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# **The Lectern**

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R.W.Bro. W.H.J.Mayers was the first District G.M. of the District Grand Lodge of Carpentaria within the United Grand Lodge of Queensland

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## **W.H.J.MAYERS MEMORIAL LODGE OF RESEARCH**

Holden under the Charter of Gregory Lodge No. 50H UGLQ

**AFFILIATE OF THE AUSTRALIA AND NEW ZEALAND  
MASONIC RESEARCH COUNCIL**

Due to circumstance beyond his control, Brother David Taylor was unable to attend the May meeting. Reproduced here is the paper he was going to present.

## **Adoniram**

Our ritual is often discounted by those outside the Craft for its lack of historical accuracy. I believe that many of the inaccuracies in our ritual are sign posts to a far deeper meaning that cannot be seen by the literal or procedural Mason, let alone those outside the Craft.

For example, in the first Tracing Board lecture we are told that our Lodges stand on Holy Ground because of three events that all occurred on the very same location. At our initiation we are also encouraged to give serious contemplation to the VSL. Well let's refer to the Bible regarding Abraham's offering of his son Isaac to God. We read in the Bible that Abraham was directed, by God, to the land of Moriah - Jerusalem:

"unto one of the mountains which I will tell thee of".

Amongst many authorities on this subject it is considered impossible to

be certain of the location at which this event took place inside a radius of many miles and that the most likely location was Mount Gerizem which at the time was the holiest place in Palestine.

Here we have a choice to make. We can be drawn into a debate over the historical accuracy of our ritual or we can search for the one thing that all the three events have in common and can teach us. If we take the time to read the details of each event we see a common message emerge; that an offering/gift that cost's nothing is worth nothing.

Using Abraham's event as an example, a closer study reveals that he loved Isaac dearly, that he was his only son and legitimate heir to the family name. Abraham was not only offering his son to God but the future of the illustrious family name and pride of his people.

I believe that this section of the ritual is telling us to be sincere in the sacrifices that we make in our lives. Who has made the greater sacrifice, the common man who shares his food and friendship with the homeless or the wealthy man who posts a \$1000 cheque to a charity?

For those that would like to read more on this subject, Rev John T. Lawrence's 1924 book "Highways and By Lanes of Freemasonry" which is in our library has an excellent section regarding the reasons our Lodges stand on Holy Ground. Like Bro Lawrence I regard the Lodge of our Ritual as being symbolic of myself and that as long as I am truly sincere in the sacrifices I make in my life for the good of others and in the service of my God, I will stand on Holy Ground wherever I go and my Freemasonry will truly be universal.

Please don't think I am saying that everything has to be taken esoterically and that our Ritual has no exoteric value. This is not an all or nothing situation but a beautiful assortment of both the esoteric and exoteric. For example, in the ceremony of initiation we have the Rite of Disalcation, that part of our ritual where the Candidate is asked to remove a shoe and hand it to another. If we consult the Bible we read in Ruth 4: 7-8 of a time when Boaz (the Great Grand Father of David, a Prince and ruler in Israel) confirms a deal with a kinsman.

The scripture reads: ".....for to confirm all things; a man plucked off his shoe and gave it to his neighbour: and this was a testimony in Israel."

The bible has clarified for us here that this is a symbolic bond between the Candidate and his Brothers; it also gives the password of the degree even more relevance. It is this mixture of levels of historical accuracy, biblical references and esoteric teachings of our ritual that brings me to the main subject of tonight's talk. Recently I read a paper by Bro Edgar Jones contained in Volume 107 of the transactions of Quatuor Coronati Lodge titled "Adoniram: a hypothesis". The rest of tonight's talk is a précis of that paper.

During my readings of Masonic literature I have come across two characters mentioned that I cannot recall reading of in our Ritual. One is the Queen of Sheba and the other Adoniram. This of course is due to the fact that both these characters are mentioned in the Board of installed Masters portion of an Installation, a ceremony which I have yet to take part in. The name Adoniram literally means "Lord Hiram" and it first appeared in our Ritual in 1827. It is a recent addition and for those that believe our ritual has remained largely unchanged since its creation what I am now going to tell you will challenge your beliefs.

