rather than hours. Avoid procrastination. Break big parts into simple small parts. Don't plan to learn a long speech all in one sitting. Break it up into manageable parts – per your personal definition of "manageable." Learning one part at a time gives your sub-conscious mind time to consolidate what has been learned before going onward.

Say It Aloud

Read it from the printed material first; then recite as much as you can remember, by shutting your eyes and reciting the part(s). Then, as we memorize, we may repeat the material mentally until it is fixed in our minds. We cannot be sure that we have mastered it until we say it aloud – from memory. If you get stumped on a portion, recite it; or even write it over and over – until personally satisfied.

Use a tape recorder, if one is available. You can then listen to your voice and follow with the open book to pick up the little errors and lack of exactness that can otherwise be easily overlooked.

Read aloud the material that you are studying from; then recite as much as you can remember, by shutting your eyes and reciting the part(s).

If you get stumped on a portion, write it or recite it over and over – until personally satisfied.

Just get started!

THE HOLOCAUST AND THE SURVIVAL OF FREEMASONRY

WB Douglas G. Potter
Landmark Lodge # 128

Freemasonry in Germany dates back to the 1830's with the first lodge being opened in Hamburg. Aristocracy, intellectuals, as well as the elite of the German military formed the lodges.

A Masonic culture developed. Soon there were a number of manuscripts, hand written rituals, periodicals & books on Masonic beliefs. Also appearing, were Masonic watches, silver candelabras, tapestries, jewelry, porcelain dolls & aprons that had become part of the Masonic lodges and families. The moral principles and fundamentals of Freemasonry were taking a hold on society. People embraced the thought of liberalism, tolerance, brotherly love, and relief and truth. The meeting of men, collaborating from all walks of life, and different political and religious belief was taking hold.

During the years 1924 to 1935 the German National Socialist Party grew in power. As part of its philosophical dogma Jews and Freemasons were blamed for the Versailles Treaty ending the 1st World War, resulting in the existing economic conditions in Germany, and its exclusion from the League of Nations.

In 1933, the then Prime Minister of Prussia, Hermann Goering stated that in National Socialist Germany, "There is no room for Freemasonry". This was now part of the Nazi and Fascist attitude

In Italy under Mussolini Freemasonry was outlawed, lodges closed, property confiscated and lodge regalia seized. Those members that did not denounce their membership in Freemasonry were imprisoned for up to 10 years. They lost all personal possessions and property. They and their families were treated with disdain and indignities and were not allowed to hold public office or leadership positions in work, the military or society.

Immediately after Adolph Hitler came to power the 10 German Grand Lodges were dissolved and many of the prominent dignitaries were sent to concentration camps. The Gestapo seized membership lists, looted libraries, confiscated properties and buildings, and removed all literature. They used this for propaganda, research and to collect personal information of members including their positions in society, work, family and also political and religious beliefs. Hitler declared the end of Freemasonry in the Nazi newspaper Voelkishchaer Beobachter pointing to a conspiracy of the Freemasons and Worldwide Jewry. He insisted the National Socialist Party were creating a World Republic.

Hitler & Mussolini instituted reigns of terror against Masons and Masonic Temples, they organized systematic persecutions. Nazi conquests in Europe lead automatically to

hostility against Freemasons from the Balkins to Norway. Where ever the Swastika prevailed so did the vandalism & death of Freemasons.

In Austria the masters of the lodges in Vienna were marched off to one of the most notorious concentration camps "Dachou" in Bavaria. The same was done in Holland, Belgium, Czechoslovakia, Poland and Norway. Freemasons were treated as political prisoners and wore on their prison uniforms an inverted red triangle. Freemasons were considered the ideological foe of Nazism.

In 1942, "Hate Stamps" Four postage stamps were created to commemorate Grand Anti-Masonic Exhibition which opened in Belgrade on October 22, 1941. The exhibition was to depict a strong and victorious Serbia crushing an evil Masonic-Communist-Jewish plot for world domination. Each stamp contained the opening date and Serbia spelt in Cyrillic lettering.

