



Bro Rudyard Kipling and the Iron Ring: Ritual, Symbolism and Allegory

“Iron Clad Results: A Christmas Homage to the Rich History of the Rings”

Kim Farwell, P.Eng., Past President, APEGGA, *The PEG Magazine*, December 2010

If your job is anything like mine, you are striving to achieve results that stick. And sometimes this seems to be at odds with the business of engineering. But one of the greatest, stickiest results our profession has ever witnessed was one of our own creation: our professional pride and the Iron Ring.

The Iron Ring is the best known symbol of the Canadian engineering profession. It is the physical embodiment of a voluntary obligation taken upon graduation from a Canadian engineering school. While it has nothing to do with professional status — APEGGA has no official role in presenting the Iron Ring or its geoscience sister, the Earth Ring — it has everything to do with the quality and reputation of the engineering profession in Canada, which is envied the world over. While it is the ring itself that we wear, it is the vision behind it, and its impact on how we view our profession even today, that is truly significant.

Engineering was first recognized as a profession in Canada in 1920, gaining a privilege that had historically belonged only to doctors and lawyers. Until then, engineers with appropriate credentials registered with the Engineering Institute of Canada, formerly known as the Canadian Society of Civil Engineers. It changed its name in 1918 to acknowledge the other disciplines that were increasing in numbers.

The institute recognized that something more than acts of governments were required to truly create the spirit of professionalism among us. *The Romance of Engineering* was the topic of the EIC luncheon address in Montreal on 25 January 1922. Keynote speaker was Herbert Haultain, a civil engineer and professor who was head of the Mining Department at the University of Toronto. In his address he described a vision of an engineering profession that is united

by a creed. It reminds each of us of our calling — a calling to the betterment of society, which demands a higher standard of conduct than that of non-professionals.

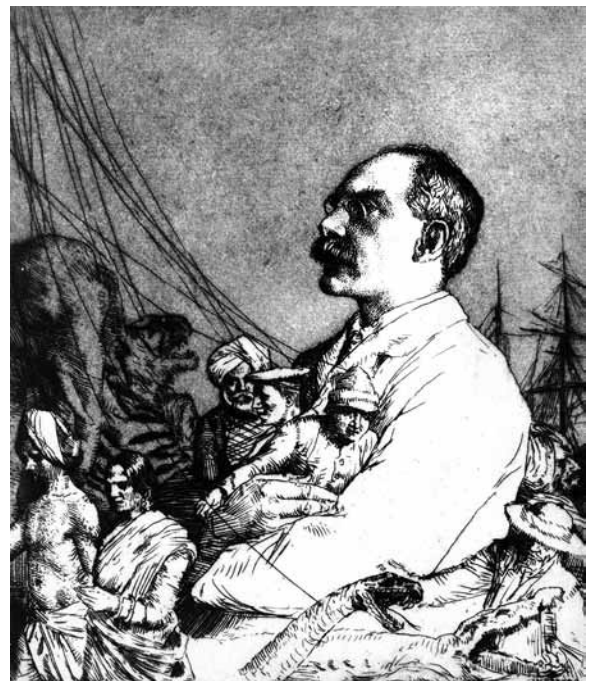
Seven past-presidents of the EIC, who were in attendance at the luncheon, were so inspired by Haultain's idea that they started a committee to create an oath or creed for the profession. It was past-president Dr. John Fairbairn, former chief engineer of CP Rail, who suggested involving the acclaimed author Rudyard Kipling. Herbert Haultain finally wrote a letter in the spring of 1923. Kipling shared the same vision. He wrote a deeply insightful ceremony based on one simple request in a matter of a few weeks. But why Kipling? And why would Kipling care about a Canadian engineering ritual enough to write the text, with side notes on how to create a ceremony? Why would he also suggest we commemorate the Obligation, as he called it, with a ring worn on the smallest finger of the working hand, such that it would drag across the page with every stroke of the pencil as a reminder?