Up until 1827 there was great variation in the Installation Ceremony. To address this issue the then Grand Master of the UGLE, His Royal Highness the Duke of Essex, fourth son of George III and Uncle to the Queen, issued a warrant dated 6 February, 1827 authorising ten "trustworthy and well beloved Brothers" to create a new version of the ceremony which was to be promulgated.

Amongst the ten Brothers selected for this task were the Grand Secretary, the Grand Registrar and the Masters of seven senior Lodges. These men we assume would have been extremely well educated and experienced Masons, who were not only well versed in our Ritual but also the Bible. In the Bible an Adoram/Hadoram that is equated with Adoniram is mentioned in the following places:

- 11 Sam, 20:24 (Authorised version) as the head of tax collectors.
- 11 Sam, 20:24 (Revised version) as the man in charge of forced labour.
- 1 Kings 12:18 (Authorised Standard version) as the tax collector who was stoned to death.
- 1 Kings 12:18 (Revised Standard version) as the man in charge of forced labour who was stoned to death.

The ritual tells us however that Adoniram was neither a tax collector or slave master, he was the perfect Mason. The Adoniram of our Ritual and the Bible could not be the same person, and given the level of knowledge of the men that introduced him to the ritual, they would have certainly known this. So who was this Adoniram introduced to our Ritual by men who would have expected us to be able to figure it out?

A clue is found in the name Adoniram, which as we previously noted literally means "Lord Hiram". Let us now concentrate on the use of the word Adon. The cult of Adonis prevailed over the whole eastern Mediterranean. The Attis, the Adon or Lord of the Cybele cult of Western Asia (Phrygia) was the "reaped yellow ear of corn". In the Ancient Mysteries under the names of Osiris, Tammuz, Attis and Adonis the peoples of Egypt and Western Asia represented the yearly decay and revival of life through their crops and harvests.

A yearly cycle similar to that of our Lodges. Our Lodges cycle being punctuated by the Installation ceremony.

The Encyclopaedia of Traditional Symbols tells us that ears or sheaves of wheat or corn symbolise "the fertility of the earth, awakening life, life springing from death". On the subject of water the same source tells us "All waters are symbolic of the Great Mother and associated with birth, the feminine principle, the universal womb, the prima materia....."

The symbolism of the "ear of Corn near to a fall of water" is seen in the second degree but we also see it in the phenomenon known as the Gardens of Adonis. Quoting verbatim from Bro Jones's paper, he

writes:

"these were baskets or pots filled with earth, in which wheat or barley were sown and tended, chiefly or exclusively by women, for eight days. Eighth days symbolically represented the eight years which was the accepted cycle, the Great year of a hundred lunations, of the Sacred King before he 'died'. That is was slain, for the people. Forced up by the sun's heat, the plants shot up rapidly, but having no root withered as quickly away; and at the end of eight days were carried out with the images of the dead Adon, and flung with them into the sea or into springs."

So we have an allusion to the ancient mysteries in the Adon of the name Adoniram, but how does the name Adoniram connect Solomon and Hiram Abif given they are all mentioned in the ceremony at the same time?

We know that a very young and inexperienced Solomon asked God for wisdom in his dream at Gibeon. In Chapters 1-9 Proverbs we are told that wisdom is regarded as not only a human achievement but as a universal reality;

"the work of God that precedes his creation of the world", and that "This divine wisdom is presented as a person who calls men and seeks to help them in their search for knowledge and as such constitutes a type of divine activity in behalf of men".

Could Solomon's encounter with Adoniram have been a mystic encounter, similar to his dream at Gibeon? If so an encounter with whom or what?

If we look once again at the name Adoniram we see the union of the word for Lord and the name Hiram. Hiram had already been murdered and was literally with our Lord at the time of the inspection of the Temple recalled in the Ceremony of the installation. If we think of Adoniram as an apparition of Hiram Abif as seen by King Solomon at the inspection of the Temple; and of the usage of a different name

when referring to H.A. as an acknowledgement of his higher state having joined our Lord, the History portion of the Ceremony of Installation becomes so much more.

