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A new generation

by RW Bro. Brian Tuckey, Senior Grand Warden

Freemasonry is a fraternity of like-minded men. However, many of us have different expectations and needs within the Craft. Our membership is comprised of the young and the not-so-young. Our ages range from twenty-one to one hundred one and we should be aware that each generation in the Craft has different values.

This year, our Grand Master has formed an *ad hoc* committee to conduct a survey of brethren who joined the Craft since 2002, so we may understand their likes and dislikes. Many of these brethren were born after 1981. This new generation is called the New Millennials or the Y Generation.

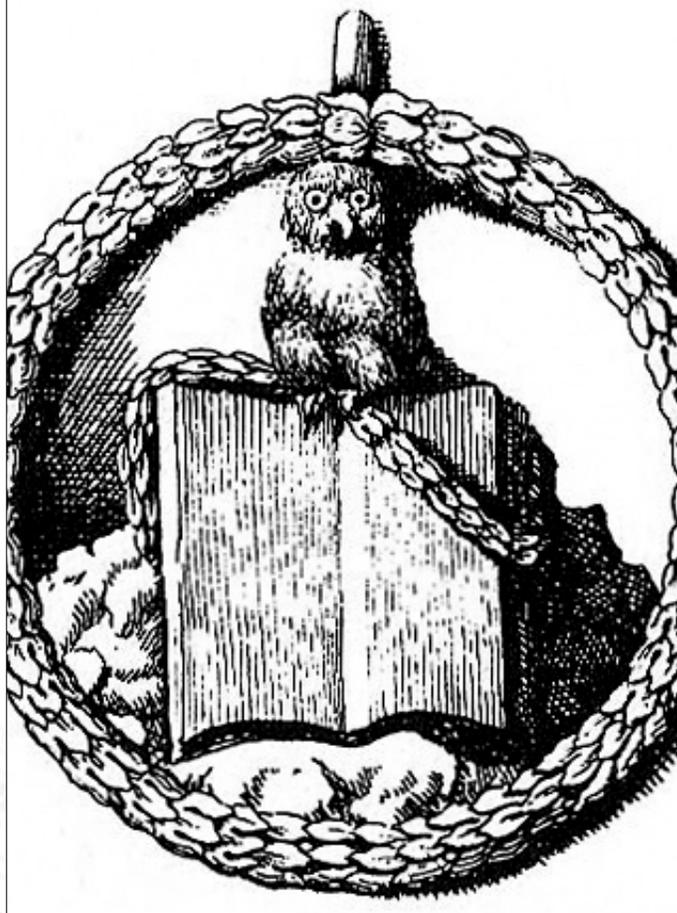
A recent study in the United States indicates there are 75,000,000 Millennials joining the workforce. Their expectations, needs and values are not just concerned with the workforce but can be related to everything they do. Here is what the study says about

these New Millennials as they prepare to join the workforce.

They are looking for leaders with honesty and integrity. It is not that they don't want to be leaders themselves; they would just like some great rôle models first. We should therefore prepare ourselves for their high expectations.

These young adults have ideas and opinions. They do not take kindly to having their thoughts ignored; therefore listen to them. We must remember that good leaders are good listeners.

They want learning opportunities. A recent employee survey found that trying new things was the most popular item. They are looking for growth, development and a career path. Mentoring, lodge and or district education programmes would be most applicable for them. Further, giving them work when they are ready for it, as well as progression through our various



The insignia of the Minerval or third degree in Adam Weishaupt's system of degrees developed for the Bavarian Illuminati in 1776: the owl, an emblem of the goddess of wisdom, Minerva (Athena), was also an attribute of Ceres (Demeter), goddess of the harvest. In ancient Sumeria the goddess of death, Lilit, was attended by owls, while in mediaeval Christian art the Alpha and Omega was sometimes depicted as an eagle and owl. Regarded as sacred by the Celts as an emblem of mortality, in Hindu tradition the owl was the messenger of the Vedic god of the dead, Yama. The owl is also found depicted on early masonic aprons and charts : *memento mori*.

stations, would fit their needs.

This new generation asks that you treat their ideas respectfully even though they have not been around a long time. They are idealistic and they are great multi-taskers. They literally network around the world *via* cellphones and computers. They understand

diversity very well. Do not say to them, "we have always done it that way."

This busiest generation ever isn't going to give up its activities just because of jobs. A rigid schedule is a sure-fire way to lose them.

They like relationships and

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The new millennials from page one

seek to work in friendly environments and they like working with friends. Freemasonry can certainly meet this need. They are not money conscious. Remember, a pair of shoes often costs more than our lodge dues.

