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The business of the lodge

by VW Bro. Frank E. Johnson

Some newer members of our fraternity wonder why there have been many motions presented at our Grand Lodge Annual Communications concerning business in the First or Third Degrees. Others who have come from Emulation, Canadian or Australian Lodges in other jurisdictions wonder why Entered Apprentices in similar Lodges in BC or the Yukon are not full members of their Lodges and why their Lodge business is not conducted in the First Degree.

Both queries address the same concern. Although many jurisdictions permit only one ritual to be worked, the Brethren of the Lodges that were to become the Grand Lodge of BC had rituals that came from both England and the USA. For this reason it was agreed, and our first Grand Master in his address on December 27, 1871, stated that all would be able to continue using the ritual to which they were accustomed.

While this appeared to settle

the problem of protecting the rituals for each Lodge, the basic rules governing the rituals were in fact quite different and unfortunately not taken into account.

The ritual from England was subject to the 1813 ruling that Lodge business would be conducted in the First Degree and that Candidates would become full members at their Initiation. This ruling was adopted by the Ancient and Modern Grand Lodges upon their amalgamation as the United Grand Lodge of England. Similar rules were adopted by the Grand Lodges of Scotland and Ireland.

The ruling for American Lodges was made in 1843 when a group of 17 Grand Lodges agreed that the ritual devised by Thomas Smith Webb would be considered, that Lodge business was to be conducted in the Third Degree and that Candidates would not become members of their Lodge until they had attained that Degree.

The two months following our Annual Communication of Grand Lodge are often thought of as a period of "darkness" or inactivity. Far be it from that, Brethren, I can assure you. On the Monday following Grand Lodge I, together with the Grand Director of Ceremonies and members of Meridian Lodge, visited Seattle to join the Grand Master of Washington for the International Conference of Daylight Lodges. On the following Friday I made an impromptu visit to Lodge Southern Cross to witness the investiture of three of my Officers who were unable to attend the Annual Communication. On Saturday the final day of June I was joined once more by all of the Principal Officers at Duncan, for the celebration of seventy five years of Masonry By MW Bro. Claude Green (Grand Master 1957). On Sunday and Monday I met with the Leadership Committee and the Victoria 2002 Committee. I attended the Shrine Imperial Sessions in Las Vegas from Saturday July 7 to Friday July 13 and was privileged to have

From our Grand Master



MW Bro. James C. Gordon

Never in darkness

the Imperial Potentate Imp. Sir Kenneth

Smith, present me with my Grand Master's Fez. There were forty Grand Masters in attendance at the Session, which gives some indication of what Vancouver/Victoria may expect in June 2002. On July 17 to 19, I attended the Annual Communication of the Grand Lodge of Canada in Ontario. The venue was the Royal York Hotel in Toronto and the Keynote Speaker at the banquet, attended by one thousand Brethren, was RW Bro. James Daniels, Grand Secretary of the UGLE, which proved most informative. Thursday August 2nd was an impromptu visit to Victoria Columbia Lodge No. 1 where I was able to present Bro. Gordon Birtwistle with his Medal of Merit in a packed Lodge Room at Fisgard Street. On Friday the Principal Officers met for a planning meeting and on Saturday we all traveled to Granite Falls to witness a well performed Master Mason Degree conferred by the Fraser Valley Scottish Degree Team from Langley. This meeting was quite unique in that three Grand Masters, Washington,

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Victoria Lodge No. 1 (formerly 783, originally 1085, EC) soon discovered that Clause 7: Proposing Members, of the *Constitution of 1871* ruled that

the Candidate would have to wait until he was a Master Mason before he received the Lodge by-laws and a copy of the *Constitution*. This was, of



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Business of the Lodge from page one

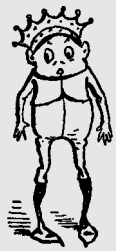
course, in contravention of the rights of which they had been assured. We must assume they realized these rules would have to be obeyed if they wished to keep their charter, as their Minute Book of May 2, 1872 reads for the first time, "The Lodge opened in the 1°, 2° and 3° for Lodge business."

This Clause 7 was again printed in the Revision of 1878 and slightly reworded in the Revision of 1887.

Unfortunately the 1894 revision went even further. Section 164 required Business to be conducted in the Third Degree and Section 204 ruled that none but Master Masons could be members of the Lodge or vote on any subject.