Bernard Fay, wrote the book "Revolution & Freemasonry". Fay was a professor of the College de France and director of the National Library. He became a German Collaborator and made his way into lodges accessing information on French Freemasons.. During this period he had indexed 60,000 Freemasons names, addresses and jobs. They all were released to the official gazette of the Vichy Government for boycott and public shame. The Freemasons were hunted down, 989 Masons were sent to Germany and 549 were executed by firing squads or perished in concentration camps. When interrogated in court, he told the court "I was glad to have in my hands the instrument capable of renovating the country. My mission was to organize a service for the detection of the Freemasons and Masonic archives. To be successful in that work, I was obligated to have relations with the Germans, especially as they had an organization parallel with ours" Fay claimed he was, "A----historian who was doing this for intellectual reasons". For his efforts Bernard Fay was sentenced to life in prison and hard labour. Gertrude Stein in her book "Unlikely Collaborator" suggests that Mr. Fay became a very close collaborator of Hitler between the two World Wars.

The Gestapo had in their possession a huge library of indexes of Masonic memberships, affiliations, employers family members and friends. They were to make good use of them. No Freemason in Europe was safe from their murderous clutches.

VERNICHTUNGSLAGER (DEATH CAMP)

The Extermination camp came into being because of over population of other camps. Locations were selected for easy access to railroads and the ability to actually hide the camp from society. Auschwitz was the largest concentration camps "Konzentrationslager", There were 3 main camps and 45 satellite camps. Auschwitz 1, (Stammlager or base camp) Auschwitz 11, Birkenau (Vernichtungslager or extermination camp) and Auschwitz 111, Monowitz also know as Buna-Monowitz (a labour camp)#1

Camp #1 the Administration camp was used for separating and categorizing all inmates. Families, wives, children, along with the weak and suffering were on one side, men on the opposite side. The weak suffering, elderly, homosexuals, handicapped were placed in line and quite often never saw the next light of day. So efficient was the use of cattle cars that over loaded trains arrived daily with Jews, Polish and other political prisoners and Russian prisoners of war. Auschwitz1 saw the deaths of approximately 70,000 people mostly ethnic Poles and Russian prisoners of war.

Camp11, The camp within the camp, was where unimaginable atrocities against humanity took place. On September 3,1941 the deputy camp commandant SS-Hauptstrmfuhrer Friszsch experimented with 600 Russian POW's and 250 Polish inmates by gathering them in the basement of Block 11 and gassing them with Zyklon B, a highly lethal cyanide-based pesticide. This bunker was used between 1941-1942 and saw 60,000 inmates gassed and sent to crematoriums. In 1942 it was converted to an air-raid shelter for the SS.

The first gas chamber was known as the "Little Red House". A brick cottage converted into a gassing facility by tearing out the inside and bricking up the walls. It was operational by 1942. A second cottage was easily converted and was known as the "Little White House". The use of crematoriums increased greatly in the following years, and the Vernichtungslager (death camp or extermination camp) was the site of death for at least 960,000 Jews 75,000 Poles 19,000 Roma.

At the Nuremberg Trials Rudolph Hoss testified that up to 3 million people had died, 2.5 million had been gassed and 500,000 had died from disease and starvation. More recent estimates indicated that more likely the figures were about 1.3 million.

RESITANCE AND ESCAPES:

The Allies had information of what was going on in Auschwitz in 1940-43 from the accurate and frequent reports of a Polish Army Captain Witodl Pilecki . He was the only known person to volunteer to be imprisoned at Auschwitz. He spent 945 days there. He gathered evidence on genocide supplying the information to the British Government through the Polish Resistance. He also organized resistance structures at the camp known as ZOW, (Zwiazek Organizacji Wojskowej). His first report was smuggled out in November 1940. The Allies didn't believe what was being sent to them. Pilecki finally escaped on 4/27/1943. His reports were dismissed as an exaggeration.

The Auschwitz Echo, a resistance paper was distributed from the camp, published by inmates and distributed to the underground in Krakow. A communist party member Bruno Baum was a writer. There was a short wave radio transmitter hidden in camp 11, and information was sent directly to the Polish Government while in Exile in London. These reports were also discarded as too extreme.

