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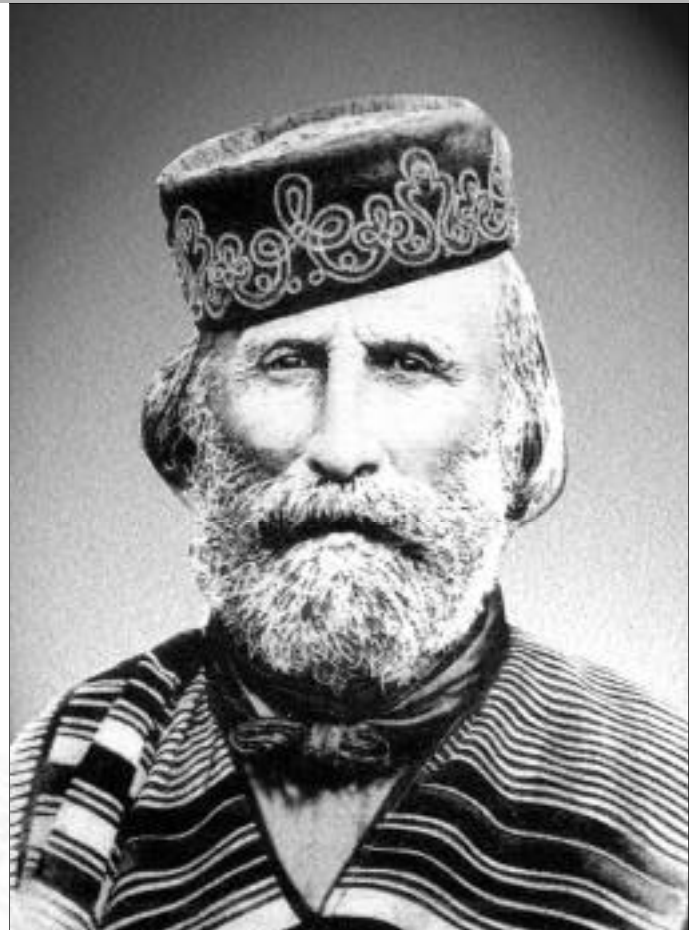
...all good men agree

William Penn once expressed the fervent hope that in the life that is to come death would remove from us all masks, differences, and illusions so that we men might find ourselves of one religion, and live in one faith. It may be that the universe does not have on its trestle board any consummation so devoutly to be wished; for reasons unknown to us it may be better that we travel several paths. Be that as it may, there is a sense in which it can be said that Penn's hope is already realized. There is a religion that embraces all the creeds and spans all the churches. It is that religion in which all good men agree. It is not something they have devised or invented, but something they have found out, as scientists discover a natural law. Perhaps it would be better to say that it has found them out.

Consider the Golden Rule. It is the most precious thing within the entire orbit of

Christian morality; it is the high water mark of human ethics. "All things whatsoever ye would that men should do to you, do ye even so to them." If all men everywhere could live by such a rule, if the spirit of it could suffuse their lives, there would be no more quarrels or war or bitterness between peoples; the sun would look down upon a happy race.

Is it an illusion? Is it as unsubstantial as a rainbow in the clouds? Not so. It is a law of human life, and as inviolable as any law of physics. The great and wise in almost every land have at some time or another come upon it, and found it as benign as it is true. The Buddhists have a saying like this: "One should seek for others the happiness one desires for himself." Is not that beautifully put? It can be matched by a saying current among the Roman stoics: "The law imprinted on the hearts of all men is to love the members of society as themselves."