Hiram Abif was a masterly craftsman who refused to divulge the secrets entrusted to him even in the face of death - is that not a perfect Mason?

Given that the revisions of 1827 to the ceremony of Installation were sanctioned by the then highest Masonic authority and recommended by some the Craft's most learned members, it is hard for me to believe anything other than that there must be some esoteric meaning to the introduction of Adoniram to our Ritual..... But I welcome your thoughts.

*ED Note: David would be delighted to receive comment. Please send any comment through the Editor at the above address. These and any answers will be published in the next Lectern Thank you Brethren.*

## What of the all Seeing Eye.



According to some of the more popular New World Order conspiracy theorists, secret societies don't just rule the world from the shadows. They're apparently so confident that they communicate in public with secret symbols such as The All Seeing Eye and the seal around it on the back of a US dollar bill. They allege that the Eye is a Masonic representation of the sky deity Horus and that the words on the seal hold a boastful claim of success.

First, let's start with the Eye and the fact that it's not actually a Masonic symbol. There are very few groups that use as much mysterious symbolism as the Freemasons, but they don't create all the symbols they use. Since Medieval times, the Stone Masons Guild has been reproducing all sorts of symbols on many a building and came in contact with many groups the



symbols of which filtered down through the centuries and were eventually adopted into Masonic tapestries alongside traditional symbols such as the twin pillars of Joachim and Boaz, sun and moon disks and the square and compass.

The All Seeing Eye started out as the Eye of Providence, a Christian symbol demonstrating the trinity of God in the shape of a triangle. One side was the Father, the other was the Son and the third represented the Holy Ghost. It was later combined with Masonic representations of God (Yahweh) as an eye looking out from the heavens. In 1782, the symbol was drawn on top of an unfinished pyramid with 13 steps symbolizing the original 13 states of the Union by the artist and lawyer William Barton. His choice was motivated by the popularity of the Eye of Providence at the time and he used the resulting image as the reverse of the first American national seal.

Charles Thomson, another member of the design committee added the words *Annuit Coeptis* instead of Barton's recommendation of *Deo Favente Perennis*, (enduring by the favor of God). Conspiracy theorists usually translate *Annuit Coeptis* as our undertaking is successful. But that's not true. The literal Latin translation is he has approved our undertaking and Thomson explained his word choice in the Journals of the Continental Congress:

The Eye over it and the motto *Annuit Cptis* allude to the many signal interpositions of providence in favor of the American cause.

The words *Novus Ordo Seclorum* mean new order of the ages, not new world order and they refer to the American experiment with democracy. Since ancient Greece, democracy was never practiced in the Western World and America was a new order, one that has been favored by God in continuing the experiment. This is what Barton and Thomson wanted to convey in the Latin slogans on the Great Seal. The interesting catch here is that neither of the original designers of the Great Seal were Freemasons.

The Masonic overtones to the Great Seal kicked in when Franklin Delano Roosevelt approved of homage to the Great Seal to be featured on the new dollar bill in 1935. Roosevelt was a 32nd degree Mason. Two fellow Masons, Wallace and Morgenthau Jr. ( Secretaries of Agriculture and the Treasury respectively), were involved in helping Roosevelt make some minor changes to a proposed Seal design and contributed to the legend of the Masonic All Seeing Eye and almost all of the incorrect and sinister interpretations of it influenced by the **Taxil Hoax** ( *I have written on this hoax in previous papers. If you want me to publish again please let me know ED*) along with

the other popular secret society conspiracies of the time. The fact that the original Seal was created a century and a half prior by a group of non-Masons is never mentioned.

Look into the history of the sinister Great Seal heralding a malevolent new world order by some secret cabal and you find no Masons, no Illuminati, no secretive religious sect. Just a Christian symbol and a dose of nascent American symbolism and optimism inscribed by a lawyer with a lean for arts and a respected Revolutionary a decade before the Masons picked up the symbol and over a century and half before three Masons in a presidential administration made a tweak or two to an homage we see on the dollar bill today.