The Vrba-Wetzler Report changed the attitudes of the Allies. Rudolf Vrba and Alfred Wetzler escaped on 4/7/1944 their report was broadcasted on BBC on June 15, 44 and by June 20th The New York Times pressured the Allies to stop the Hungarian government from the mass deportation of Jews to the camp.

There were approximately 802 prisoners of war who tried to escape the camp of which 144 were successful. The SS was a deterrent. When prisoners escaped they would randomly take 10 prisoners for every one that escaped and starve them to death. They would also starve the families of successful escapees.

The most spectacular escape was on June 20, 1942 when Ukrainian Eugeniusz Bendera and three Poles, Kazimierz Piechowski Stanislaw Gustaw Jaster and Jozef Lempart dressed as members of the SS Totenkopfverbände, fully armed and commandeered an SS Staff Car Belonging to Rudolf Hoss. They drove out the main gates, barking out orders in German as they left. They took with them a report written by Witold Pilecki. The Germans never recaptured them.

June 24, 1944 saw the escape of Mala Zimetbaum and her Polish boyfriend Edek Galinski, They took with them deportation lists. Zimetbaum was a translator and was able to get the list while working. They were both arrested on July 6 1944, Galinski managed to commit suicide, and Zimetbaum died while being tortured by the SS. The Count of Auschwitz; Charlie Coward was a member of the Royal Artillery; he was serving as Quartermaster and Battery Sergeant Major when the Germans captured him at Calais in May 1940. He managed to make two escapes before they even got him to a prisoner of war camp. During several other escapes he managed to be awarded the Iron Cross, while hiding in a German army field hospital. He also spotted the experimental V-1 Rockets and managed to send coded information on them back to British Intelligence. These were sent via letters to his father via William Orange. His dad was dead, but using this pretext he managed to get out 6 coded letters a week. He coded information consisted of what he thought would be of military value. He wrote of British Prisoners of war, civilians and inmates. Where the trains of prisoners were coming from and approximate numbers of prisoners, the numbers were so great he couldn't keep up with it. He talked of his camp being that of block E-715, which was next to the IG Farben Plant. IG Farben was a German chemical industry conglomerate, notorious for its role in the Holocaust. It produced the large quantities of Zyklon B necessary to gas to death the inmates at various extermination camps during the Holocaust.

When Charlie was first in the camp there were 1200 British Prisoners of War located at the plant site, that grew to 1400 the next year. Charlie Coward organized and assisted a large number of Jews escape. He is the only Englishman to have a tree planted in his honour in the Avenue of Righteous Gentiles in Vad Yashim and other than Bro Winston Churchill recipient of the Israeli Peace Medal. There was a movie; made of his exploits "The Passage of Courage" which starred Dirk Bogart. Charlie joined Lodge Camberwell

Old Comrades# 4077 which was formed by the remnants of a palls battalion from the First World War. He was a member of this lodge from January 1955 till 1967.

MASONS DID MEET

Other stalag, Operations during the 2nd World War unknowingly did allow Masons to meet. Stories of Masonic activities of brethren in prisoner of war camps in Europe were gathered from correspondence with former prisoners. This correspondence is located in the Grand Lodge of England Library. There are two printed and 3 unpublished papers by Bros, C.B.Selby-Boothroyd, Sidney Brown, D.P. Iggulden, F.S.Payne, and H Wallwork. These disclose activities of some kind in no less than fourteen camps in Germany, Austria and elsewhere in Europe. The most extensive being in "Lodges" established in:

1. Oflag V111F (Mahrishc Triibau, Czechoslovakia), and continued in Oflag 79 (Brunswich Germany);
2. Oflag V11D(Tittmoning, near Salzburg), later in Oflag V1B (Warburg, Westphalia) and finally in Oflag V11B (Eichstatt in Bulvaria)
3. Stalag 383 (Hohenfels).

Where there were brethren who were moved from camp to camp there movements and stories could be traced. Laufen (Near Salzburg) was where Bro Selby- Boothroyd was captured in May 1940 and sent to the old palace once owned by Prince Bishop of Salzburg. On June 6 approximately 200 British Officers and a few orderlies were added to the group. The new arrivals included Bro. Brown. Selby-Booth and Brown's paths would never meet (Masonically) in captivity. There were 15-20 brethren identified and they held one meeting. Transfer of a senior officer to a more private room stopped further meetings. Brown was transferred out to Tittmoning. Selby-Boothroyd was sent to Warburg where he discovered two other brethren. There was an Emulation Ritual book found at the sight of Warburg when it was closed.