What they need in meetings is: shorter, more purposeful sessions; short meetings with no breaks; information, not motivation; every meeting must be successful in order to retain them; don't tell them things they can read on the Internet. Think about our business meetings in our lodges with the same old, same old. Many of us find them long and drawn out, yet we return. This new generation will not return if these meetings are drawn out or boring. We must therefore make some subtle adjustments to accommodate their needs.

The New Millennials are interested in history, symbolism and learning how to use masonic tools for self improvement. The similarity between their principles and those of Freemasonry are what draws them to the Craft. They are looking for growth, strong relationships and endless opportunities to help other people.

RW Bro. Allan Casalou, Assistant Grand Secretary for the Grand Lodge of California said it best: "New Millennials are a perfect fit for Freemasonry."

We have the opportunity to assist these young brethren in their journey. Let us be cognizant of their expectations and needs so our Fraternity may prosper and grow. ■

Note bene

As announced at our 2007 Annual Communication, RW Bro. James Lister will step down from the office of Grand Treasurer at our upcoming Annual Communication in June

2008. Brethren who wish to be considered for the position of Grand Treasurer are asked to submit their names to the Grand Secretary. Preferred candidates should have professional accounting qualifications and designation.

Expressions of interest, with résumé detailing qualifications and experience, and submitted in a sealed envelope marked Private and Confidential, will be received until 1 March 2008. ■

Calling all officers!

Don't forget to register for the Officer's Conference! Our jurisdiction has not seen a leadership and management conference on this scale and of this quality before. Even though the fee is slightly higher, it is still great value for money.

Contact RW Bro. Rick Money at kmta@telus.net. Register now! ■

Happiness

by Henri Frédéric Amiel.

Happiness is cumulative, as misery may be. An eternal growth in an unchangeable peace, an ever profounder depth of apprehension, a possession constantly more intense and more spiritual of the joy of heaven—this is happiness. Happiness has no limits, because God has neither bottom nor bounds, and because happiness is nothing but the conquest of God through love. ■

Call for papers

Speakers are needed for the 27th Annual Grand Masonic Day—a Vancouver/Fraser Valley Workshop—scheduled for Saturday, 4 October at Freemason's Hall in Chilliwack.

The programme will be similar in format to the Grand Masonic Day held last

September which saw eight speakers address topics ranging from the Grand Lodge of Israel to Modern Warfare, from the Meaning of "Lewis" to Shuswap Masonic Music Makers.

Papers should be a maximum of thirty minutes in length, including time for discussion and question period. Text for the papers must be submitted at the beginning of September to allow for inclusion in the proceedings which are distributed at the closing of the workshop.

Anyone interested in presenting a paper should contact VW Bro. John Keirstead by phone at 604-524-1661 or online at keirsteadjohn@netscape.net. ■

Lodge notes

A head shaving fund raiser in November raised \$13,000 for the Masonic Community Charities Cancer Car Fund in Nanaimo, \$8,000 of which was raised by the late VW Bro. David C. Trace of **St. John's Lodge No. 21**, Ladysmith.

The masonic family of Port Alberni held their fifth annual fund-raising dinner resulting in over a hundred turkeys being donated to the Salvation Army Food Hamper Drive and the Bread of Life for their Christmas dinners. ■

The test

Author Unknown

Several years ago, the story was told of a freemason who always wore his masonic ring and lapel pin when in public. On some occasions, he rode the bus from his home to the downtown area. On one such trip, when he sat down, he discovered the driver had accidentally given him a quarter too much change.

As he considered what to do, he thought to himself, "You'd better give the quarter

back. It would be wrong to keep it."

Then he thought, "Oh, forget it, it's only a quarter; who would worry about this little amount. Anyway, the transit company gets too much fare; they will never miss it. Accept it as a gift from God and keep quiet."

When his stop came, he paused momentarily at the door, then he handed the quarter to the driver and said, "Here, you gave me too much change."

The driver, with a smile, replied, "I noticed your masonic ring and lapel pin. I have been thinking lately about asking a freemason how to join. I just wanted to see what you would do if I gave you too much change. You passed the test. Can you tell me how to become a freemason?"

Our actions are the only masonic creed some people will ever see. People watch us as freemasons and may put us to the test without us realizing it. Always be diligent, whether it be at the theatre, restaurant, grocery, service station or just driving in traffic.

Remember, whether it be a lapel pin, a ring, or an emblem on the car, you carry the name of our fraternity on your shoulders whenever you call yourself a freemason. You never can tell who might be watching. ■

Education update

by VW Bro. Martin Bridges, Chairman

Several years ago the Grand Lodge Committee for Education became aware of an increasing interest in masonic education among the brethren of our jurisdiction and began receiving requests for some further masonic education in addition to that contained in the Mentorship Programme.