Bro. Giuseppe Garibaldi (1807-1882) was a sea captain for the Piedmont navy, admiral of the Uruguay navy and commander of the Italian Legion in Uruguay. As a Piedmontese general he led volunteers against the Austrian forces in Italy. He is revered as one of the founders of the modern Italian state. Initiated into Loggia Asilo de la Virtud, Montevideo in 1844 and regularized on 8 August 1844 in Loge Les Amis de la Patrie, Uruguay, in December 1861 he was voted the title of "First Freemason of Italy" by the Italian Grand Orient. The Supreme Council Grand Orient of Italy nominated him as Most Potent Sovereign Grand Commander Grand Master on 11 March 1862, an office he resigned in July 7, 1868. Garibaldi never joined a lodge in Italy and took no direct interest in the Craft. He viewed Freemasonry as a political organization and was frustrated by his inability to use it as such.

Centuries before the stoics the wise men of Greece had discerned the truth: "Do not that to a neighbour which you would take ill from him." The Chinese sages have it in another fashion, but it means

the same thing: "What you would not wish done to yourself, do not unto others."

The Persians have had it in a more laconic form: "Do as you would be done by." And here is

continued on page 2



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...all good men agree
from page one

a Hindu saying: "The true rule of life is to guard and do the things of others as one would do to his own."

Reprinted from *The Builder Magazine*, May 1923, vol. IX, no. 5 edited by H.L. Haywood.

Free and independent

Freemasonry is an institution capable of wielding an immeasurable influence in the world. It is natural that many brethren should covet the use of that influence for their own favorite reforms. In their zeal for the betterment of the world it appears to them that the fraternity is standing still or merely marking time: they demand that Freemasonry give an account of itself in the arena of reform.

One sympathizes with these brethren in their eagerness to see conditions improved. But alas! the task of straightening out the world is endless. There are countless things to be done, and there are countless worthy reformers trying to do them. If our Craft is to lend its aid to one, why not to all? If not to all, who will select the few? If we admit the right of one brother to harness Freemasonry to his own project, why not grant the same right to every other brother who demands it?

For us freemasons the question comes back to the

familiar "What came ye here to do?" To answer that question is not as difficult as might at first appear. The work of Freemasonry in the world is already defined for it by its own history, its ritual, its philosophy, its constitutions, and its landmarks. It cannot cease to be itself in order to become something else.

Will it not be disastrous to introduce controversies into the life of our lodges, especially if they are of a political or religious nature? Long ago our masonic forefathers learned a bitter lesson in that connection. What need is there to learn that lesson over again? If bigotry, passion and prejudice are turned loose, who can foretell what direction they will take? It sometimes happens that a man who sets fire to his neighbour's fields has his own burned over before the fire dies down.

Reprinted from *The Builder Magazine*, May 1923 vol. IX, no. 5. Edited by H.L. Haywood

Contention

Silence, secrecy, and calmness of temper, are the unmistakable marks of a genuine freemason. If you hear any one make an incessant boast of his knowledge, you may set him down as an empty chatterer. Noise is not wisdom. Those who ostentatiously proclaim their own merits may for a time enjoy the satisfaction of deceit, yet in the end their pretensions are sure to be unmasked.

Do you hear a man boast of his abilities, his attainments, his dignity, or his position in life? Intrust him not with your secrets.

When in the lodge, beware of contentious brethren. Truth is as little an object with them as brotherly love. They will wrangle against truth as freely as against error, whether defeated or victorious, they will still argue and quarrel, question and dispute, until they have

banished every right-minded brother from the lodge.

How many disputes arise out of trifles! And how greatly would they be diminished if every one would deliberately ask himself this question — whether is it better to sacrifice a point which is of no value, or to lose a friend more precious than rubies?

Excerpted from *The Book of the Lodge* by Bro. George Oliver (1782-1867).

Year of masonry

Masonic lodges have ever followed Dr. James Anderson in the use of our unique dating system. The title page of his *Constitutions* of 1723 is dated in this fashion: In the Year of Masonry - - 5723, Anno 'Domini - - 1723.