That part takes some more background. In 1907, Kipling became the first English language writer to win the Nobel Prize. He was an author of both poetry and prose, but also a capitalist described as an interpreter of the notion of empire. He had turned down knighthood on several occasions. And he was a Freemason. Kipling had referred to the work of engineers in his writing

prior to the request. Still, none of this explains his interest in Canadian engineering fellowship. Kipling toured Canada on a CP Rail pass in 1907, as a guest of the company, but this was before Fairbairn of the EIC had joined CP. Kipling also housed some injured Canadian soldiers at his country house in England during the First World War — it is here the connection is believed to have been made.

But with whom? Haultain was a professor during the war, with no military service noted, although he did create an organization to rehabilitate veterans. These vets in fact made the first Iron Rings from the scrap iron from cannons from the Crimean War (not scrap from either of two collapses of the Quebec Bridge, as mythology often has

See **Kipling**, page 2.



Etching of Rudyard Kipling (1865–1936) by W. Strang (1859–1921) is in the Museum Boijmans Van Beuningen, Rotterdam.

ARBI Receives Grant From the Masonic Foundation of Alberta

Bro Murray Vair, Director, MFA for Alpha District

On 6 April 2011, Bow River Lodge No.1 hosted a cheque presentation ceremony on behalf of the Lodges of Alpha District at which the Association for the Rehabilitation of the Brain Injured (ARBI), headquartered in Calgary, was presented with a cheque in the amount

of \$2,000 from the Masonic Foundation in support of the tremendous work the Association does with those who have suffered traumatic brain injuries.

For more information on the Foundation and how you can support it, visit www.masonicfoundationofalberta.ca.

www.arbi.ca. For more information on ARBI, visit www.arbi.ca



Pictured L-R: RWBro Glenn McConnell, DDGM Alpha District, Bro Murray Vair, Jane Dafoe and Emmery Clarke from ARBI.

Grand Master's Itinerary

June

- 2-4 Annual Communication of the Grand Lodge of Manitoba; Fort Garry Hotel, Winnipeg
- 9-11 Annual Communication of the Grand Lodge of Alberta; Holiday Inn and Conference Centre, Grande Prairie.

Grand Master Elect's Itinerary

June

- 9-11 Annual Communication of the Grand Lodge of Alberta
- 13 Sherwood Lodge No. 183, Fraternal Visit; Highlands Masonic Hall
- 18 Especial Communication of Grand Lodge, Bassano Masonic Hall: Re-Consecration of Bassano Lodge No. 55; 100th Anniversary celebration
- 22 Mosaic Lodge No. 176, 50-year jewel presentation; King George Hall, Cgy

July

- 2-7 Shriners International Imperial Session; Denver, CO
- 8 Calgary Stampede Parade
- 9 Town of Irricana's 100th Anniversary Parade and Open House
- 16 Especial Communication of Grand Lodge, Acme Masonic Hall; Re-consecration of Acme Lodge No. 60; 100th Anniversary celebration
- 17-22 Grand Lodge of Canada in the Province of Ontario Annual Communication in Toronto

August

- 20 Especial Communication of the Grand Lodge, Edson Masonic Hall; Re-consecration of Edson Lodge No. 68; 100th Anniversary celebration.
- 21 Supreme Queen's visit to Al Amira No. 157, Daughters of the Nile.
- 25-28 "Outdoor Roaming Lodge" in Helena, Montana

Kipling, from page 1.

it). Was it another of the past presidents of the EIC? How about a faculty colleague of Haultain's?

It matters little to the end of this story, however. With the text and outline of the ceremony in their hands, seven past presidents created the Camp of the Seven Wardens and performed the first Ritual of the Calling of an Engineer in 1925. They subsequently performed the ceremony, bestowing the graduating class of every Canadian engineering school with their Obligation and Iron Ring thereafter. While fully voluntary and bearing no consideration in achieving P.Eng. status, the ritual and the Iron Ring dominate the minds of graduating engineers. The geoscientists also celebrate their professional

fellowship, with the Earth Ring. This ring is bestowed on graduating Canadian geoscientists in an oath ceremony that is done separately from the engineers, but bears the same ethical obligation.