In January 1944 Selby-Boothroyd was transferred from Eichstatt to Oflag V111F at Mahrishc Trubau. He one day made a casual remark and was overheard by a brother and learned there were 40 masons transferred in from an Italian Camp. They were meeting regularly, and at first were only opening and closing and practicing the initiation ceremonies. A society of improvement was formed and was under the Preceptorship of a Bro. Clifford Downing, who was a past master. It was called a society as a "blind" to mislead the German guards. By May they were able to work the three degrees as well as a shortened version of the 2nd degree Tracing board.

By this time, Bro Iggulden had reached the camp and within a few hours he was contacted by Downing and invited to attend lodge and this took place after a course of very thorough proving up. The Senior Chaplin of the Camp was also a member of the Craft. Brethren were allowed to meet at the Chapel under the pretence of attending Theological Lectures.

In May, 1944 the whole camp was moved to Brunswick and renamed Oflag 79. The lodge was kept intact and was firmly established. In due time it included brethren from around the world including England, Australia, Canada, India, New Zealand, South Africa, and the United States. The camp was a former Luftwaffe airfield and at first the meetings were held in air-raid bunkers. The bunkers were fitted with steel door they made very good lodge rooms.

Working tools were distributed amongst the brethren from different parts of the world, the set consisting of the square and compasses and the Master's Jewel are now in the Grand Lodge of England's Museum. The tracing board was made buy a young artist of charcoal wash, so if a guard or the uninitiated interrupted the meeting the board could be easily erased. A copy for the Second T.B. is now in the Kent Provincial Museum. Parts of the lodge equipment were four legged stools. They were issued to each prisoner and went with him wherever he went. Bro. Lggulden reported that there were no attempts to make Aprons. However, the brethren made every possible effort to attend properly dressed. Some wore a collar and or tie and scarves about the neck. Some even managed to press their trousers, as threadbare and patched as they were.

A book of ritual was compiled by memory and a number of copies were made in small exercise books. From these brethren learned the ceremonies. They took the various offices in turn. The Scottish Ritual was used and demonstrated in the first degree on one occasion. On New Years day 1945 it was decided to make a contribution of 150 Guineas to one of the Masonic schools as Grand Lodge might decide. The "Deed of Gift". In the form of an illuminated scroll, signed by the 6 officers is preserved in Grand Lodge of England. The donation was allocated to the R.M.I.B. and is recorded on a mural plaque at the school which reads: "This plaque commemorates the British and Overseas Masons in Prisoner of War Camp Oflag79 during the 2nd World War who in Masonic ritual, sought relief from suffering through the uplifting spirit of Masonry.

A "Lodge of Instruction" was formed in Tittmoning and transferred to Eichstatt after Bro Brown and two others had been transferred from Laufen. The camp was an old Schloss, which was used as a hunting lodge by the same Prince Bishop of Salzburg. In the courtyard was a large marble trough bearing a bas-relief depicting the pillars, the square and the plumb rule, and were dated 1781. It just couldn't have been better. Bro Brown and two others were put in the same room and decided to look for other Mason. They found 20 other brethren and held a lodge of instruction. Two past masters were found and together they worked to complete a ritual book from memory. It was found afterwards that it left very little for correction. It is now in the Leicester Provincial Museum. The lodge met weekly.

In 1942, there were an average of 40 brethren in Tittmoning at any one time. They were of 10 different constitutions. The brethren not being able to meet all at once, formed four different lodges. Two lodges worked the English, 1 in Scottish and 1 Australian.

Meetings were held at the Camp Dental Surgery. The location was so small it left no room for floor work. On two occasions a larger facility became available. At that time demonstrations of an installation were arranged (except the inner workings), all brethren of the camp were invited to these.