## **On Rhetoric**

We in Freemasonry constantly refer to the seven Liberal Arts and Sciences. One of which, Rhetoric, is interesting in just trying to understand what is meant by the term. There are many definitions which I give here for your perusal. Much of this stuff gets referred back in History to ancient Greek times. The following quote from Plato appears to me to be equally applied to today as it in the time of Plato. This is an area where I am constantly grieved as I don't believe that what is called Justice in Qld or Oz for that matter is in fact justice. If you have ever attended an actual trial you will know what I mean. Maybe our Politicians use this as their code of conduct.

**Socrates:** The fact is, as we said at the beginning of our discussion, that the aspiring speaker needs no knowledge of the truth about what is right or good... In courts of justice no attention is paid whatever to the truth about such topics; all that matters is plausibility... There are even some occasions when both prosecution and defence should positively suppress the facts in favour of probability, if the facts are improbable. Never mind the truth -- pursue probability through thick and thin in every kind of speech; the whole secret of the art of speaking lies in consistent adherence to this principle .

**Phaedrus:** That is what those who claim to be professional

Here are some definitions of Rhetoric that I have found. Courtesy of Wikipedia

**Plato:** Rhetoric is "the art of winning the soul by discourse."

**Aristotle:** Rhetoric is "the faculty of discovering in any particular case all of the available means of persuasion."

**Cicero:** "Rhetoric is one great art comprised of five lesser arts: inventio, (invention or discovery) dispositio, (organisation or arrangement) elocutio, (to speak) memoria, (memory) and pronunciatio. (pronunciation) "Rhetoric is "speech designed to persuade."

**Quintillian:** "Rhetoric is the art of speaking well."

**Francis Bacon:** Rhetoric is the application of reason to imagination "for the better moving of the will."

**George Campbell:** [Rhetoric] is that art or talent by which discourse is adapted to its end. The four ends of discourse are to enlighten the understanding, please the imagination, move the passion, and influence the will.

**Richards:** Rhetoric is the study of misunderstandings and their remedies.

**So is Rhetoric** the art of speaking or writing effectively? Specifically, it is the study of principles and rules of composition formulated by critics in ancient times and the study of writing or speaking as a means of communication or persuasion. In Greece, rhetoric originated in a school of pre-Socratic philosophers known as Sophists c.600 BCE. It was later taught in the Roman Empire (You may remember in Caesar Mark Anthony's oration and the famous words *Friends, Romans, countrymen, lend me your ears; I come to bury Caesar, not to praise him*),

and during the Middle Ages as one of the three original liberal arts or trivium (along with logic and grammar).

In eras of European history, rhetoric concerned itself with persuasion in public and political settings such as assemblies and courts of such, rhetoric is said to flourish in open and democratic societies with rights of free speech, free assembly, and political enfranchisement for some portion of the population. However, celebratory (or epideictic) rhetoric, alongside deliberative rhetoric, is just as important an element of tyrannical regimes or dogmatic (religious and otherwise) public entities that are not open to debate on an equal footing.

In contraposition to scientific debates, rhetorical arguments, as in politics or even justice, do not make use of demonstrable or tested truths, but resort to fallible opinions, popular perceptions, transient beliefs, chosen evidence or evidence at hand (like statistics), which are all properly called commonplace as they help establish a commonality of understanding between the orator or rhetor and his/her audience.

Contemporary studies of rhetoric have a more diverse range of practices and meanings than was the case in ancient times. The concept of rhetoric has thus shifted widely during its 3300-year history. Rhetoricians have recently argued that the classical understanding of rhetoric is limited because persuasion depends on communication, which in turn depends on meaning. Thus, the scope of rhetoric is understood to include much more than simply public--legal and political--discourse. This emphasis on meaning and how it is constructed and conveyed draws on a large body of critical and social theory (see literary theory and Critical Theory below), philosophy (see Post-structuralism and Hermeneutics below), and problems in social science methodology (see Reflexivity also below). So while rhetoric has traditionally been thought of as being involved in such arenas as politics, law, public relations, lobbying, marketing and advertising, the study of rhetoric has recently entered into diverse fields such as humanities, religion, social sciences, law, science, journalism, history, literature and even cartography and architecture. Every aspect of

human life and thought that depends on the articulation and communication of meaning can be said to involve elements of the rhetorical..