The Ritual of the Calling of an Engineer is about a vision. This vision was created by engineers and shared among engineers. The ritual was written by a man who was not an engineer but a great writer, and one who understood that vision at a level deeper than the engineers themselves. This is clearly demonstrated in the symbolism and allegory contained within.

It was the vision, the substance and the sustainability that created and then passed down these world-class professions through generations. Now that's a result!

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Norwood Lodge No. 90 and Norwood Elementary School, Edmonton

RWBro Alan Bell, PDDGM, Lakeland District

In 1991 Norwood Lodge No. 90 celebrated its 75th Anniversary, and the members, led by the Worshipful Master, VWBro Bruce Johnston, wishing to give back to the community of Norwood where the Lodge began in 1916, decided to give assistance to Norwood Elementary School, located in the heart of the district.

Thus on 21 March 1991 a partnership with the school was formed. This partnership was the first to be formed between a school of the Edmonton Public Schools and a non-commercial organization. Initially this partnership was a "Reading Program" in which members would tutor students. Over the years it evolved into organizing the June BBQ for staff, students and the community, purchasing equipment and library books and setting up an awards program.

Twenty years later, on 21 March 2011, three of the original members of the reading group attended the daily school lunch. On behalf of the Lodge, they provided and served desserts to the students. These original members were Bro Ed Lyka, VWBro Ron Williams and RWBro W. Alan Bell. Also in attendance were WBro Don Clifford, current Master of the Lodge, WBro James Fadden, a Past Master, Bro Ken Schmidt and Alice Bell, RWBro Bell's wife and a former Vice Principal of the school. Of note, too, is that RWBro Bell had been a student of the school and his teacher had been RWBro Vincent T. Young, a PDDGM and Master of Norwood Lodge in 1957.

Two members of the AlShamal Shrine Clowns, VWBro Bill Harrison and Bro Bob Disler, entertained the students during the lunch. Following the lunch, greetings were given to Joanne Wynn,



(From l to r): WBro W. Alan Bell, PDDGM Lakeland District, 2007–2008 and Worshipful Master, Norwood Lodge No. 90, 1993–1994; VWBro Ronald T. Williams, PGS and Master, Norwood Lodge, 1987–1988; Bro Ed Lyka, Junior Steward, Norwood Lodge, 2010–2011

Principal, and her staff and students. Bro Lyka and RWBro Bell gave a history of the Lodge and of the partnership program.

Make a Joyful Noise

Bro David J. Williamson, Grand Chaplain Emeritus
Grand Lodge F & AM, State of New York
The Empire State Mason Magazine, Fall 2010

The great Protestant reformer Martin Luther once wrote, "Music is a fair and glorious gift of God. I wish to see all arts, principally music, in the service of Him who gave and created them. I would not for all the world forego my humble share of music. Music makes people kinder, gentler, more staid and reasonable. I am strongly persuaded that after theology there is no art that can be placed on a level with music; for besides theology music is the only art capable of affording peace and joy of the heart."

Music has been a critical ingredient in our faith development. The psalms were the "hymns" of the ancient Jewish people, and have been beloved ever since. More than one scholar has noted that if you want to know what a person believes, ask him to name his favorite hymns. More than sermons, creeds and even Bible studies, the music you sang and sing in the midst of the congregation shapes your understandings of who God is, how you find salvation and peace and what it means to live your life obedient to God. "Sing to the Lord, bless His name; tell of His salvation from day to day. Declare His glory among the nations, His marvelous works among all the peoples. For great is the Lord, and greatly to be praised..." (Psalm 96:2–4a NRSV.)

Music has also played an important role in Masonry. I'm talking about much more than singing our national anthem at the beginning of a meeting (Francis Scott Key may have been a Mason, but hard evidence is lacking) or Bro Irving Berlin's "God Bless America" at the meeting's close. The Middle Chamber Lecture in the Fellowcraft Degree features several songs. And in the Master Mason Degree, we sing Bro David Vinton's "Solemn Strikes the Funeral Chime" to

the tune of "Pleyel's Hymn" composed by Bro Ignaz Pleyel. (There are, incidentally, quite a few Christian hymns set to that tune. You may want to look them up.)