Before being moved after D-Day, a final meeting was held in Eichstatt, in which a greeting to the Grand Master was prepared and signed by 33 brethren. The document reads "Greetings to the Most Worshipful the Grand Master and Brethren of the United Grand Lodge of England from the undersigned, on their return from captivity in Oflag V11B Eichstatt, Bavaria, who while in Germany, have endeavored to make a daily advancement in Masonic knowledge" It was bound and covered. The cover bearing the design depicting the columns, square and plumb-rule which had been discovered on the marble trough in the courtyard of the Schloss at Tittmoning. Bro Brown was able to retain the greeting and on his return to England it was delivered to the Grand Master, the Earl of Harewood, who later presented it to the Grand Lodge of England, where it is displayed in the library.

Bro H. Wallwork was captured in May 1940 and was sent to a Stalag on the outskirts of Salzburg. He had with him a copy of the New Testament and a copy of "Emulation" book of ritual. Both books were examined but were not confiscated. There were no official documented meetings but there were 30 copies of the Emulation work found which would indicate that Masonry flourished in the camp. After Salzburg he spent three months on Warburg. There were no brethren and he was unable to set up a meeting. Next Wallwork went to Spangenburg, near Kassel. Here a lodge was formed. Meetings were held every Sunday, in a room known as "The School Room". Working tools were made of wood. Wallwork practiced in a dried moat till he knew his ritual well. Brethren followed the practice of filling the chairs in rotation. After a short absence Wallwork returned to Spangenburg and was able to continue his studies until November 1944 when a number of the group were transferred to Nordhausen. Stricter searches were being made and a move from Nordhausen, became site where Wallwork left his ritual book with a British Officer. It was returned to him after the war and is now in the Grand Lodge of England Museum.

In the spring of 1942 at Stalag 18A a number of brethren met in front of the British Compound where on arrival each contributed a cigarette to a common fund. These Cigarettes collected and used to bribe a guard to allow them to meet in one of the new huts, which were under construction. At the first meeting they elected 4 officers one from England, Scotland, New Zealand and Australia. They formed a committee to test everyone present. This being done, another meeting was scheduled in a doctor's office who was also a Freemason. They agreed to complete a book of instruction. After 5-6 meetings the camp was split up. The bulk of the members were moved to Stalag 383 at Hohenfels. Here they became an international group, consisting of 23 English, 2 Irish, 29 Scottish, 24 from Australian and 4 others. Only one was a past master. Meetings were held monthly in a converted stable that now served as a library. Meetings had 60

brethren in attendance. The inner guard placed his chair against the door to ensure time for the brethren to be appearing to be doing something completely different if they were interrupted. At meetings the VOL was opened, minutes were kept and read, and "accounts" presented. Cigarettes paid for subscriptions. Accounts were kept for purchases of cups of tea. Surplus cigarettes were placed in a Charity Fund and administered by 2 Charity Representatives. These brethren undertook the welfare of the lodge, and included the visitation to hospitals. The minute book covers the meetings of October 28, 1943 to March 23, 1945 and records 16 meetings. The first meeting actually met in March 1943. The secretary, Bro J.E Mallory carefully guarded the records and minutes and they are deposited in the Grand Lodge of England Library.

There are various reports at the number of brethren who had engaged in the practices of Freemasonry while in the camps. One such group was in Auschwitz. A small group of brethren practiced their work, no lodge was actually formed but they met together. They were able to get messages out to Mother England on conditions of the camp, location of prisoners and of the mass murders. Finding that they were soon to be rescued they wrote a letter to the Grand Lodge of England addressing their thanks to the Most Grand Lodge at giving them hope and relief from the misery they lived in. The letter of thanks arrived a tad late, 4 months after the extermination camp was closed. The message no less gives measure to the profound effect Freemasonry had on incarcerated brethren at that time.

It is estimated that from 70,000 to 120,000 Freemasons and some suggest the number could be as high as 200,00 passed to the Grand Lodge Above. The exact number will never be known.

A REVIEW OF "HARRY CARRS WORLD OF FREEMASONRY"

VW Bros. Chris Foxon
Burnaby Lodge 150

"Harry Carr's World of Freemasonry – The Collected Papers and Talks of Harry Carr" (Lewis Masonic 1984) contains a detailed examination of the origins, evolution and significant events of what we know as Freemasonry. It covers three phases; the earliest beginnings and purposes of operative lodges during the Middle Ages; the admission of lay members as non-operative "accepted" or "speculative" masons, and the evolution of purely speculative lodges with the eventual emergence of Grand Lodges to govern them. Carr who is a noted Masonic researcher and scholar was elected to full membership of the Quatuor Coronati Lodge in London.

