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Masonic leadership

by RW Bro. Bob McSween

The rôle of a leader in a volunteer organization is a special challenge. It requires thoughtful understanding of the group to be led. This is especially true in a Masonic organization, because the Lodge in most instances is composed of some members who have proven capacities for leadership, and others who may have had no training or experience in any type of leadership rôle. Your rôle also requires an understanding of Masonry, its tenets, its teachings, its practices, its organization, and the authority of the Worshipful Master and other Officers of the Lodge, both elected and appointed.

When leadership is discussed regarding the Masonic Lodge, it is extremely important to understand the authority and responsibility of the Worshipful Master. Because of the Worshipful Master's sovereign authority and power within the Lodge proceedings, a person with little or no leadership qualities or training,

will be very ineffective in conducting the Lodge affairs and accomplishing the many objectives and tasks that must be done during the year. However, a Worshipful Master who can organize his plans for the year, can envision the obstacles of manpower, monetary needs, time restraints, etc. and can enlist the help of other Lodge members to work as a unified force toward achieving the goals, will have a very successful and enjoyable year as Worshipful Master, and the Lodge will benefit.

With these general precepts, you must understand the unique composition of your own Lodge. Is it a young Lodge? An older Lodge? Does it have specific areas of weakness that you should address in your year? Knowing the needs of your Lodge will help you define your rôle as the Lodge's chief executive. Obviously, it should start long before you are actually installed. You should start to

Brethren, our minds are occupied with the horrific and cowardly act of terrorism perpetrated primarily against our neighbours and Brethren to the South, but in reality against the whole of humanity. On Tuesday, September 11, 2001 the world changed. The despicable act that took place that day will bring about dramatic change. This will not be the change of universal fear hoped for by the egotistical fanatics who, in their narcissism, thought they could play God. No, it will be the change of world opinion from tolerance to revulsion for any splinter cause that may cloak the evil violence of those who dwell in darkness on the other side of the moral spectrum. Many of the world's freedoms were sacrificed that day on the altar of terrorism.

Changed will be the freedom of international travel. Changed will be the perceived right of movement without documents. Changed will be the public tolerance towards religious freedom. Changed will be the world's attitude towards those who would

The world changed

support, or speak to justify, terrorism under

any pretext. Changed will be the public attitude towards those who fight their country's battles from Canadian or American soil. Changed will be our ability to defend ourselves against an Orwellian state. Changed will be the immigration policies of the world. Changed will be the tolerance toward those who prosper through the indiscriminate sale of arms. Changed will be the public attitude toward oil exploration in sensitive areas. But unchanged will remain the principles by which we live in our beloved Freemasonry: Brotherly Love, Relief and Truth.

Our Brotherly love goes out to all who grieve and suffer. Our relief will reach those in financial need. Truth is always the first casualty in war, fortunately our Masonry teaches us the value of truth. Great is truth and mighty above all things.

The three permissible questions put to every candidate are:

1. Do you believe in a Supreme Being?
2. Do you believe that the Supreme Being will punish vice and reward virtue?

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prepare yourself as soon as you get elected or appointed to your first station and have hopes and ambitions of serving

in the various chairs and eventually becoming Worshipful Master. The Junior Warden's

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From our Grand Master



MW Bro. James C. Gordon



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Masonic leadership from page one

station in some Lodges becomes the first real "test" of a person's leadership and planning abilities.

For example, the Junior Warden is responsible for all refreshments at each meeting and meals for all open meetings, working within the budget, providing the food, preparing the dining area, serving the members and guests, cleanup, etc. A lot of preplanning, preparation and coordination of many people is involved. After this initial test, the Senior Warden's position has relatively little outside responsibility, because it is here that the Senior Warden develops his plans for his year as Worshipful Master and begins to consider the most qualified, dedicated, and promising members for the appointed positions. This is perhaps the most critical year in the short career of a Worshipful Master.

To be an effective leader in a Lodge, you must set realistic goals that may be implemented during the year. You must evaluate your position relative to other members of the Lodge. Are you involved in any clique that might make it difficult for you to lead effectively? It is essential to know where you stand with others in any administrative position, but particularly in a volunteer organization.



Be fair
but
foremost
in the
race,
And having
won it
hold your
place.

W Bro. Palmer Cox

The way you view your leadership rôle will go a long way toward shaping the decisions you make as Worshipful Master. In any case, there is one quality you will need to demand of yourself as a leader—flexibility—because you will be leading volunteers. You cannot reprimand or terminate them if they fail to perform. Tact, and consideration for another's feelings, and common courtesy are always good rules to follow. With flexibility as the key, we can say that there are three fundamental modes of leadership in a volunteer organization:

The leader who shares responsibilities; the leader who reconciles differing functions; the leader who builds on what has been done before.