But even more than those examples, Freemasonry has traditionally featured a great deal of singing and instrumental accompaniment. There is an entire treasury of Masonic music out there, waiting for you to discover it. Bro Wolfgang Mozart wrote a number of pieces for degree work, and his Masonic funeral music is, in the words of Bro Jim Tresner, "groundbreaking." *The Masonic Harp* was originally published in 1858 (and was reprinted by the Masonic Book Club in 1998) and includes a number of songs that the Brethren used to sing in Lodge and during refreshment. *The Masonic Orpheus*, published in 1908, contains a large collection of songs, hymns and chants for Lodge, Chapter, Council, and Commandery ["Preceptory" in Canada *ed.*]. RWBro Jean Sibelius, the first Grand Chaplain of the Grand Lodge of Finland, wrote a whole set of music to be used during the conferral of degrees. He presented an inscribed copy to the Grand Lodge of New York in 1935, and it was published for Masonic use that year by Grand Lodge with an English text by RWBro Marshall Kernochan, a past Grand Trustee. Bro John Philip Sousa wrote a number of marches for Masonic use. And more recently, my friend, Bro Howie Damron of Ohio has written entire albums of Masonic music including his very popular "Masonic Ring" (which you can hear on YouTube).

I've just begun to scratch the surface of Masonry's music. Probably the best guide to it is *The Craft's Noyse*, a booklet by Bro Jim Tresner of Oklahoma, which is published by the Masonic Service Association of North America (www.msana.com). It's a great read.

Unfortunately, music is no longer a key element in most Masonic Lodges. Frankly, in too many religious settings, music has become more entertainment than inspirational. On the streets, I hear fewer and fewer people singing along

with the music on the radio or their MP3 players. And in the process, something important is being lost. I've been attending Lodge in Pennsylvania, where there is neither a Middle Chamber Lecture nor a funeral dirge in the Master Mason Degree — the ritual is beautiful, but it often seems flat, with nary a note played or sung.

Our Masonic bodies need music to reignite the souls of our organizations. If you don't already have a Brother who can play the organ or piano in your lodge room, recruit one and get him involved. There's no rule that says you have to use an organ or piano — invite the other musicians in your Lodge to bring their instruments, too. And if neither of those ideas pan out, don't be afraid to borrow a great idea from DeMolay and use prerecorded music. Bro Robert M. Walker of Buffalo transformed the DeMolay (2nd) Degree for me by using the soundtrack from *The Lion in Winter*, and you haven't seen an Initiatory (1st) Degree until you've seen the

candidates enter the room with the *Star Wars* theme playing in the background! Be creative.

The psalmist wrote, "Make a joyful noise to the Lord, all the earth. Worship the Lord with gladness; come into His presence with singing. Know that the Lord is God. It is He that made us, and we are His; we are His people, and the sheep of His pasture." (Psalm 100:1-3 NRSV.)

Too many Lodges and faith communities have devolved into entertainment venues, at best, and dull and lifeless groups, at worst. At least in part, it's because we've neglected God's gift of music in each and every one of us. We've forgotten how to celebrate His love for us, and the bonds of friendship and brotherly love that unite us. Don't be bashful. Make a joyful noise in lodge, chapter, council, consistory, and commandery and in church, synagogue, or mosque. Share the gift of music with your Brothers, your family and your friends. And see how blessed you and they will be.

The Masonic Lens

WBro Daniel Boyco, PM
Exemplar Lodge No. 175

Time's cadence is marked by the rising and setting of the sun and the incessant ticking of the clock as each of us traverses the span between our happy and raucous beginning and our sad and silent end. Geometry proposes that a line contains an infinite number of points, yet it is defined by only two. Likewise, a human life may simply be described as that which exists between birth and death, but we know it to contain boundless possibilities.

The measure of human potential is at risk by two distinct and noteworthy constituents. While some people struggle as a result of inalterable circumstances prescribed to them by fate, others may be limited by a self-fulfilling prophecy that leads to a disconsolate and myopic outlook on life. There are ways to avoid the pitfalls of indifference and despondency. We

of the brotherhood tend to use the Masonic experience as a lens through which we examine the world around us. This aids us in realizing our potential while cultivating the intuition, clarity and insight needed to assist others to discover theirs.