The defining moment of this Masonic evolution being the formation of the first Grand Lodge in London in 1717, however, the tracing of this historic journey is fraught with difficulty.

From the first operative lodges to the formation of the first Grand Lodge and onward to what we have today is a mystery considering the shortage of reliable information and sources. This scarcity of reliable written materials, even down to the 19th century, and the misinformation generated by masons and non-masons alike from the earliest years adds to the confusion when we attempt to reconstruct our past.

The papers and talks contained in the books are, to me, quite noteworthy in that Harry Carr details and documents bits and pieces of information from many sources to articulate the ebb and flow of our distant Masonic past. The evolution of masonry was not a smooth flowing process but grew and transformed through the centuries, sometimes slowly and sometimes with real resolve.

This book is certainly not for everyone as it is hard to read cover to cover. Harry Carr's belief is that most masons do not really understand or are particularly interested in understanding both our history and our traditions. He says "... many Brethren believe, quite genuinely, that our Masonic ritual came straight from heaven, directly into the hands of King Solomon. They are all quite certain that it was in English, of course, because that is the only language they speak up there" and goes on to comment "They are equally sure that it was all engraved on two tablets of stone."

Those Masons looking for a light read through our past will not find it here. Carr does not postulate or imagine how things came to be but simply documents from available literature, lodge minutes, records and puts them together into what he believes is a coherent timeline.

I was fascinated by his description of a largely illiterate workforce that managed to originate and transform themselves into functioning trade regulatory bodies, not only in

the area of professional skills and the recognition and demand of practical individual qualifications and skills, but also in the moral and religious standards of their members. In response to these needs the operative craft, through its lodges, evolved a system of instruction that combined practical knowledge and morality. The medieval lodge system also, of necessity, involved a degree of privacy and secrecy, so that the supposed skills of a newly- arriving stranger could be readily checked.

Harry Carr's book is not a romantic or flowery rendition of Masonic history but a painstaking sifting of available facts and records which highlights its underlying humanity but does not overlook the occasional wart or blemish. His descriptions can only be described as pedestrian and matter of fact. There is no pretense to his interpretation merely concise comment while all the while providing the references in actual old English- with modern English translations. He describes this process as a fitting together piece of a giant jigsaw puzzle while not having all the pieces. To me it is a forensic audit of the progress of Masonry through the centuries. For the mason seriously interested in understanding how we got to where we are today then this book will be an invaluable resource.

This is no philosophical journey with interesting facts but a superbly researched series of papers that layout how masonry came to be, its evolution from the formation of the operative lodges; into non-operative lodges and finally into speculative lodges with ritual, histories and Masonic trappings that we can recognize today.

Movember 2013 – Will You Gro a Mo?

By R.W. Bro. Philip Durell – Deputy Grand Master

The month of Movember (November) is the time of year when normally clean shaven men will gro(w) a mo(ustache) in support of men's health awareness and to raise funds for prostate cancer research. All the funds raised stay in Canada and roughly 90% goes directly to Prostate Cancer Canada and raising awareness on men's health issues.

As a fraternity I believe it is appropriate that we support the aims of the Movember charity. And from the support demonstrated by our Brethren last year it would seem that I'm not alone – 10 teams across our jurisdiction raised \$26,500 in 2012 and this year our objective is to get more Brethren involved, handily beat last year's dollar total **but most of all get more Brethren to take a proper physical examination.**

If you were captain or part of a team last year, or want to start a team this year please email me at durellphilip@gmail.com or Bro. Craig DiRocco at freemanc22@hotmail.com and we'll help you set up. After you have individually registered with Movember at <http://ca.movember.com/> you can join one of the teams and/or join our network Freemasons of BC & Yukon at <http://us.movember.com/mospace/network/view/id/28961>

Brethren I hope you will join in the fun(d)raising and **gro a mo** and if not that you will consider supporting those that do – and don't forget it is acceptable for Sistas to join the Mo Bros and be part of a team

Have Fun and Mo On

Philip

Poinsett

When I read the enjoyable and highly recommended book by Robert Morgan, Lions of the West, (published 2011 as a Shannon Ravenel book from Algonquin Books of Chapel Hill), I was particularly compelled by a brief passage concerning Joel R. Poinsett (1779-1851), the first American ambassador to Mexico. Poinsett was a Freemason and prominent historical figure in his era, but from the passage below (Lions of the West, pp. 208-209) it will be evident why Freemasons would find his story so appealing.