An unusually gifted leader may be able to use all three styles as the occasion demands, but most people will tend to favour one style over the other.

1. The sharing leader may receive less attention, but will surely achieve greater results than the one who has difficulty delegating authority. However, although you may delegate authority and assign responsibility you are still ultimately responsible for all that happens in the Lodge during your year.
2. The reconciling leader may not see his cherished projects realized during his year in office, but will undoubtedly pave the way in many areas for the Worshipful Masters who will follow him.
3. The building leader should know what to change and what to build on. Much energy is lost when a project is launched one year and dropped the next, before it is completed. However, it is not an example of good leadership to allow something to continue just because "it's always been done that way."

In summing up, outstanding leaders are realistic people who can measure their goals for the Lodge in relation to the facts around them i.e., the resources and manpower they have to work with, their committee chairman.

Leaders are able to keep their forces in balance and to work to increase their assets and diminish their liabilities. Remember, you are a volunteer until you volunteer. Once you volunteer, you are a Freemason with a job to do. ■

Letters

Business of the lodge

I am replying to the article by VW Bro. Frank Johnson in the last *Masonic Bulletin*. I came back to BC after being a WM in a Quebec Lodge and visiting many Lodges in Ontario.

In all these Lodges, business was conducted in the First Degree enabling new Apprentice and Fellowcraft Freemasons to partake in the business and other activities once they had paid their fees and were initiated.

Lodge was only raised to a higher degree for the granting of those Degrees. We always raised the Lodge to a higher degree by the long method - something I have never seen in my BC Lodge in the last 22 years. It is far too easy to say "I close this and open that." when all your business is carried out in the Third Degree. I believe that an Apprentice or Fellowcraft, once they have paid their fee to join the Lodge, should be allowed to participate in the Lodge work and the business of the Lodge except when higher Degrees are being given. It is time that BC lodges open up more to new candidates and make them feel that they are part of the business from the start.

*Yours fraternally,
David S. Terrell PM*

On a personal note

A personal thank-you to all the Lodges, Brethren and well

wishers that have sent me cards and letters during my recent illness. Your thoughts and wishes have made me stronger, and my treatments much easier.
*Sincerely and fraternally
MW Bro. William H. Carter* ■

Brethren are encouraged to submit letters, queries and notes of a Masonic interest.

Famous Masons

On October 1, 1862 St. John's Lodge No. 3, Connecticut, initiated Charles S. Stratton. Bro. Stratton was better known by the name given to him by P.T. Barnum: General Tom Thumb. Tom Thumb stood 35 inches tall and weighed 52 pounds.

Although Barnum was not a Freemason, five of the Ringling Brothers were initiated into Baraboo Lodge No. 34, Baraboo, Wisconsin, in 1890. The sixth brother, and their father, were initiated in 1891. ■

Lodge notes

This past September 26th, some 65 Brethren gathered to celebrate MW Bro. William L. Stirling's fiftieth year in Freemasonry. Organized by his mother-lodge, **Composite Lodge No. 76**, this informal luncheon was attended by numerous current and past Grand Lodge officers and our current Grand Master, MW Bro. James C. Gordon, who presented MW Bro. Stirling with his 50 year Service jewel. A retired high-school teacher and lawyer for the Cities of Vancouver and Burnaby, MW Bro. Stirling was our Grand Master for 1978-79 and Grand Secretary from 1984 'til 1993.

Looking ahead, **Prince David Lodge No. 101** is organizing a southbound Alaska Cruise for September 16 to 23, 2002. Various Masonic activities are planned and RW Bro. William O. Walls will

accompany the group. Contact W Bro. Jim Cunningham at 604-463-5056 for details. Book now to qualify for free air fare.

The **Vancouver Lodge of Education and Research** is looking for a volunteer to work with our Grand Lodge Librarian. Over the years many papers have been presented in this lodge and by the DDGMs about the jurisdiction. A catalogue and database needs to be created. Contact the editor at 604-525-1956. ■

Notes and Queries

Q. Can you tell me what are the proper page-openings for the VSL in the three degrees, and are there any official rules on the subject?

A. Customs vary considerably in different parts of [England], and the following notes are designed to show some of the best-known procedures. I have added a brief note, in each case, indicating the essential Masonic significance of the passage quoted.