An explanation of this is furnished in a footnote in the 1738 edition of his *Constitutions*, page 2, here literally reproduced:

"The first Christians computed their Times as the Nations did among whom They lived till AD 532, when Dionysius Exiguus, a Roman Abbot, taught them first to compute from the Birth of Christ; but He lost 4 Years or began the Christian Era 4 Years later than just. Therefore, tho' according to the Hebrew Chronology of the old Testament and other good vouchers, CHRIST was truly born in some Month of the Year of the World or AM 4000 yet these 4 Years added make 4004 Not before the Birth of Christ, but before the Christian Era, viz. 1737 For the true Anno Domini or Year after Christ's birth is 1740 But the Masons being used to compute by the Vulgar Anno Domini or Christian Era 1737 and adding to it not 4004, as it ought, but the strict Years before Christ's birth, viz., 4000 They usually call this the Year of Masonry 5737 Instead of the accurate

Year 5740 and we must keep to the Vulgar Computation.

"The AM or Anno Mundi is the same followed by Ussher and Prideaux, etc., and so these letters AM signify Anno Mundi or Year of the World: and here BC is not Before Christ but Before the Christian Era."

The media

A Religious Affairs programme broadcast by the BBC on Sunday 5 December 2004 discussed the question: Are Freemasonry and Christianity incompatible? They then ran a poll on their website for the following five days. With 14,694 votes cast, the final results showed that less than 8.7% of respondents saw any compatibility problems. More importantly, over 91% believed that Christianity and Freemasonry were compatible.

How the media in England will react to these figures remains to be seen.

An article in a December issue of *USA Today*, responding, we suspect, to a recent publicity campaign mounted by our American brethren, tries to be helpful. It points out that the various conspiracy theories, and movies such as *National Treasure*, are simply perpetuating old, erroneous stereotypes. It highlights the monumental charitable work funded by freemasons. It focuses on the current recruitment efforts in many jurisdictions today. But they still got it wrong.

The errors are those of implication and simplification. The casual reader can be left with the impression that there are thirty-three degrees in regular Freemasonry, and that some lodges initiate women. These errors are forgivable. The fact that every North American Grand Lodge clearly states that there are only three degrees in Freemasonry while the concordant bodies also term their ceremonies as degrees is confusing enough to



W Bro. Palmer Cox

freemasons. And there are several irregular self-styled masonic bodies that do initiate women.

But calling the Great Architect of the Universe "the Grand Architect" simply indicates shoddy research. ■

Our history

Our Library and Archives Board of Trustees has been charged with the task of converting the published history of our first hundred years into a corrected and amended electronic format.

To this end, a copy of the first edition has been scanned and converted to text. Much work remains to proof read the text and locate originals of the photographs.

Volunteers are asked to help with this project. Most lodges, and many of our members, have copies of the original edition. Brethren who have found errors or have suggestions for amendments or additions are asked to forward them to our Grand Secretary's office, or email the Board's chairman, VW Bro. Trevor W. McKeown at library@freemasonry.bcy.ca at their earliest convenience. ■

Morality of the lodge

Urge upon your brethren the teaching and the unostentatious practice of the morality of the lodge, without regard to times, places, religions or peoples.

Urge them to love one another, to be devoted to one another, to be faithful to the country, the government and the laws; for to serve the country is to pay a dear and sacred debt.

To respect all forms of worship, to tolerate all political and religious opinions; not to blame, and still less to condemn the religion of others; not to seek to make converts;

but to be content if they have the religion of Socrates:—a veneration for the Creator, the religion of good works, and grateful acknowledgment of God's blessings.

To fraternize with all men; to assist all who are unfortunate; and cheerfully to postpone their own interests to those of the Order.

To make it the constant rule of their lives, to think well, to speak well, and to act well.

To place the sage above the soldier, the noble or the prince; and take the wise and good as their models.

To see that their professions and practice, their teachings and conduct do always agree.

To make this also their motto: Do that which thou oughtest to do, let the result be what it will. ■

Bro. Albert Pike to the Grand Lodge of Louisiana in 1858, excerpted from Little Masonic Library vol v, p. 39.