At the turn of the twentieth century, there was a revival of rhetorical study manifested in the establishment of departments of rhetoric and speech at academic institutions, as well as the formation of national and international professional organizations. Theorists generally agree that a significant reason for the revival of the study of rhetoric was the renewed importance of language and persuasion in the increasingly mediated environment of the twentieth century. The rise of advertising and of mass media such as photography, telegraphy, radio, and film brought rhetoric more prominently into people's lives.

For example, when McLuhan (That is Marshall McLuhan who wrote a book and there was also a film called the "Medium is the Message" mentioned later, was working on his 1943 Cambridge University doctoral dissertation on the verbal, he was also preparing the materials that were eventually published as the book *The Mechanical Bride: The Folklore of Industrial Man* (Vanguard Press, 1951). This book is a compilation of exhibits of ads and other materials from popular culture with short essays about them by McLuhan. The essays involve rhetorical analyses of the ways in which the material in an item aims to persuade and comment on the persuasive strategies in each item. Another good example is the book "The Hidden Persuaders" by Vance Packard.

After studying the persuasive strategies involved in such an array of items in popular culture, McLuhan shifted the focus of his rhetorical analysis and began to consider how communication media themselves have an impact on us as persuasive devices. In other words, the communication media, especially TV ads, as such embody and carry a persuasive dimension. McLuhan uses hyperbole to express this insight when he says "The medium is the message", that is the TV. This shift in focus from his 1951 book led to his two most widely known books, *The Gutenberg Galaxy: The Making of Typographic Man* (University

of Toronto Press, 1962) and *Understanding Media: The Extensions of Man* (McGraw-Hill, 1964). These two books led McLuhan to become one of the most publicized thinkers in the 20th century. No other scholar of the history and theory of rhetoric was as widely publicized in the 20th century as McLuhan.

McLuhan's famous dictum "the medium is the message" can be paraphrased. At the empirical level of consciousness, the medium is the message, whereas at the intelligent and rational levels of consciousness, the content is the message. McLuhan is thus imploring us to pay attention to the empirical level of consciousness.

Rhetorical theory today is as much influenced by the research results and research methods of the behavioural sciences and by theories of literary criticism as by ancient rhetorical theory. Early rhetorical theorists attempted to turn the study of rhetoric into a social science that allowed predictive analyses of human behaviour. Contemporary rhetorical theory, in fact, flourishes within a strong humanistic tradition, while social scientific studies tend to include mass media and focus on communication theory. The work of modern rhetorical scholars demonstrate how rhetoric's involvement with the public forum and persuasion make it a singularly useful way to study all modes of communication from oral and written to various modes of entertainment and other public discourse. While ancient rhetorical scholarship had focused primarily on rhetoric as speech, contemporary rhetorical theorists are interested in the wide display of human symbolic behaviour—both the spoken and written word as well as music, film, radio, television, etc. Thus Kenneth Burke, who defined the human being as the "symbol-using animal," defined rhetoric as "the use of symbols to induce cooperation in those who by nature respond to symbols." Topics of interest to contemporary scholars include the relationships between rhetoric and gender, studies of non-traditional or alternative rhetoric's, and rhetoric's of science, technology, and new media.

So given the above I ask you the question. **Where does Rhetoric stand in relation to Freemasonry?** We have Symbology, Ritual presentation, and do we have a medium that is the message?

*I would like to have some comments which can be published next Lectern ED*

The above discourse uses terms that are not all that familiar, so an explanation of the meanings is given here.

