

GRAND LODGE BRITISH COLUMBIA
MASONIC BULLETIN

“A LODGE OF FREEMASONS IS A TEMPLE OF PEACE, HARMONY AND BROTHERLY LOVE.”

Masonic writers and writings

by Bro. N.W.J. Haydon

Our pioneer Masonic author was an unknown parish priest who, sometime in the fourteenth century, compiled what is now known as *The Regius Poem*, a series of *Articles* and *Points* of ethical advice for Operative Masons and their apprentices. From this grew a quantity of *Old Charges*, of which nearly one hundred have been found, whose writers modeled their productions on the *Regius*, with varying additions according to the beliefs of their times. A learned German, Dr. Seegemann, divided these Manuscript Constitutions (for that is how they were used between 1350 and 1700) into *Families* in an attempt to account for their origins and his arrangement is still widely accepted.

When Operative Masonry



M.W. Bro. John Desaguliers' collection of *Old Charges* played a key rôle in the 1717 revival of English Freemasonry.

became merged in our present Speculative Order, through the establishment of our first Grand Lodge in 1717, the work of "digesting the Old Charges"

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Nota Bene

M.W. Bro. Harold C. Nordan
 Grand Master

Brethren, you will no doubt have noticed a change in the format of *The Bulletin*. Thanks to Trevor McKeown for assuming the editorship of *The Bulletin* and introducing the new format.

You will also notice a new front page caption each month. It is my hope that you will use this monthly quotation, slightly edited in some cases, as a basis for some serious thought. I think we as Freemasons are guilty of one great omission in our Masonic lives.

We do not think often or seriously enough about the Masonic messages and how they may or should fit into our plans for building our personal temple of peace, harmony and brotherly love.

After all, Masonry is not dogmatic; it is a personal experience and therefore requires a great deal of individual thought and application.

Think about it Brethren; think about it. ■

Masonic writers continued from page 1

into a new Constitution was given to a Scotch clergyman, the Rev. James Anderson, who had been Chaplain in an Operative lodge and the first edition of his work was authorized by Grand Lodge in 1723. Although it saw five more editions with considerable revision, the last being published in 1784, his original *Six Charges of a Freemason* are still the groundwork of English Freemasonry and appear in all copies of our various Grand Lodges' Constitutions. Anderson had as a collaborateur in this work, another clergyman, the Rev. John T. Desaguliers, a Huguenot refugee. It is due to their extraordinarily catholic spirit, and their great influence in our earliest Grand Lodge, that our Order was freed of former religious sectarianism and built up into a body where men of all religions could meet on a basis of mutual respect and goodwill; which quality is its peculiar privilege to this day.

Our next outstanding writer was William Preston, of Edinburgh, whose *Illustrations of Masonry* proved so acceptable, after its appearance in 1772, that some forty editions have been published in English, with others in German and Dutch, and it is still in demand. He was followed

by William Hutchinson, of Durham, whose *Spirit of Freemasonry* still meets enquiries into our symbolism, although it was officially approved by Grand Lodge as long ago as 1775.

Then came our most prolific writer, the Rev. George Oliver, of Grimsby, who produced over twenty volumes between 1823 and his retirement in 1844. No one can doubt his scholarship or his desire to do honor to Freemasonry, but his enthusiasm was greater than his judgement, and caused him to present, as facts of history, ideas which were often merely attractive theories, when concerned with matters of which he had not personal knowledge. But his works remain a mine of valuable information about Brethren and events of his own time.

Our first Masonic editor was Robert Crucifix, M.D., of London, who started *The Freemasons' Quarterly Review* in 1834, and also the efforts resulting in the Home for Aged Freemasons as the third of the Great Charities. *The Review* had a long and useful career and the Home still receives support for its humanitarian services.