These rules have remained in force ever since and are presently found as R63 and R93. In 1906 and 1954, Brethren of Lodge Southern Cross No. 44 and Commonwealth No. 154, wishing to work the Australian ritual, found, like Light of the Rockies Lodge No 190 that worked the Emulation ritual, and the Canadian Lodges, that they had to comply or lose their charters.

This then has been the effect of the ritual of one group being protected—at the expense of that of others. Possibly many may not have known of these two rulings and so their significance has not



If the
top most
round you'd
win
upward
stepping
now begin.

W Bro. Palmer Cox

been considered over the intervening years.

With the passage of time, other Grand Lodges that formerly permitted only one ritual are finding it expedient to consider the wishes of others who have come into their areas, and who, like the members of our own early Lodges, wish to practice the ritual of their choice.

This movement of Brethren, seeking a new home, is bringing many to our province. They are unhappy to find differences in Lodges working what is ostensibly the same ritual as that practiced in their homeland.

For this reason alone it appears that it is time that our Emulation, Canadian and Australian Lodges regained the right presently denied them: the right to work their ritual in a manner practiced by similar Lodges around the world—a manner determined in 1813. ■

W Bro. Frank Johnson, of Sidney Lodge No. 143, has expressed an opinion on a topic which concerns many of the Brethren. Expressions of support or opposition are solicited.

Vancouver Grand Masonic Day

The Vancouver Grand Masonic Day committee has changed the format of this annual event and re-scheduled this day of education and fellowship to Saturday, March 2, 2002. Further details will be forthcoming as the date approaches. ■

Lodge notes

Centre Lodge No. 113 will be celebrating its 75th anniversary on November 3rd, 2001 in Williams Lake. Involving the Lodges of District 4 North and

South, Lodge will tyle at 3:00 and dinner will be provided. Contact W Bro. Bill Crook at +1-250-398-5035 for details.

Both **Marpole** and **Richmond** Masonic Halls are to be commended for their recent refurbishing.

Kitimat Lodge No. 169 has recently moved to a new meeting hall where they can set up on a permanent basis. They recently enquired of our Grand Lodge as to the availability of chairs and pedestals suitable for the Officers' stations. If there are any Lodges or Brethren able to assist them, please fax their secretary, W Bro. Bill McCauley, at +1-250-632-7499. ■

Advertising

Several years ago our Community Relations Committee prepared a style guide for print advertisements. This was subsequently approved by the Grand Lodge Board of General Purposes and currently is endorsed by our Grand Master, MW Bro. James C. Gordon.

A sample of an approved advertisement is reproduced on page 3 of this issue. Copies of the style guide are available through our Grand Secretary's Office. Lodges within this jurisdiction are provided with this style guide to assist them in promoting Freemasonry in their communities. Consistency, professionalism, and a reconciliation of the need for improved public awareness with a desire to maintain our Ancient Landmarks regarding the improper solicitation of members, has guided its preparation. ■

Our origins

by RW Bro. Gordon Webb

There are three definitions which, in the nomenclature of Freemasonry, apply to the word, Lodge.

First, it is the place in which Freemasons meet. In this sense, the term more generally used is lodge room. The usages of the

Craft and the objects of convenience in the administration of our rites require that certain general rules should be observed in the construction of a lodge room. The prominent requisites are that the room should be, if possible, situated due East and West, be isolated from surrounding buildings, be placed in an upper story, and be in the shape of a parallelogram, or oblong square. There are other lesser requirements, including a lofty ceiling to lend dignity to the appearance of the hall, an angular approach to the lodge room and at least two entrances to the room.

Second, it is the assembly or organized body of Freemasons duly congregated for labour or for business. A Lodge, when duly opened, becomes a symbol of the world. Its covering is like the world's: a sky or clouded canopy, to reach which, as the abode of the Grand Architect, one is furnished with the theological ladder which reaches from the earth to the heavens. It is illuminated, as is the world itself, by the shining rays of the sun, symbolically represented in its rising in the East, its meridian height in the South, and its setting in the West.

Third, the Lodge, technically speaking is a piece of furniture, made in imitation of the Ark of the Covenant, which was constructed by Bazaleel according to the form prescribed by God himself, and which, after the construction of the Temple, was kept in the Holy of Holies.