In reaction to this upsurge in interest, your committee began

a search for masonic education programmes worldwide and received valuable material from many jurisdictions, the most valuable being those received from the Grand Lodge of South Australia, the Grand Lodge of Canada in the Province of Ontario, and the Philalethes Society.

At the request of our Grand Master, this committee set out to design and construct an education diploma programme. The committee decided to emulate the Grand Lodge of South Australia model, thereby creating a three year correspondence diploma programme uniquely designed for the brethren of this jurisdiction, to be known as the The Ashlar College of Freemasonry.

It is also the intention to recognise successful first and second year students with the presentation of first and second year certificates. Our understanding, in consultation with the Grand Master, is that all certificates and diplomas would be presented at the annual Grand Lodge Communication, at a time and point in the ceremonies that he would find most suitable and appropriate.

The Diploma Programme will encompass six subjects as follows:

- History of Freemasonry;
- Five Pillars in Leadership and Management;
- Masonic Philosophy, Ethics and Principles;
- History of this jurisdiction
- Constitutions and Regulations of BC&Y;
- Masonic Symbolism.

Each subject will be presented to the student in three segments stretching over the three years, and identified as Courses 101, 201, and 301.

The student will be challenged to complete six sections over each masonic year: three during September to November and three during February to April.

It is also understood that students will have the opportu-

nity to complete the sections as quickly as they wish, depending on the availability of course materials.

As at this date the diploma program sub-committee has been charged with having the first year student material ready for distribution by our Annual Communication in June 2008.

We assure the readers that every effort will be made to make these deadlines. ■

Masonic news

This past November the Masonic Association of Eastern District, Ontario purchased and donated to the Ontario Upper Canada Village Heritage Park in Morrisburg an historic 1860s building, to be converted to a masonic lodge hall.

Freemasons, together with Upper Canada Village, are providing research, artifacts and interpretive expertise in readying the building for the 2008 season. All costs associated with the project will be funded by the Masonic Association. ■

LESSONS OF THE THREE DEGREES

The first

by *Thomas Sherrard Roy*
Grand Master, Massachusetts,
1951-1953

In the Entered Apprentice degree there are fundamentals which we must accept, not only in Freemasonry, but in life.

The first fundamental is belief in God. Freemasonry puts a profession of a belief in God right where it belongs, at the very beginning of the masonic journey. This is not because of the fact that without a belief in God no obligation would be considered binding upon the candidate, but because such a belief is fundamental to life. In a real sense it places the hand of the candidate in the hand of God and bids him proceed with confidence.

In the Entered Apprentice

degree there is found the fundamental quest of life. We are searchers for truth. In whatever form we express it, and however qualified, that is our lifelong quest. Nor can there be any greater quest. It compels life's most desirable quality, sincerity. The completely honest man is the man whose first and last interest is in knowing the truth. We have our own particular interests in life, either inherited or acquired. We are inclined to bend all of our efforts to that which is in agreement with, and will support, those interests. Sir Isaac Newton, the great scientist and philosopher wrote that "when a man takes a position that he believes to be true, he is liable to see only what he wants to see, only what he needs to support his position. He will seize all that fits into his preconceived notions. He will be blind to essential conditions that do not fit."

Renan, the noted French writer, is described as "a writer who had a charming genius for neglecting all facts that disturb the artistic arrangement of his subject." Such men will find the truth only by accident. A great religious teacher has said that "with what measure ye measure it shall be measured to you again." The measuring rod that we use in life is precisely the measuring rod that life will use in measuring back to us. If we measure our truth, then truth will be measured back to us.

When there is sincerity in the search for truth, there is no finality in the quest, for we never come to the end of the road. Did not some countries on the Western edge of Europe have on their coins the inscription, *ne plus ultra*, meaning "nothing more beyond?" But they were less naive than the philosophers, the religious and political leaders who have insisted that they have reached finality in their theories, their creeds, and their political

Lodge Officers' Conference 2008

INSPIRE, INFORM, ENABLE!

Take your lodge to the next level, with your lady's support! Plan to attend the Officers' Conference at the Delta Sun Peaks Resort next April 25, 26, & 27, 2008.

Conference Fee:

\$190 single/ \$220 per couple
(before November 30)

Rooms: \$109 per night plus tax.

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systems. Truth knows no boundaries, nor does it ever come to the point where it says that there is nothing more beyond. Sincerity and progressiveness mark the seeker after truth.

The Entered Apprentice degree reveals also a fundamental relationship, that of brotherhood. In Freemasonry a man finds his fellow men as brothers, and discovers that he has certain obligations to them. What we call the rite of destitution brings home to him in the strongest manner this fact of brotherhood and its obligations. A freemason's first duty is to his home, and those who are dependent upon him. This means, whatever else, that a man must be a freemason in his own home. If a freemason will not practice the principles of Freemasonry in his own home, where will he practice them? After that his obligation to help his fellow man goes out in ever widening circles, for brotherhood knows no limits.