Unenlightened eyes perceive the macrocosm as an abstract and arbitrary thing, a muddled panorama of wild colours mixing and shifting across an ethereal canvas far beyond the reach of human comprehension. The breadth, depth and balance of the image will be forever hidden to the observer who is content to watch rather than investigate, while the percipient student recognizes the complexity of that which lies before him and will seek a means to sharpen the image in an effort to understand what he sees.

Masonic principles help to focus our gaze and put those deeply perplexing matters into perspective. If we stare at it long enough, study hard enough, an inexplicable symmetry emerges from

the chaos as though we are viewing life through a kaleidoscope. Each rotation of the cylinder and each flash of light produces another fragment of understanding — and then everything begins to change. Greater wisdom solicits greater questions and only then do we commence to learn how to learn.

Each bit of knowledge we collect on our Masonic journey helps to illuminate our view of the universe and our place within. As the various parts and pieces of the image begin to merge, we are able to discern indistinct shapes and faint outlines that take on a familiar countenance. We find ourselves drawn ever deeper into the picture, until that precise moment of enlightenment when we discover that the lens through which we have been studying our world is truly a looking glass. Understanding the image we see in the mirror establishes a point of reference from which we may embark on the path to inner truth and become one with place, time and the source of our being.

Alberta Miscellany

Thoughts from the summonses, selected by Bro Trevor Morris

Strathcona Lodge No. 77

The celebration of love—Valentine's Day in February! What and how is this relevant to Masons in general and Strathcona Lodge in particular? The answer may be simple and yet often forgotten.

Brotherly love is what makes us stand out from the rest of the world. The teachings and practice of fraternal love is something some people do not understand and yet the one thing that attracts them into the Craft. Is this another one of those "secrets" Masons have? Is this somehow part of the

conspiracy Masons are supposed to be involved with? What is brotherly love?

Brotherly love is neither a secret nor a conspiracy. It is what binds us as a Lodge, a district, a jurisdiction and a global community of friends and brothers. It is how we show people how men of different races, cultures, religions, professions and economic statures are able to work together. The young, the not so young, the rich in years — all coming together to the same place once, twice or even more each month; discussing issues, planning events, receiving members, agreeing,

disagreeing; yet coming out of the Lodge in peace and harmony and mainly just having plain fun and rejoicing in each other's company.

Brethren, my challenge to you this month is to go visit our Brothers in other Lodges, in hospital beds or in their homes. Share and feel the love we Brothers have for each other. Let us also expand this to our widows and orphans and continually remind them that even when our Brother has passed on to the Grand Lodge above, he will never be forgotten and we will continue to love him and those whom he loved.

WBro Sam Malayang

46th Masonic Spring Workshop Honours Norm Senn

This year's Masonic Spring Workshop (15–17 April 2011) honoured an outstanding member of both our Masonic Fraternity and the community at large, RWBro Norman J Senn.

Norm was born 18 March 1932, at Westcliff-on-Sea, Essex, England. He married Jean King in London, England in 1954 and they emigrated to Canada in March 1959 to join the Department of Microbiology at the University of Alberta.

Norm was initiated in Eastgate Lodge No.192 in 1965. Moving to Calgary in 1968, he affiliated with Mosaic Lodge No. 176 and was installed in its Chair of King Solomon in 1975. Norm was a charter member and first Secretary-Treasurer of Fiat Lux Lodge of Research No. 1980 and served as its WM in 1992. A 33rd Degree Scottish Rite Mason, he also is a member of RAM, the Royal Order of Scotland, Red Cross of Constantine, and a Past Assistant Grand Guardian of the IOJD's. He was also involved with the Boy Scouts of Canada.