There are many explanations of the word Lodge as used in Freemasonry. It appears in French and German as *loge*, in Spanish as *logia*, in Portuguese as *loja* and in Italian as *loggia*. There is much evidence that the word originated in England and travelled to Europe. Sir Christopher Wren stated that operative masons of the Middle Ages, wherever they were engaged to work, set themselves to building

temporary huts for their habitation around the work area. The Germans called these dwellings *hutzen*, the English, *lod ges*—from the Anglo Saxon, *logian*, to dwell. Lodge, therefore meant the lodging of the masons and is undoubtedly the origin of the modern use of the word. ■

What masonry stands for

by Leon M. Abbott

Masonry stands unalterably opposed to all evil in motive or practice. To every form of bigotry and intolerance. It stands as the champion of the largest liberty, purity and charity of thought and action. I would emphasize what another has said. "The most hopeless and pitiful condition in human existence to-day is that of the man of splendid scholarly and intellectual attainments who is bankrupt in the very essence of true manhood—an all inclusive love and charity for his fellow men. That one whose education does not include possession of the sweet and tender virtues of the heart, is possessed only of that knowledge, that "wisdom of man which is foolishness with God." ■

Helping children to hear

Ontario Masons have reached their goal of raising \$2 million through their Millennium Project, Help-2-Hear. The funds will be used to develop advanced techniques that will be incorporated into programs that test for hearing impairment in neonates and infants.

"It is called neo-natal auditory testing," explained Ron Campbell, President of the Masonic Foundation of Ontario.

“ We must do justice to all, and demand it of all; it is a universal human debt, a universal human claim. ”

VW Bro. Albert Pike
(1809-1891)

"Newborn children with hearing disabilities suffer accompanying learning handicaps, sometimes lifelong. The earlier the problems can be identified, the sooner they can be remedied." The objective of early detection of hearing impairment is that children will receive a head start in learning how to develop their communication skills and will therefore have the chance to experience a normal education as well as being able to pursue their desired career. In the end it is hoped that early discovery will lead to a better quality of life.

The Masonic Foundation of Ontario, in partnership with the Hospital For Sick Children, has supported hearing research since 1978. Their generosity in funding this cause has resulted in the development of the Cochlear Implant Program, which has been a considerable success. ■

A life of service

As Masons, we ought to feel that this life should be more a life of love and service for our fellow men. In this busy commercial age we too often pass by the opportunity of doing some good deed that in itself would bring us contentment and joy. Selfishness is today the sin of the world.

To overcome the selfishness

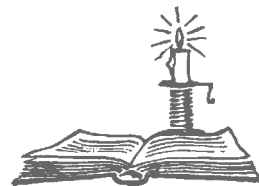
and hypocrisy of the world; to make life brighter and better; to lead men to purer manhood; to assist in the upbuilding of character and teach others the worth of moral values; in short to make our lives a potent influence in leading our fellowmen from the common plane of life into the higher and broader vision, all in the spirit of that new commandment, would be a service in its results more lasting than marble, and more enduring than brass. After all, the sum of the added values of life will be expressed in those words, "Love" and "Serve," and the reward of such a life spent in love and service for others will be welcome words, "Well done." ■

Excerpted from *the Masonic Tidings*, February 1910, Milwaukee.

Fellowship

"There is said to be a point in the upper air where all the discord of earth., the agony of the crying, the moan of the beggar, the shriek of distress, the thunder of battle, meet and mingle in one splendid note of harmony like unto the music of the spheres. A Masonic lodge hall should resemble this harmonious point of the upper air, What more fitting than that in a Masonic lodge room all discords of life, all of fret and strife and passion, all of bitterness and conflicting interests, should be consumed around our altars in the purifying fires of love. Then would brotherhood and good fellowship supremely reign; then would the blessings of Masonry be vouchsafed in overflowing abundance; then would our mighty organization become a far mightier instrumentality for good than its founders in their rosiest imagining ever dreamed it would or could be." ■

Reprinted from *the Masonic Tidings*, February 1910, Milwaukee.



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Notes

RW Bro. William Waterman, PDDGM of District 25, writes to tell us about a dinner he attended with British actor Richard Todd, during his recent visit to BC. A popular actor in the fifties and sixties, he is perhaps best remembered for his portrayal of a bomber pilot in the 1955 movie, *Dam Busters*. Bro. Waterman points out that at least two Brethren from his District flew in the WWII bombing missions depicted in this movie.

It appears that Richard Todd is also a member of the Craft, having joined **Lodge of Emulation No. 21**, London, in 1965. He is a Past Master of this Lodge as well as a Past Grand Steward. His Lodge is informally termed the Red Collar Lodge, Past Grand Lodge Officers in England being entitled to wear a red collar. ■

Personal service

In petitioning for admission into the Masonic fraternity applicants are required to affirm that they are actuated by a desire of being serviceable to their fellow men.