The **Epidictic oratory**, also called **ceremonial oratory**, or praise-and-blame rhetoric, is one of the three branches, or "species", of rhetoric as outlined in Aristotle's *Rhetoric*, to be used to praise or blame during ceremonies.

**Literary theory** in a strict sense is the systematic study of the nature of literature and of the methods for analysing literature [wikipedia.org](https://en.wikipedia.org/wiki/Literary_theory). However, literary scholarship since the 19th century often includes, in addition to, or even instead of literary theory in the strict sense, considerations of intellectual history, moral philosophy, social prophecy, and other interdisciplinary themes which are of relevance to the way humans interpret meaning

**Reflexivity** refers to circular relationships between cause and effect. A reflexive relationship is bidirectional; with both the cause and the effect affecting one another in a situation that does not render both functions causes and effects.

**Critical theory** is an examination and critique of society and culture, drawing from knowledge across the social sciences and humanities. The term has two different meanings with different origins and histories: one originating in sociology and the other in literary criticism. This has led to the very literal use of 'critical theory' as an umbrella term to describe any theory founded upon critique.

**Post-structuralism** is a label formulated by US academics to denote the heterogeneous works of a series of French intellectuals. The label primarily encompasses the intellectual developments of certain mid-20th-century French and continental philosophers and theorists.

In religious studies and social philosophy, **hermeneutics** is the study of interpretation theory, and can be either the art of interpretation, or the theory and practice of interpretation. **Traditional hermeneutics**—which includes **Biblical hermeneutics**—refers to the study of the interpretation of written texts, especially texts in the areas of literature, religion and law. Contemporary, or **modern**, hermeneutics encompasses not only issues involving the written text, but everything in the interpretative process. From Hermes the Greek God for Interpretation and messenger of the Gods

## **Mentoring.**

Within and without Freemasonry but I am more interested in Freemasonry however the principle is the same.

**What is it?** Mentoring--from the Greek word meaning enduring--is defined as a sustained relationship between a youth and an adult. This can also mean between an experienced and an inexperienced person as in Freemasonry. Through continued involvement, the adult offers support, guidance, and assistance as the younger person goes through a difficult period, faces new challenges, or works to correct earlier problems. The experienced mason can give assistance in the understanding of our craft. I think the ultimate Masonic Mentor must be Carl Claudy, who wrote some 32 books and among these were the series Talks by an old Master and Talks by an old Tyler you can download some of his work from this site.

**<http://web.mit.edu/dryfoo/Masons/Claudy/claudy-bio.html>**

The two types of mentoring are natural mentoring and planned mentoring. Natural mentoring occurs through friendship, collegiality, teaching, coaching, and counselling. In contrast, planned mentoring occurs through structured programs in which mentors and participants are selected and matched through formal processes.

**Why are mentoring programs so popular?** The number of mentoring programs has grown dramatically in recent years. This popularity results in part from compelling testimonials by people--youth and adults alike--who have themselves benefited from the positive influence of an older person who helped them endure social, academic, career, or personal crises.

**How do they work?** Mentoring programs are established to match a suitable adult or older youth--the mentor--with a younger person. Potential mentors



are recruited from various sources especially from a Lodge, including corporate, professional, and religious communities, as well as neighborhood citizens. Nominations for mentors are sought formally and informally through flyers, posters, mailings, and word-of-mouth.

Appropriately matching mentors with youths is at the heart of all programs. Matching can be done formally and informally through interviews, personal profiles, comparative interest inventories, and get-acquainted sessions. In programs where mentors and youths are given a chance to choose each other, planned mentoring takes on many aspects of natural mentoring.

**Why are they needed?** Data clearly show many youths have a desperate need for positive role models. The most compelling data describe changes to the family structure: the number of single-parent homes has radically increased, as have two-parent working families. More preventive care is needed, as are support networks to fill the void left by busy or absent parents

### **What is Mentoring?**

Most people's view of Mentoring is as a process whereby new people are helped into an organisation or system, or backed-up regarding their own personal or professional development.