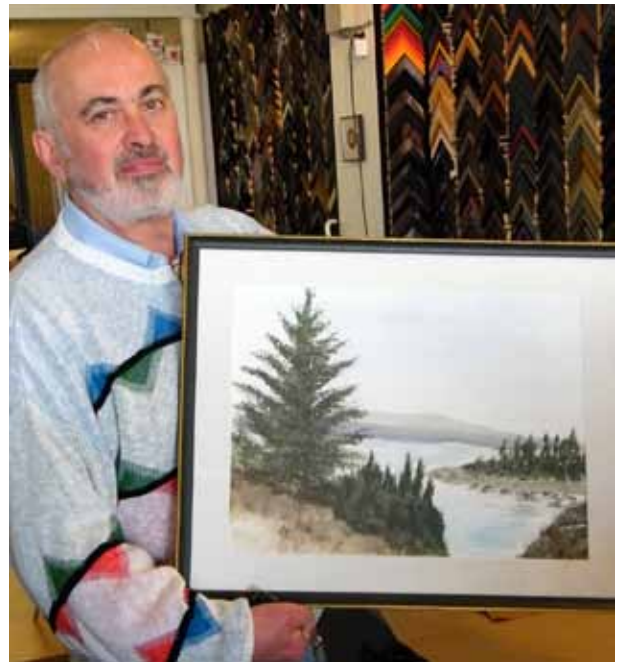
Bro Norm served the Grand Lodge of Alberta faithfully for more than twenty years, first as DDGM of Phoenix District in 1985, and then as a member of numerous Grand Lodge Committees (including Chairman of the Ju-

risprudence Committee in 1992–93). In his “spare time” he served as editor of the Alberta Freemason from 1985–1990 and from 1991–1996. His service to the Masonic Spring Workshop included being Chairman in 1974 as well as presenting several workshop sessions, the most famous of which is, arguably, the “sparkplug” session in 2000.



Irwin Vines, Chairman of the 46th Workshop makes the presentation to his mentor, Norm Senn.

is equally extensive, a fact that was recognized in April 2006 when he and his wife Jean were awarded the Governor General's Caring Canadian Award.



Artist Dan MacNeill displays the watercolour that was presented to Norm Senn at the Workshop.

Norm's service to the community at large

Norm has been a mentor and inspiration to many members of our Fraternity. He and his wife Jean, were special guests at the Annual Workshop Banquet. After dinner, he was presented with a framed watercolour by Bro Dan MacNeill of Zetland Lodge by the 2011 Chairman, VWBro Irwin Vines.

Grand Lodge Officer Training Workshop

RWBro Glenn McConnell, DDGM, Alpha District

The Grand Master, MWBro Gerald Waldern, and other Grand Lodge officers presented their “Basic Training” workshop to forty-seven officers from lodges in and around Calgary on Saturday, 26 March in Calgary. The event was held at Freemasons' Hall and sponsored by Alpha, Phoenix and Calgary-Highwood Districts and the Masters, Wardens and Deacons Association of Calgary. Sessions commenced with an overview of Jurisdictional membership patterns by MWBro Waldern and continued with breakout sessions led by MWBro Waldern, RWBro Peter Dunlop, DGM, RWBro David Roth, SGW, RWBro John Cameron, JGW and RWBro Jerry Kopp, Grand Secretary.

Shown in the photos are the Grand Master in session with Worshipful Masters, RWBro Dunlop in discussion with junior officers, RWBro Roth with Wardens and RWBro Cameron with Deacons.



Bow River Lodge No. 1 Engages the Future by Re-Visiting the Past

WBro Bill Kirk, Worshipful Master

In 2010, WBro Bill Kirk and the other officers of Bow River No. 1 in Calgary revised the Lodge Strategic Plan to develop a model that would renew the relevance of the timeless Masonic principles for Lodge Brethren. Like so many lodges in North American Masonic jurisdictions, Bow River had been unable to effectively engage its members or maintain a strong sense of Lodge identity and involvement among them, notwithstanding the fact that Bow River No. 1 has established a reputation for Masonic education and mentoring. The revised Strategic Plan concentrates on enhancing this groundwork created by previous Lodge officers and Brethren.

In addition to “going through the chairs” in Bow River No. 1, WBro Kirk and Senior Warden Bro David Mapplebeck had both been officers of the Masters, Wardens and Deacons Association of Calgary and had collected a great deal of information on Masonic renewal and lodge development. They were also inspired by the “Ten Best Practices” issued by MWBro Brian Shimmons in 2009 and MWBro Gerald Waldern’s 2010 theme, which advocates taking action to deal with retention and revitalization of our lodges.