“His real education came through the study of languages and history and from travel in Europe, Russia, Asia, and the Near East”

“Poinsett was fluent in both French and Spanish. Interested in the fine arts, the sciences, botany, and history, Poinsett was sent by the Madison administration on a special commission to South America in 1810. In Argentina he encouraged independence, and in Chile he helped create a constitution for the newly formed government. His involvement in the affairs of Chile would be remembered favorably by many Latin Americans but not by conservatives in Mexico.”

“He enthusiastically supported ‘internal improvements’, cutting canals, dredging rivers, building turnpikes. The famous Poinsett Bridge across the North Fork of the Saluda River in Greenville County, a handsome work of masonry, still stands. ... Poinsett gave special attention to the upper end of the turnpike, which, when completed, was said to be one of the best mountain roads in the United States.”

“Sent by the Monroe administration as a special envoy to the newly independent Mexico in 1822, ... he published Notes on Mexico in 1824, a book that was well received. The North American Review described the volume as the best account which can be found of the present state of Mexico.”

*“From Mexico, he brought a plant with leaves that turned bright red at Christmastime, called by the Mexicans **flor de nochebuena**,; it came to be called **poinsettia** by Americans.”*

“Poinsett’s reputation for his actions in Chile preceded him to Mexico. As a result, the conservatives and monarchists distrusted him, and the British ambassador, Henry George Ward, used that distrust to undercut Poinsett’s efforts. To counter the powerful British influence exercised through the Scottish-rite Masonic lodges, Poinsett encouraged the formation of rival York-rite lodges which attracted moderates and liberals. In a few months more than eighty York-rite lodges were organized.”

“Before Poinsett was recalled from Mexico, his life was threatened by insurgents, and he bravely protected liberal friends by sheltering them in his house. He appeared before the

insurgents, holding aloft the American flag, and by his personal bravery prevented their entrance into the courtyard.”

From this brief passage, there are several Masonic “Tidbits” that one can yield from the most impressive biography of Joel Poinsett.

- ❑ Poinsett was a living example of Fellowcraft virtues, in his lifelong pursuit of the liberal arts and sciences. His appreciation of botany is still recognized today by the popularity of the Poinsettia plant during the winter holiday season.
- ❑ The construction projects influenced by Poinsett were not only highly functional and progressive for their era, they successfully applied practices of operative masonry.
- ❑ Despite his privileged background, Poinsett was an advocate of liberty, fraternity, and equality and used his influence and capabilities to instill these virtues throughout Latin America.
- ❑ Poinsett did not abandon his comrades and liberal contemporaries in Mexico, but aided them with shelter and support during their time of distress.
- ❑ Poinsett advocated the formation of Masonic lodges, entrenching the Masonic values among those who might otherwise have been excluded from participation.

Joel Poinsett was a man of curious intellect, diligent workmanship, and progressive convictions. His esteem and reputation entrusted him to multiple US Presidents of his era, in order that he could advocate the values and positions of the emerging nation of the United States of America. He was not only a great man, but a visible example of Freemasonry in action.

Unfortunately he was recalled to the United States before his advice could be fully heeded. One of the consequences was that the imperious and irrational leader, General Antonio Lopez de Santa Anna, embarked on a bitter attack of Texas culminating in the Mexican-American War. Along a similar line, Poinsett’s staunch support of the Union met with resistance in his native South Carolina, which eventually became one of the Confederate states, seceding from the Union and engaging in the US Civil War.