The person who does the supporting may be called a Mentor (or may still do the supporting but have no such title!). Most people are someone's Mentor in fact, whether they know it or not. Everyone needs a Mentor, and most of us have one or more. Essentially, a Mentor is usually regarded as some combination of 'a trusted colleague' and 'a critical friend'. But how would you define a mentor?

### **Who can be mentor?**

It could be said that the best mentors are born, not made! Some people seem to have an innate talent for providing the informal, yet authoritative support that is most useful to less-experienced colleagues. Let's think of the case of Mentor support for new teaching staff in a university or college. There are several options regarding who should do the mentoring. Each option has its own pros and cons, some of which may be included in the comments already presented here, but more important ideas will be coming from you we hope! Mentoring is a process that can be equally applied to your Lodge and its members.

### **Mentors chosen by head of department or Lodge Master.**

This is quite a common approach in those universities which already implement mentoring. The advantages include that the mentoring is legitimised and may even be duly rewarded in terms of time allocation. Disadvantages include that inevitably some choices are unsatisfactory - not everyone can be a good mentor.

Some staff are just too busy with teaching or research to devote enough time to mentoring; some are too judgmental and intimidate their mentees; some never manage to achieve the 'trusted' status, or the 'friend' part of 'critical friend'. Another disadvantage is that mentees can feel that their mentor has been imposed upon them, and is therefore part of the system, making it difficult to achieve an open and informal relationship. A further problem is that some heads of department may place mentoring duties on staff who are underutilised for one reason or another - not usually a sensible decision. The most effective mentors are often the hardest-pressed, busiest members of the department! This will also be the case with the Mentor chosen for your new candidate.

### **Volunteer mentors.**

This can work well, providing the volunteering is done for the best of motives. Simply wishing to please a head of department (or appease!) is not a good enough motive. That said, it is much better to have willing mentors than pressed ones. It is important that having volunteered, mentors are provided with sufficient insight and training, so that they know what they are taking on, and how to approach fulfilling the mentor role. In our District 10% of members volunteered to undertake a short training session as a Mentor. The reward is seeing a new Mason thrive and become an excellent Lodge member.

### **Mentors chosen by mentees.**

This can work well. The word quickly gets around regarding who is a good mentor and who is not-so-good. There is also the advantage that when mentees choose their mentors, they are probably more willing to take their advice and guidance seriously. It could well be that a sponsor may like to take on the job. It must be firmly understood that

becoming a mentor is a task that can become time consuming. The reward to the mentor can be most positive however.

### **Where does the word Mentor come from?**

Mentor is the name of the person to whom Odysseus (a.k.a. Ulysses) entrusted the care of his son, Telemachus, when he set out on those famous wanderings of his that we now call an "odyssey" and which took him, among other places, to the Trojan Wars. Mentor was Odysseus' wise and trusted counselor as well as tutor to Telemachus. Myth has it that the goddess Athena would assume Mentor's form for the purpose of giving counsel to Odysseus but, for many centuries now, the goddess has been unavailable for comment to confirm or disconfirm this rumor. At any rate, Mentor's name -- with a lower-case "m" -- has passed into our language as a shorthand term for wise and trusted counselor and teacher. Until recently, in ordinary usage, the term mentor typically was used by the recipient of the counsel or teaching to refer to the person providing it. Thus, I might say that Graeme Haussmann was my mentor. Observers of such counseling and tutoring relationships have also been known to label certain people as mentors. Kierkegaard, for instance, has been called mentor to an entire movement. But, mentors, it seems, have not and do not characteristically refer to themselves as such.

My own biases are such that I have always thought the term mentor was exemplified in a situation wherein an older, influential male took a younger, promising male "under his wing," so to speak, for the purpose of advancing the younger male's career. The older male was then a mentor to the younger one. And the younger male, of course, would be known to us as the protégé of the older man.

I now ask the question. Why do we as Masons not practice this proven method? Sure we do a lot of talking but more than talk is needed.

What are your thoughts? Let us know. We have many correspondence members. Here is your invitation to correspond. Email, snail mail or whatever. Let us get a forum and discussion underway. ED