Can it honestly be said that he is a true Mason who, never visits a sick Brother nor harkens to the appeal of those in distress?

Unfortunately too many Masons imagine that their only duty as such is fulfilled by the prompt and regular payment of Lodge dues. If the thought of personal service enters their minds it is dismissed as quickly as possible for one excuse or another.

Masonry contemplates that each member shall diligently strive to strengthen his own character. In addition, he is expected to lend his aid to others who are struggling toward a like end.

Opportunities for **helping others** are to be, found on,

every hand. It only remains to select the most needy, worthy case and go to work. Having finished that, another will be found waiting. ■

*Reprinted from the **Chronicle**.*

Masonic practice

Freemasonry contains within its philosophy a potential conflict. On the one hand there is a promotion of individual liberty, freedom of thought and personal self-determination. On the other hand there is an obligation to respect authority and to obey one's lawfully constituted rulers.

What we term the usual Masonic practice requires all Masonic correspondence to proceed through your Lodge Secretary, and possibly through your DDGM, to your Grand Secretary. If it concerns your Grand Master or another Grand Lodge Officer it will then be passed on to him.

If it concerns another jurisdiction, it will be forwarded to the Grand Secretary concerned for him to forward to the District or Lodge level.

On the surface, this may appear unwieldy and antiquated. Certainly, with the current ease of email, it appears unnecessarily time consuming.

But it is still the proper Masonic practice.

It is allowable, in many circumstances, to circumvent your Lodge Secretary and your DDGM to directly communicate with your Grand Secretary. It is only common courtesy to direct correspondence to your Grand Master through the Grand Secretary. But it is **not proper** to communicate, on Masonic business, directly with members of other jurisdictions.

Discussing the differences in lodge practices between jurisdictions with someone in an online newsgroup or chatroom is not Masonic business. Questions about the standing of individual members,



GRAND MASTER'S ITINERARY OCTOBER, 2001

1	Mon	District No. 18	Mount Hope Lodge No. 139	Hope
9	Tue	District No. 10	Trepanier Lodge No. 83	Peachland
10	Wed	District No. 9	Salmon Arm No. 52	Salmon Arm
11-13	Thu-Sat	Western Canada	Conference	Canmore, Alberta
13	Sat	Fraternal Visit	Mountain Lodge No. 11	Golden
18	Thur	Railway Night	Acacia Lodge No. 22	Vancouver
27	Sat	BC Consistory,		Vancouver
31	Wed	Principal Officers Meeting		Vancouver

or fraternal relations of jurisdictions, or requests for Masonic charity—this is the business of the Craft and must go through the proper channels.

Invitations to attend functions in an official capacity should also be made at the appropriate level. An individual Brother may invite another Brother to attend his Lodge; invitations for a Fraternal Visit of the Lodge should be made by the Lodge Master or Secretary. Invitations to Grand Lodge Officers of this, or other jurisdictions, should proceed through your Grand Secretary.

Why this concern with

protocol? It is not for the consolidation of power by the rulers of the Craft, but for the protection of the members.

In the first instance, it is only through the communications of Grand Secretaries that it is possible to ascertain if those purporting to be Freemasons, really are. In the second instance, it is potentially embarrassing for all concerned if visits are arranged without the knowledge of those planning or participating in the events. If you are at all unsure about the issues raised in this article, please talk to your Lodge Secretary. ■

Grand Master's message from page one

Prince Hall and BC, were in attendance with all of their Principal Officers. The following weekend was the annual Masonic assembly at Barkerville, which was very well attended by the Brethren of BC and we were delighted to have the Grand Master of Washington, MW Bro. Robert van Zee accompanied by over forty-five Brethren and ladies visiting from the USA, to add to the enjoyment of the occasion. As ever, the hard work and generous hospitality of the local Lodges provided a weekend to be remembered.

The above can hardly be regarded as a period of

“darkness” or inactivity and for each of us who took the time to participate it has been a very rewarding two months. Involvement and participation bring their own rewards in Masonry and I urge all Brethren to share in those rewards. While the office of Grand Master is a solemn and dignified one, I am by nature only another Freemason who attends Lodge to participate and enjoy himself. So Brethren, if you see me arrive at your lodge without prior announcement, it may be to ask what you are doing for Freemasonry, or I may just have come for the pleasure of your company.

**MW Bro. James C. Gordon,
Grand Master**