From all the data, it was clear that membership problems were not the result of a single cause but were due to a series of related factors. The solution, therefore, would be comprised of a series of interrelated steps. A discussion was held with Lodge members, presentations by recent initiates were heard, relevant Masonic literature was researched, MWD workshops materials were reviewed, a number of officer meetings were held and there were consultations with concerned Past Masters.

The new Strategic Plan now deals with changed practices in four areas; **candidate selection, mentoring, education** and **fellowship**.

One key point became clear in regard to petitioners and sponsorship. Masonic lodges generally have been negligent in “Guarding the West Gate.” The perceived decline in Masonic membership seems to have led to a policy of lodges being more readily inclined to accept applicants, as well as hasten their passage through the degrees, in hopes

that the reduction in numbers of Masons could be reversed.

The lesson from more successful lodges seems to be that a significant number of applicants should be rejected for initiation in any year. This is an indication of a healthy recruitment policy rather than merely chauvinism.

In analysing applicants during 2010, for example, Bow River No. 1 refused to take the application of three men who enquired. It is instructive to note that two of these men agreed, after discussions with members, that the timing simply wasn’t right for them at this point in their lives. Trusting that the time would be right in future, we believe we’ll hear from these otherwise quite acceptable men at that time.

The third enquirer, after receiving clear information regarding Lodge requirements, made his own decision that he was not ‘right’ for Freemasonry and withdrew his interest in membership.

A major change for Bow River No. 1 will be the availability and timing of initiation ceremonies. The Lodge will perform two EA degrees and one each of the FC and MM Degrees in any one year. The EA degrees will take place in the spring and fall, the FC degree in May or June and the MM degree in November. The time between degrees will be one year.

Fixing the timing of the EA degree allows the Lodge Brethren, as well as the sponsor, to ensure that a prospect for initiation has complete and proper information on both Freemasonry and Bow River Lodge and that they can be certain of the individual’s background, his interests and expectations. The prospect is invited to Lodge dinners and educational events and he is interviewed by a special committee prior to petitioning. Regular attendance at many of the public portions of Lodge events will be a good indicator of whether he is able and willing to support the Lodge as a member. The two EA degree windows will allow about four to six months for this period of assessment.

The mentoring process has been re-structured to include adoption of modern educational materials for the initiate, increased contacts between the mentor and initiate, scheduled activities

between Degrees as well as mentor training. The new mentor program emphasizes the important relationship between mentor and candidate. It also allows for either the sponsor or someone else to assume the mentor’s role. The program focuses on the education and orientation of the candidate — not merely on his memory work for the next Degree ceremony which has often been the practice.

The overriding change at Bow River No. 1 has been a shift in Lodge focus. The focus has been changed from business meetings and Degree ceremonies to fellowship and education. To facilitate this change, Lodge programming includes a dinner prior to most meetings. The Regular meeting is comprised of pre-meeting festive board, a tyled meeting with a short business session and then instruction or education. The Emergent meeting night has been transformed into a dinner with an educational presentation — often by a guest speaker — with discussion strongly encouraged through the use of a moderator or facilitator. Non-Masonic guests and prospects are invited. The Lodge is often not opened and, on occasion, emergent meetings may not be held at all.

To help connect and support these changes, Bow River No. 1 is requiring a minimum of twelve months between Degrees and is considering two-year officer terms, a three year term limit for the secretary, enhanced etiquette and protocol, fewer meetings, smaller Lodge size and increased dues over a five-year period with discounts for non-residents, seniors and students.

Many Brethren will recognize these changes for what they are — a return to Masonic lodge practices of the past when operative masons thrived on fellowship and education. Of the many Masonic renewal programs and lodge development recommendations that abound, they all have these elements in common.

Since implementation of the changes began, there has been an encouraging response from Lodge Brethren with improved interest, attendance and affirmations of participation. We shall move forward with renewed hope and optimism.