Between the Revs. Anderson and Oliver, there grew up in English Freemasonry, during its first 150 years, what can well be called "The Mythical School

of Interpretation and History," but our essential freedom of thought, which makes our Order anathema to dictators in religion and politics, was becoming irritated by such leading strings, and enquiring Brethren were no longer satisfied with baseless assertions of uncritical authority. This "divine discontent" finally asserted itself in 1888 with the formation of the first English Lodge of Masonic Research, Quatuor Coronati, No. 2076, whose charter members included notable historians like R.F. Gould, W.J. Hughan and G.W. Speth. Their work naturally swung to the opposite extreme, so that they have been called "The Authentic or Documentary School," but one claim, at least, is true that any material published in the quarterly *Ars Q.C.* may be accepted as proven.

But there is much of real value in our teachings and their antecedents, which cannot find support in documentary evidence; the "secrets," the true esoteric matters, which bring seekers for More Light into our ranks and hold them there, are by their very nature confined to personal experience. Ceremonies can help in some measure, when well done, but that centre from which a man cannot err remains in the heart. This

undeniable fact has brought into being a third "Mystical School" of writers whose chief exponents are W.J. Wilmhurst, Dr. W.W. Westcott, A.E. Waite, A. Ward, MacGregor Mathers, J.M.S. Ward and other lesser lights. They teach the sacramental value of ritual and their work, while more specialized than the Authentic School's, is equally open to all who have been first prepared for it in that centre.

Not mentioned in this article are such noted Masonic writers and ritualists as Albert Pike and Thomas Smith Webb. More will be said about them in future issues of this Bulletin. It should also be noted that what Bro. Haydon termed the Mystical School is currently referred to as Fringe Masonry; the source of criticism from many anti-masonic attacks. What he terms the Mythical School has also been referred to as the Literary School ■

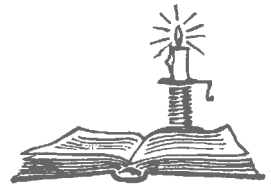
Reprinted from the September, 1938 issue of our Masonic Bulletin.

The moon in Masonic history

by James P.W. Goss
Grand Historian, Grand Lodge of Vermont

There is no more

spectacular reminder of our Masonic historical and ritualistic heritage than the moon at its height of fullness. While astronomers view the moon with the analytical eye of science, the moon has been a focal point for cultures around the world throughout history and has inspired music, poetry and religion alike. However, for Masons, and particularly Vermont Masons, the moon has not just been a symbolic light in our ritualistic teaching but also a literal light to our brethren of long ago. It thus behooves us to take a moment to remember the moon and its long association with the Craft, and its origins. Our direct Masonic tradition regarding the moon begins with the ancient Hebrews. In *Genesis 1:14-19*, we are told that on the fourth day of creation, "God made two great lights; the greater light to rule the day and the lesser light to rule the night." Despite the specific prohibitions against lunar worship in *Deuteronomy* and the *Book of Kings*, the moon was still regarded as a strong symbol of permanence and regularity associated with its usage to measure the passage of time. In fact, the monthly offerings to the moon found in *Numbers 28:11-15* are still read in Jewish synagogues.



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*The Library
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<http://bc-freemasonry.com>

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It is from the mediæval European science of Alchemy that the first uses of the moon in the graphic and ritualistic manner that Masons are accustomed to derive their meaning. The Alchemists were a group of mystics who first appeared in the 12th century and were the forerunners of our modern chemists.

Much of the graphic symbolism used in Masonry, such as images of the plumb, square, level, rough ashlar and perfect ashlar, was taken from Alchemical texts.

To the Alchemists, the moon was a symbol of the metal silver and was used to depict that substance in the obscure writings which transmitted their secret formulæ. One of the most prevalent images used by the Alchemists was the stylized drawing of the sun and the moon with human faces. These images are now associated with the Masonic tracing boards of England and monitors of such American Masonic ritualists as Jeremy Cross, who lectured in the lodges of Vermont in 1815.

It is in the Craft Ritual and the structure of the Masonic lodge itself that we must bring together all of the foregoing elements to give a true picture of the use of the moon in Masonry. In modern American ritual the

primary reference to the moon is as the second of the "Lesser lights," of Masonry. This modern usage follows from the early 18th century English ritual reference to the Three lights of the Lodge being the "Sun, Moon and Master-Mason." In addition to these "moveable lights," there were also in these early English Lodge rooms three "fixed lights," which are described by some Masonic historians as three windows in the lodge room "to light men to, at and from their work." These three windows were later replaced with three candles located at the East, South and West corners of the lodge and situated before the Master, Junior Warden and Senior Warden, respectively.