This degree states rather definitely that brotherhood was not created nor discovered by Freemasonry, but is a fundamental relationship among all men. For we proclaim that "by the exercise of brotherly love we are taught to regard the whole human species as one family—the high and low, rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other." This is what I mean when I say that the Entered Apprentice degree introduces us to a fundamental relationship.

This degree presents to us a fundamental law, namely, that you cannot achieve a desirable end without adequate means. For we are presented with working tools—those fundamental tools of the builders trade, the gauge and the gavel.

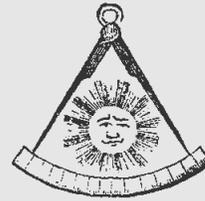
A greater futility is to have a great goal or end in life, and to

have no means with which to reach the goal or serve the end. No matter what the area in which we are working, whether the achievement of production in industry, or skill in a profession, or such socially desirable ends as the abolition of poverty, the assurance of racial justice, or the realization of world peace, it is no use wishing for these ends until we are ready to will the means to attain them.

I keep repeating the fact that the two great ends in Freemasonry are character and brotherhood. We are trying to build better men, and we are trying to establish the collective life or mankind in brotherhood. The working tools of an Entered Apprentice remind us that it is no use wishing for these ends, until we are ready to will the means to attain them. By the common gavel we are taught that we are to divest our hearts and consciences of the vices and superfluities of life if we are to build the spiritual character worthy of heaven itself. It is no use wishing for high character if we insist upon engaging in low acts. This part of the Entered Apprentice degree fairly shouts at us that we must will the conditions of worthwhile character if we would achieve it.

The twenty-four inch gauge teaches us to divide our time. If this means anything it is that we organize our lives. There is a time for everything in life; a time for work, for service, and for recreation and rest. It would be difficult to improve upon this division as we think of the effort we should make to establish brotherhood among men. It is not enough to organize our lives around the necessity of our usual vocations. Doing this will make for efficiency in our vocation. But a definite time must be set aside for the service we owe to God to keep in communication with him, and the service we owe our brethren.

Brotherhood is not going to



Grand Master's Itinerary JANUARY 2008

3 Thu	District 13	Acacia Lodge No. 22	Vancouver
5 Sat	Installation	Victoria-Columbia Lodge No. 1	Victoria
6 Sun	Church Parade	Districts 1 and 21	Cordova Bay United
8 Tue	District 28	Prince David Lodge No. 101	Maple Ridge
12 Sat	District 14	Meridian Lodge No. 108	Vancouver
15 Tue	District 18	Pacific Lodge No. 16	Abbotsford
18 Fri	Official Visit	Vancouver Lodge of E&R	Vancouver
19 Sat	District 27	Chemainus Lodge No. 114	Ladysmith
21 Mon	Rabbie Burns	Discovery Lodge No. 149	Campbell River
22-24	Retreat	Grand Lodge Principal Officers	Courtenay
25 Fri	Burns Night	Mount Garibaldi Lodge No. 127	Squamish

be established on this earth by the brotherly action of other men, but by *our* brotherly acts. My service to mankind is to prove myself a brother. There is nothing that surpasses this in importance.

These then are the fundamentals of the Entered Apprentice degree. They are not the idealistic dreamings of men who live with their heads in the clouds. They are the realities, and the vitalities, by which we are going to prove to the Craft, and the world that we have been made freemasons. ■

Clarification

Further to our November issue and the suggestion proposed therein that lodges remit dues rather than suspend members, section R40 of our *Book of Constitutions* specifically excludes the requirement to pay the *per capita* for members who are unable to pay their lodge dues. If a lodge remits a member's dues, for any reason other than the member's inability to pay, the lodge is required to pay the Grand Lodge *per capita* plus the Cancer Car assessment. ■

Pearls?

by Dwight L. Smith

A century ago it was not uncommon for men to pay what amounted to a month's wages to become a freemason. We know without challenge that today petitioners are paying a fee which represents a week's wages at the most—sometimes only two or three days!

When we compare the nominal dues paid to a lodge of freemasons with those paid to a service club, a labour union, a trade or professional organization, or a country club, we begin to get a faint idea of the source of some of our troubles.

Before we are in a position to tackle some of the difficulties that beset us, we must re-establish the premise that Freemasonry is a *Pearl of Great Price*, worth a great deal of effort, a great deal of sacrifice, a great deal of waiting to obtain. We need to do a little preaching, perhaps with a certain passage as the text: "For where your treasure is, there will our heart be also." ■

MW Bro. Smith penned these words in 1961.