Chaplain's corner

by VW Bro. Ian Paton, Grand Chaplain

Do you have a daily routine? Of course you do. We all have a daily routine of some sort.

A daily cholesterol pill, or at least a baby aspirin. A quick look at the morning headlines, the comics and the obits. Maybe a blood sugar regulator or a daily walk, or run.

How about coffee time with the gang, or that dietary régime designed just for you?

We all have built some kind of routine into our lives. For many of us this is a programme launched by medical professionals who have prescribed a therapy that will help us to feel better, cope better and live better.

I would like to suggest you add the following to your daily routine. It is inexpensive, not age or gender-related and is completely free of dangerous side effects.

Every morning, the minute you wake up and immediately before your brain starts to process the day's schedule, say these words quietly to yourself.

Lord; fill me with your power, your love, your strength and your healing grace so that I can handle whatever this day brings. Thank you for being with me on my journey today and every day. So mote it be.

Then get out of bed and go get the morning paper, your coffee and all the other things that make up your daily routine.

As Grannie used to say, "if it di'na help, it will do ye nae harm." ■

Curiosities

Freemasonry's impact on society takes many forms, some of them quite curious.

A photograph of a square and compasses horse brand photographed in Seville, Spain and printed in the Winter 2003 issue of *Freemasonry Today* is reminiscent of the cattle brand still used by Koch Industries in Montana.

Like horses, breeding dogs require accurate pedigrees, resulting in often fanciful names. There is a Cocker Spaniel in Finland named *Hightide's Freemason*.

Placenames have also taken their inspiration from the Craft. Near Norfolk International Airport, Virginia, USA, can be found *Freemason Street* and *Freemason Mews* while off the coast of Louisiana a small patch of sand and mollusk shell fragments called *Freemason Island* almost disappeared when Hurricane Ivan swept the area in 2004.

At least two horses have been named *Freemason*. An original 1875 chromolithograph plate recently went to auction. It's title: "*Freemason, Favourite hunter of the late Hugo Maxwell Ingham Esq.*"

And an Australian racehorse named *Freemason* won a Queensland Derby in his three-



Vancouver Grand Masonic Day

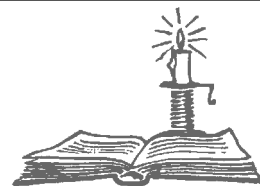
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February 19, 2005

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at
Grand Lodge*

year-old season, breaking a 10-year-old track record in 2003.

There is also a training stable in Newmarket, owned by Sir Michael Stoute since 1972, called Freemason Lodge. Sir Michael was the only trainer in the 20th century to win a Classic in five successive seasons and has been champion trainer six times.

Perhaps the most curious use of the name "Freemason" though, is a deconstructed typeface, designed in 2003 and posted online without explanation. ■

Magister operis

The designers and architects of the Gothic period, the stonemasons whom contemporary freemasons make some claim to lineage, left little record other than their works.

The patron and client for the first Gothic style building, Abbot Suger, wrote his thoughts on the symbolism of the choir at St. Denis, built between 1140 and 1144, but did not record the architects' names. Of the architects for Salisbury and Lincoln Cathedrals, as well as Nôtre Dame, Dijon; Nôtre Dame, Paris; St. Rémy, Reims; and Châlons-sur-Marne, nothing is known. The names of Robert de Luzarches, Thomas de Cormont and Renaud de Cormont could once be found on an inlaid "labyrinth" in the floor of the nave of Amiens Cathedral, built between 1220-1236, but this has not been preserved.

Noteworthy are the names of Jean d'Orbais, Jean de Loup, Gaucher de Reims and Bernard de Soisons, who designed Reims Cathedral, begun in 1211. Jean d'Orbais' design for the tracery window was the first of its kind.

Hans Stethaimer designed the late Gothic Franciscan church in Salzburg; Pierre de Corbie devised the choir plan at

Lausanne with Villard de Honnecourt; and Peter Parler designed the Cathedral in Prague in 1353.