The earliest French exposure of the ceremonies, *Le Reception d'un Franc-Maçon*, states that the EA took his Obligation with his right hand on the Gospel of St. John, and this is confirmed by the next-oldest French version, *Le Secret des Francs-Maçons*, of 1742. Several later documents of this period indicate that the VSL was open at chap. 1:1, "In the beginning was the Word..."

Three Distinct Knocks, an English exposure of 1762, gave different pages for all three degrees:—

- 1° The Second Epistle of Peter (with its references to brotherly kindness and charity).
- 2° The story from Judges, 12, of the test of the Ephraimites.
- 3° I Kings, 7. The final details of Solomon's Pillars.

Cartwright, in his *Commentary on the Freemasonic Ritual*, cites the

“ While engaging in material progress and taking care of physical well-being, we need to pay equal attention to developing peace of mind, thus taking care of the internal aspect of our being. ”

Dalai Lama's
New Millennium Message

procedure in old Yorkshire Lodges where the following is customary:—

- 1° Psalm 133. "Behold how good... it is for brethren to dwell together in unity."
- 2° Amos, 7:7. "...the Lord stood upon a wall made by a plumbline, with a plumbline in his hands."
- 3° Ecclesiastes, 12. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The Bristol working is unusual in that the Master actually quotes—during the three Opening Ceremonies—the texts from the pages on which the VSL has to be opened, *i.e.*:

- 1° Ruth, 2:19. The story of Ruth and Boaz.
- 2° Judges, 12:5, 6. The test of the Ephraimites.
- 3° Gen., 4:22. The birth of Jabal and Jubal, who are mentioned in the Old Charges, from c. 1400 onwards.

Of course there is no official Grand Lodge ruling on this question, and few of the "named" rituals prescribe any

particular page-openings for the three degrees.

Cartwright states that the "perfect Ceremonies" (*i.e.* Emulation), in their editions from 1918 onwards, specify II Chron., 6, as a standard "opening" for all degrees; it deals with Solomon's prayer at the consecration of the Temple. Generally, Cartwright agrees with the widespread practice in English Lodges, where a haphazard opening of the VSL suffices, but if a particular page is to stay open through all degrees, he favours II Chron., 2, which is prescribed in the "English Ritual." That passage deals with the preliminaries to the building of the Temple, and of Solomon's first embassy to Hiram, King of Tyre, asking for timber, etc., and a "man cunning to work in gold, and in silver, and in brass..." etc.

My own favourite passage is in I Kings, 7:13-21, which deals with the design, casting and erection of the pillars.

[Many Lodges working the Canadian Work in this jurisdiction use Ruth 4:7, Judges 12:6 and Ecclesiastes 12 1-7. In Australian Work they use Ruth 2:19, II Chron. 3:17 and Psalms 123:1.]

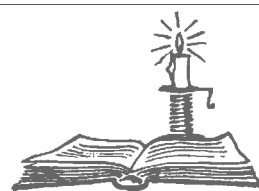
Reprinted from Ars Quatuor Coronatorum, vol. 77, 1964, edited by Harry Carr. p. 299-300. This article assumes that the reader's lodge makes use of a Christian Bible as a Volume of Sacred Law. A selection of verses used in this jurisdiction, or a collection of appropriate verses from other books would make for an interesting future article.

Book review

The Inquisition

by Michael Baigent and Richard Leigh, Viking, 1999; (xviii) +318pp reviewed by Bro. R.A. Gilbert

Bro. Baigent and Mr. Leigh are best known for their studies of obscure byways of history that tangentially involves Freemasonry. As far as Masonic history goes, not one of those



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December 8, 2001

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has been satisfactory, and *The Inquisition* adds to that sorry catalogue. This is much to be regretted, for with the current world-wide upsurge of anti-masonic feeling, both political and religious, it is essential for Freemasons to be well informed about their opponents: not least 'The Congregation for the Doctrine of the Faith', once The Holy Office of the Roman Catholic Church, and the Inquisition of this title.

This book, alas, is perhaps the last source from which they should seek to obtain their information. There is, admittedly, a more or less accurate chronology of the doings of the Inquisition, but any value that this may have is obviated by the authors' hectoring style and by their highly opinionated approach to religious history. Their evident and deep-rooted hostility to the Papacy, to the Church of Rome in general, and to orthodox Christianity itself, distorts their interpretation of history and vividly colours their conclusions. This is, perhaps, less marked in the chapter on Freemasonry, but even here error abounds.