Historical accounts of men like Poinsett prove the worth of Freemasonry as a source of wisdom, strength, and beauty. In Poinsett’s case:

- ❑ Wisdom: The advocacy of transforming nations and states from repressive tyranny to progressive liberty and equality.
- ❑ Strength: The courage to withstand insurgency and support advocates of liberty.
- ❑ Beauty: The lasting effect of magnificent discoveries of natural phenomena (Poinsettia plant) and elegant constructions (Poinsett Bridge).

HEARTBEAT

TOM MICKEY

CARDIOVASCULAR DISEASE is still the leading cause of death in Canada - with one in three Canadian deaths due each year to these devastating diseases

One evening in April of 2011, I was in my usual routine of watching the late news on TV and had been watching TV since 8 that evening. It was near midnight when something funny happened to my left arm and the left side of my face, a kind of tingling on the face and a stiffening of the arm. It only lasted a few seconds and went away. Within a minute it came back and repeated again. When this happened the third time I thought that I better go to bed and see if that would stop it.

I didn't notice it anymore before I went to sleep and when I got up at 6 a.m. and sat down for breakfast lo and behold there it was again. I finished breakfast and went down to my office and it came back again. I finally got the message that something was definitely wrong so I asked my wife to drive me to the hospital (please note I did not drive myself as I would usually do) and when we got there I said just drop me off at the door and go home as I will be here for awhile. Surprisingly she did as I requested and I stopped at admitting to get checked in and when asked what my problem was said I thought I was having a mini-stroke. As it was just before 7 a.m. the emergency room did not have any patients so I was given their undivided attention.

Lots of questions were asked and answered, blood tests taken, electrocardiogram, x-rays, etc. and finally a consultation with the Doctor who was very thorough and genuinely interested in my condition. I was still having the stiffening of the arm and funny feeling on my face about every 15 minutes. She was of the opinion that it was a TIA or a mini-stroke which of course confirmed what I had guessed. By 9 a.m. the blood results were back as well as x-rays and other things that they had been checking. As the stiffness in the arm and my face had been ok for nearly a half hour the Doctor said that as it was a mini-stroke all they could do at this time was put me on a blood thinner and send me home and if it started again to come back.

She went off to process the discharge papers and when she returned I told her I didn't have to go far as it was back again. She said that I would be admitted as a patient. The stiffness of the arm and face has NEVER LEFT to this day. I stayed in the hospital for 24 hours and as nothing changed they discharged me. They were still referring to it as a mini-stroke however I said I was of the opinion that it should now be referred to as a stroke even though I did not know at that time that it was going to be permanent.

Before this occurred my regular Doctor had prescribed one aspirin a day. In addition to this I now was to take a blood thinner and a high blood pressure pill. In follow up visits it was explained to me that the cause of this was from the tiny blood vessels in the back of the brain that were clogged and that there was no way of unclogging them. If it were an artery or a larger vein they could do something but there was nothing they could do for these tiny veins.

Spending 24 hours in the hospital of course gave me much time for reflection. Would things have been different if I had gone to the hospital immediately when this happened? This I will never know now but I urge anyone reading this take immediate action no matter how silly it may look or feel as it quite possibly is the difference between life and death. Immediately after going home I gathered my family around to discuss the future with the possibility of me not being there and plans were put in place. I had always had a will but not an enduring power of attorney which I now have.

Now 2 ½ years later I still have a stiff left arm and hand as well as it feels like I have had my left upper lip frozen by a dentist and the freezing is coming out. I have feeling but it feels funny. My left arm at times is sometimes stiffer than it was especially when I use it to work but I do have feeling in my fingers for which I am very grateful. In short I can live with what I have and note that it could have been an awful lot worse. Once again if you are ever in a situation similar to this by all means do something IMMEDIATELY.

Tom Mickey
Whitehorse Lodge No. 46

Try Not To Think, Just Feel

If you find yourself upon a path
Not knowing what is there
Many friends are round the corner
So set your shoulders square

Just let your compass guide you
And keep a level head
These things will aid along the way
Through places you are lead

The family will together
Share a long and fruitful life
Your brothers there beside you
Will aid you in your strife

So hear the voice within your heart
And trust that it speaks true
For it will never steer you wrong
Or cause you to be blue

While walking down the road of life
Not knowing what is real
Not sure of the next step to take
Try not to think, just feel

Written by Ruth A. Warner
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