In some cases, while we don't know who designed the original buildings, we will have some record of those who either completed or modified them. The foundation stone for Notre Dame, Paris, was laid 1163 but it was not until c. 1250 that a record is made that Jean de Chelles designed the transept façades. Chartres Cathedral, begun in 1194, was not completed until c. 1500 when Jean Texier, perhaps the last Gothic architect, topped the North Tower.

This is not a complete list but it makes the point that we know few names of these master craftsmen, and we know even less of their lives. A full study into these men would be a worthy topic for masonic scholarship. ■

Proportion

Proportions and phenomena in nature influence the fine arts of all times. That which the artist realises in his work is not, however, the copy of nature in itself, but its law of structure. Rhythm and proportion as laws of nature are also contained in lettering and turn it into an artistic form of expression. In contrast to this, geometry represents the law of structure of lifeless matter, which consequently stands in no direct relation to art.

The phenomena of proportion as expressed in the measurements of the human body, in the distance between the rows of branches in a young fir tree, which taper to the top, in the measurements of the egg shape, or in the spiral of a snail-shell, to mention a few examples, always reveal the proportions of the golden mean. Natural phenomena were already recognised by the Greeks and by the peoples of still earlier periods and were naturally used



GRAND MASTER'S ITINERARY
FEBRUARY, 2005

5	Sat	District No. 16	Grandview 96	Vancouver
8	Tue	District No. 18	Abbotsford 70	Abbotsford
10	Thu	Concordant Bodies meeting		Vancouver
12	Sat	Scottish Breakfast	Meridian 108	Vancouver
13	Sun	B.C. Job's Daughters Tea		New Westminster
15	Tue	Cancer Society meeting, 11:00 am		Vancouver
18	Fri	Line Officers meeting, 10:30 am		Vancouver
18	Fri	Vancouver Lodge of Education		Vancouver
19	Sat	Vancouver Grand Masonic Day		Vancouver
19	Sat	Monarch's Ball	Van Zor Grotto	Vancouver
20-22	Sun	Conference of Grand Masters		Calgary
24-26	Thu	Grand Sessions	Amaranth	Vancouver
26	Sat	District No. 25	Tsawwassen 185	Ladner

in their art. Out of this recognition arose the ideal human body as portrayed in Greek sculpture. Harmonious results were obtained in ancient pottery where the golden mean was applied, and Greek buildings in their major as in their minor parts bear the aforesaid proportions.

Later researches in æsthetics in nature and in art affirmed proportional relations for both, this relation being represented by the proportional numerals 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, and 144.... The corresponding definition of the golden mean is: "The division of a distance (or a mass) into two parts, the lesser of which is to greater as the greater is to the whole."

He who sees and thinks in terms of proportion acts clearly and therefore it can only be useful in our age to know about these things. On the other hand it must be said that the phenomena of proportion exist in nature without the help of æsthetic research. The artist acts above all emotionally, and when he finds the harmonious effect of the proportion of the golden mean, while correcting his work, he does not take the

result as being a scientific perception. For the rhythmic law lives in him, since he too is a part of nature. ■

Reprinted from Rhythmus Und Proportion In Der Schrift by Walter Kæch, 1956.

Alaskan cruise

A Spring 2005 Alaska cruise aboard the cruise ship, *MS Zaandam*, is being organized for this 21 to 28 May, travelling to Juneau, Skagway and Ketchikan as well as cruising Glacier Bay National Park.

Visits with Mt. Juneau-Gastineaux Lodge No. 21 in Juneau, White Pass Lodge No. 1 in Skagway and Ketchikan Lodge No. 19 in Ketchikan are also being organized.

Best of all, partial proceeds will be given back to our Grand Lodge to help support the Cancer Car Project.

Come explore Alaska in its fascinating history: prices from Vancouver start at \$1,015 CAD. Bro. Bill Smith has organized this special cruise. Contact him at bsmith@thomascook.ca or 1-888-221-4455. ■