In modern American Webb work ritual, the moon is referred to in the First Degree as one of the three lesser or moveable lights and is identified as the biblical ruler of the night and as a reference of regularity for the conduct of the Master of the Lodge. In the higher symbolism of the lodge, the moon has always been particularly identified with the Senior Warden in the West, thus following the Egyptian tradition associating the moon with this direction. This reference also corresponds to the recitation of the Senior Warden's duties in the lodge. Some

Masonic philosophers have found this to be a fitting parallel for as the light of the moon is a mere reflection of the greater light of the sun, so the Senior Warden, the officer associated with the Doric pillar of Strength, is intended to be a reflection of the "light" of the Worshipful Master who is associated with the Ionic pillar of Wisdom. It is thus particularly significant that the messenger of the Senior Warden within the lodge is the Junior Deacon who, as his jewel, wears the square and compasses enclosing the moon. ■

The letter G

by Bro. Mark Dwor

The Letter G is one of those odd parts of Masonic history that does not seem to follow a predictable path. It is an example of the unruly nature of symbols that have either outlived their original usefulness or have been somehow changed into having new meaning.

There are two distinct meanings given for the letter G; the first is for Geometry, and the second is for God. This is very clear in the two different versions given for it, as outlined in the Second Degree work. At the end of the Tracing Board lecture in the Second Degree, the following statement occurs, in reference to the seven

who make the Lodge perfect;

"They have likewise an allusion to the seven liberal arts and sciences, namely grammar, rhetoric, logic, arithmetic, geometry, music and astronomy."

The Tracing Board lecture then concludes with the following;

"After our ancient brethren had gained the summit of the winding staircase, they passed into the middle chamber of the temple where their attention was directed to certain Hebrew characters which are depicted in a Fellow Craft Lodge by the letter G, denoting God, the Grand Geometrician of the Universe to whom we must all submit and whom we ought to humbly adore."

The originality of Geometry and Freemasonry as synonymous terms is without doubt. This can be traced back to documents as early as 1410. Some of the earlier Masonic drawings have the G and the Blazing Star separate, however, gradually these two symbols were incorporated into one and, about the same time, the general usage of G standing for God, and, specifically in the Second Degree, the Grand Geometrician came into play. This latter happened, surprisingly enough, in Europe around the 1750s

and not in England until the end of the 18th century. In fact, in some of the English exposures, the letter G was taken to denote "glory, grandeur and geometry." By the end of the 18th, beginning of the 19th centuries, the letter G, at least as far as English authorities were concerned, was taken to have a symbolic meaning of God as compared to Geometry. It is these two separate notions that are still alive in the rituals as we practice them today in Canadian work. ■

This article is based on one written by Harry Carr, P.A.G.D.C., P.M., Secretary of the Quatuor Coronati Lodge, 1963, in Volume 76 of the Transactions of that Lodge, page 170.

Cancer Car Project

by Bro. Kevan van Herd

The Freemasons of BC have just added two more vehicles to our popular Cancer Car project.

The Freemasons have furnished free transportation for Canadian Cancer Society's patients on the mainland and Vancouver Island since 1988. With the completion of the building of the Canadian Cancer Society's Southern Interior Rotary Lodge in Kelowna this year, two more cancer cars were added to the fleet.

In the Okanagan area, one of the cars will be based in Penticton to provide free transportation to cancer patients to and from Kelowna. The other car is based in Kamloops to take care of the northern portion of the district.

Every Freemason in BC contributes to a capitol fund used to purchase necessary vehicles. In Kelowna extra contributions were coördinated by V.W. Bro. Lorne Donaldson, aided by the Brethren of District No. 9. Penticton, under the direction of V.W. Bro. Egon Ruetters, raised some \$50,000 while the money raised in Kelowna exceeded \$70,000.