Where, for example, is there any evidence at all that the exiled Stuarts (of 1688) 'took Freemasonry with them; and in the years that followed, it proceeded to proliferate rapidly across the continent'? (p162) Any significant connection between Freemasonry and the Stuarts, indeed, almost any connection at all, is utterly without foundation. Equally foolish is the suggestion that there was a 'proliferating web of Lodges' across Europe, transcending confessional barriers and acting as a forum for 'off-the-record discussion of treaties, [and] for delicate diplomatic negotiations'. (p165) Again, no evidence for this is offered.

Awkward facts are also glossed over to serve the general argument. Thus it is correctly noted that in Sweden

the death penalty was prescribed for masonic activity, but this edict was in force for less than three months in 1738 and had no effect whatsoever on the attitudes of the Roman Church, although the authors suggest that it did. That Freemasons were persecuted because of papal edicts is undeniable, but the persecution was neither as widespread nor as effective as the authors appear to think.

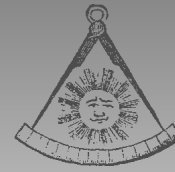
They are, of course, also concerned with the fate of the Knights Templar, and here too, they offer highly suspect 'facts'. Where, save in their own works, can they find evidence of the Templars' escape to Scotland, or of the Templars providing 'a refuge for a substantial number of known Cathars'? (p.49) The answer is 'nowhere' for these are not

Grand Master's message from page one

3. Do you believe that the Supreme Being has revealed His will to man?

For a Freemason, this provides that extra ring of moral security, for in addition to the principles of the organized religion of his choosing, he believes that there will be an ultimate accounting. As Freemasons we are forbidden to discuss religion or politics in our Lodges, and at times such as these we realise the wisdom of that decree. The actions of a lunatic fringe, hiding under the cloak of a respectable religious or political organization, should not condemn the greater good of its legitimate members. Freemasonry is structured to deal with this reasoning.

Our anger is roused and rightly so. It is an important part of human nature, but we must not let it rule. Let us not be deluded, this attack has nothing to do with the supernatural, it is a man-made crime of unbelievable enormity and must be dealt with by man-made justice and the will



GRAND MASTER'S ITINERARY NOVEMBER, 2001

1	Thur	International Night	Lafayette Lodge No. 241	Seattle
13	Tue	District No. 23	St James Lodge No. 80	White Rock
23	Fri	District No. 22	Hiram Lodge No. 14	Courtney
24	Sat	District No. 5	Doric Lodge No. 18	Nanaimo
27	Tue	Blighty Night	Comox Lodge No. 188	Comox
28	Wed	50th Anniversary	Richmond Lodge No. 142	Richmond

facts but fictions. Similar examples of errors based on credulity or ignorance can be found scattered throughout the book, but as they do not concern Freemasonry it is unnecessary to list them (although I will happily supply a list of the major examples to

any Brethren who may be interested). But this is more than enough on a book best left unread. ■

Bro. Robert A. Gilbert is currently chairman of the Quatuor Coronati Correspondence Circle. Reprinted from Ars Quatuor Coronatorum vol 112, 1999.

of the world will punish such perpetrators, together with their cowardly silent supporters until eternity.

What can the Freemasons of BC & Yukon do? The world has never needed the benign influence of Freemasonry more than it does today. Freemasonry has never been, nor ever will be, an instrument of reform, although many of its adherents have been reformers. Masonry is not a special interest group, for such groups focus only on their own well being. Freemasonry works for the common good.

As Grand Master, I ask you to express your sympathy and support for the Brethren, their families and friends who are suffering and grieving, by contributing as generously as you are able, by writing a cheque to the BC Masonic Foundation marked on the back "New York." The total proceeds will be forwarded to The Grand Lodge World Trade Center Fund of the Grand Lodge of the State of New York, AF & AM. As this money is going to a foreign charity we are unable to issue a Canadian

Tax Deductible receipt, but for this worthy cause we believe you will still give as generously as you are able. The Grand Lodge of New York has announced that in conjunction with its trustees, it has already contributed \$1,000,000 to this fund. It has been designated for the exclusive aid and assistance of the families of the members of the New York City Police and Fire Departments, EMS personnel and employees of the Port Authority of the State of New York and New Jersey, who lost their lives in the attack upon the New York World Trade Center. It surely comes to mind that in this distress they went into that building with the view that there was a better chance of saving the lives of those trapped than there was of losing their own! Unfortunately this was not to be.

Our prayers go out to all American Brethren, their loved ones and friends, who are enduring indescribable suffering through this horrible and senseless act of violence.

James C. Gordon
Grand Master