On Thursday August 27th, at the door of the new Cancer Lodge in Kelowna, the two vehicles were formally donated to Interior District Cancer Society Manager, Ms. Diane Slater, by our Grand Master, M.W. Bro. Harold C. Nordan. Volunteer drivers then drove one vehicle to Penticton and the other to Kamloops.

The vehicles are dispatched from an office located in the Rotary Cancer Lodge. Most of the drivers are Freemasons; all are volunteers. To obtain free transportation to and from the clinic or the Cancer Lodge in Kelowna, phone the Freemason Dispatch Centre at +1-250-712-1101;

or contact the Cancer Society at +1-250-762-6381 for further information. ■

**NEWS FROM
ENGLAND**

The candidate's declaration

The United Grand Lodge of England has recently made a number of additions to the declaration that must be signed by prospective candidates. Although they may seem obvious to those within the Craft, it doesn't do any harm to make the point very clear.

"The Report refers to the revision that is to be made to the Registration Form and I wish to emphasize the importance of this form as well as its relevance to our endeavours to improve the public's perception of the Craft. Paragraphs 2, 3 and 4 of the declaration to be made by the Candidate will read as follows:

2. I understand that my duties as a Freemason would include an overriding duty to obey the laws of any country to which I may be subject.
- 3, I do not expect, anticipate or seek any preferment or financial benefit as a consequence of my being a member

- of the Craft.
4. I understand that I may freely declare my membership of the Order on any occasion when I can be seen not thereby to be pursuing any business, professional or personal advantage." ■

Quarterly Communications of the United Grand Lodge of England. June 1998. London.

The practice of charity

A cheque for \$3,025 was recently received from Nechako Lodge No. 86 and another for \$1,000 from Bethel No. 29, IOJD, Campbell River, to go towards the Cancer Car Project. ■

Bursaries

Please note the deadline for submitting Bursary applications is May 15, 1999. Application forms are available from lodge secretaries or the Grand Lodge Office. ■

The Craft and the community

Over the last two years, the Community Relations Committee has produced a number of promotional items which every Lodge

should consider utilizing.

Three videos are available. A 12-minute videotape, *I'm A Freemason*, has been distributed to all lodges in the jurisdiction. This videotape is designed to be shown to prospective members, either by potential sponsors or by an investigating committee. Additional copies are still available through the Grand Lodge Office for \$10.00. A 24-minute videotape, *We Are The Freemasons*, providing further history and information about the Craft, is available for \$20.00. A video on the Cancer Car program, produced several years ago, is also still available.

Copies of the *Information Booklet* prepared by the Committee in 1996 are available. This 28 page booklet answers many of the questions posed by prospective candidates. It is an ideal introduction to Freemasonry.

The Grand Lodge Internet Website <<http://bc-freemasonry.com>> continues to be a growing success, averaging some 200 hits per day. In addition to those accessing the information posted on the site, there is a continuing number of requests for specific information about the Craft, or for information on how to become a member. Those Brethren who are online are

asked to visit the site and let us know what they think. ■

A birthday of note

Although the *Masonic Bulletin* is not in the habit of publishing birthday and long time membership pin presentation articles, this one took our fancy.

W. Bro. Victor Sorenson, a life member of St. George's Lodge No. 41, recently celebrated his 99th birthday this August 26th. It was some two years ago, on February 6th, 1996, that then D.D.G.M. V.W. Bro. "Sigh" Kobayashi presented W. Bro. Sorenson with his 70 year pin.

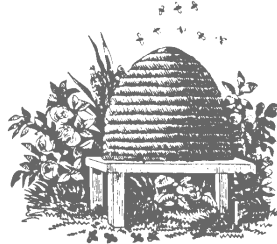
On August 27th our Grand Master M.W. Bro. Harold C. Nordan paid him a special visit, and in a show of fraternal regard took his own Masonic pin from his lapel and presented it to W. Bro. Sorenson. Our brother much appreciated this gesture and expressed his hope that our Grand Master would visit him again for his 100th birthday.

This is true Masonry; and we make no secret of it. ■

Community relations

The Grand Lodge Community Relations Committee has extensive

community relations and media expertise which is available to all Lodges in the jurisdiction. Lodges are urged to contact this Committee for information and guidance whenever they are considering organizing any kind of public event that may be turned to our promotional advantage. ■



NEWS IN BRIEF

Outdoor meeting

The annual outdoor meeting of Prince Charles Lodge No. 153, held this past June 8th, was a particularly noteworthy occasion, with the attendance of then Grand Master, M.W. Bro. Alan Tomlins and a suite of more than forty past and present Grand Lodge officers.

The first such outdoor meeting was held in 1969 during the term of W.Bro. Alan Bilstand. Over the years this annual event has been held at such locations as the home of the late Brother, the Rev. Everett Fleming; the old grist mill north of Kelowna

and, this year, the local Scouts Canada Camp.

W. Bro. Bilstand reminded this year's attendees of notable incidents over the years such as the year a heavy rainstorm drove the Brethren under a hayloft where the only source of light was a kerosene lantern swinging precariously in the wind.

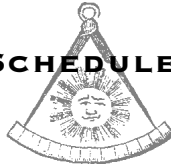
The officers of Prince Charles Lodge are already making plans for next year's meeting and they hope that this annual outdoor meeting will continue to grow in popularity and become one of the premier events of the Masonic calendar. ■

Anti-masonry

Anti-masons have bedeviled the Craft since our foundation. Brethren are advised not to enter into debate with them. The Community Relations Committee is deeply concerned with anti-masonic media, and asks the Brethren to advise them immediately of any such negative coverage so that action may be taken, if appropriate.

It is not our intention to enter into debate but simply to provide factual, accurate information to the various media. Anti-masonic attacks take several predictable forms and the committee has researched and prepared non-confrontational,

GRAND MASTER'S SCHEDULE ~ NOVEMBER 1998



3	Tuesday	District N ^o 26,	Commonwealth Lodge No. 156, Vancouver
5	Thursday	District N ^o 16,	Grandview Lodge No. 96, Vancouver
9	Monday	District N ^o 2,	North Star Lodge No. 167, Surrey
10	Tuesday	District N ^o 23,	Eureka Hall, Langley
12-14	Thurs.-Sat.	International Night,	Lafayette Lodge, Seattle, Washington
21	Saturday	District N ^o 22,	Rainbow Lodge No. 180, Port Hardy
24	Tuesday	Blighty Night,	Comox Lodge No. 188, Comox
27-28	Fri.-Sat.	Shrine Fall Ceremonial,	Vancouver

50 YEARS OF SERVICE AWARDS

Dennis Allan Bogle	Penticton Lodge No. 147	Penticton
Robert Eric Burkett	Ancient Light Lodge No. 88	Ladner
Phil Q. Drysdale	Kent Lodge No. 132	Agassiz
Donn K. Ewart	Hiram Lodge No. 14	Courtenay
Alexander Anderson Fiddes	Acacia Lodge No. 22	Vancouver
Cecil Victor Grady	Kamloops Lodge No. 10	Kamloops
John Harringa	Creston Lodge No. 54	Creston
George Lidford Hobson	Hiram Lodge No. 14	Courtenay
Albert Kendel Johnston	St. Andrew's Lodge No. 49	Victoria
Thomas MacKirdy	Alliance Lodge No. 193	Vancouver
Victor E. Madge	King Edward Lodge No. 28	Greenwood
Cyril Albert Nelms	Hiram Lodge No. 14	Courtenay
Thomas W. Price	Kerrisdale Lodge No. 117	Vancouver
Bernard Reid	Kerrisdale Lodge No. 117	Vancouver
John Taylor Stewart	Progress Lodge No. 87	Vancouver
John Jacob Waddell	Ancient Light Lodge No. 88	Ladner

60 YEARS OF SERVICE AWARDS

George Arthur Borrow	Ymir Lodge No. 31	Salmo
James S. Hogg	Vancouver & Quadra Lodge No. 2	Victoria
Joseph Izzard	Ancient Light Lodge No. 88	Ladner

70 YEARS OF SERVICE AWARD

William Henry Taylor	Evergreen Lodge No. 148	Vancouver
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T O L L E L E G E

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