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This is not Freemasonry

*RW Brother Michael W. Walke,
Grand Secretary, Grand Lodge of Ireland*

In March 1995 a so-called World Congress was held in Mexico, sponsored by the Gran Logia Valle de Mexico. At this, if one can believe reports, all sorts of irregular bodies took part and amazingly unmasonic things were said and done, ending up with the production of a Charter, called the *Carta de Anahuac*, signed by representatives of all claimed 37 participating Grand Lodges. The follow-up was to take place in Portugal in 1996, and in Italy in 1997, sponsored by, as far as we [Scotland] are concerned, the irregular Grand Orient of Italy. Their Grand Master put in print his agenda for 1997 as follows: "We believe that our study must be along the following lines: remedies for the overpopulation of the world, the programming of food and energy resources, the fight against planet and space pollution, coöperation between rich and

poor countries to eliminate conflicts as well as economic and technological differences, control over scientific discoveries addressed towards the good and progress of humanity in the respect for the dignity and freedom of the individual and peoples, and to safeguard the rights and duties of man."

This is not Freemasonry. These are not subjects that should ever be discussed in a masonic environment and those that do so are irregular freemasons. This was firmly drawn to their attention.

Here is a clear case of Freemasonry going over the top and casting about frantically for a bandwagon to jump onto. Choosing the wrong bandwagon is worse than choosing none, and is the sure way of bringing the Order into disrepute. If you have nothing constructive to do, then do nothing—as our former Grand Registrar, a highly respected



Number four in an occasional series of photographs of historic lodgehalls. Home of the "Silent Tyler", the lodgehall in Barkerville was built in 1937 to replace a similar structure destroyed by fire the previous year, itself built to replace the original lodgehall destroyed in an 1868 fire.

lawyer, says of such situations: "if you are in a hole, stop digging."

As we move into the next millennium we must be steadfast in our adherence to the *Aims and Principles* and not attempt to obtain public acceptance through promoting or pursuing non-masonic activities which can only, in the long term, prove our undoing. We must be patient and bide our time for we will come again. I have heard it said that the pace

of life and its stresses will get even more frenetic than at present and that while we may be able to cope with this intellectually, it is questionable if many can cope with it emotionally. In these circumstances, I believe that Bro. Michael Yaxley, President of the Board of General Purposes of the Grand Lodge of Tasmania is quite correct when he writes "Society does have a need for a body such as Freemasonry.

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I believe that this need will increase rather than decrease. In the next century the workplace will not offer fellowship and camaraderie, sufficient to satisfy the social instincts that people have. Many people will work at home, linked to the office by computer and telephone. Others will work in an office with complex but nevertheless inanimate equipment. People spend, and will spend, more time by themselves."

We must be careful to hasten slowly, *festina lente*, when we are assailed on all sides by exhortations to bring the Craft into the twenty-first century—or to move out of our time-warp, as a Bro. Robert H. Abet of New Zealand puts it. He refers to another brother being fearful for the dignity of the Craft—and says that so he should be, for we merely cheapen our institution by touting it in public. He wants to see the Craft respected for the efforts of its brethren in the society in which they happen to live for we are all someone else's perception of Freemasonry.

He believes that man's spirituality tends to wax and wane in long term cycles; we would do well to ensure that



W Bro. Palmer Cox

our Craft endures unchanged for future, and perhaps less frivolous, generations to appreciate and enjoy.

Will our time come again? I think it will—not perhaps an exact replica of the past, for we cannot turn back the clock, but a slimmer, trimmer version with new vigour and enthusiasm ready to meet the new millennium.

As we enter and endure "the winter of our discontent" we must maintain our standards and our dignity. There can be no compromise with quality in any facet of our institution.

Let us hold firm to the symbolism of the square and the compasses and let them be the means of restoring *Ordo ab Chao*, order out of mental and moral chaos, as we strive to adjust to the crushing pressures and stress of modern life. ■

Excerpted from Freemasonry in Society, Today and Tomorrow, Some personal musings

The apron

Bro. John Lloyd, New York

The lambskin or white leather apron is an emblem of innocence, the distinguished badge of a freemason.

Thus it was presented to us on our first entrance into the Ancient Craft—Freemasonry's first gift to the neophyte. And thus it was presented to the initiates of centuries ago in the Ancient Mysteries—a sign and token that the virile energy of manhood was not inconsistent with sexual purity; a symbol of that control and restraint upon the animal passions and carnal lusts which prove a man free—slave not even to his baser self.

The apron means all this to freemasons, but it means more. There is something better than the cold chastity of the purist; something stronger than the placid purity of the devotee; something nobler than the icy innocence of the ascetic.

This apron comes to us freemasons as the symbol of

service, the badge of our Freemasonry, sign and token that we are builders.

To every freemason comes his work or, if it does not come it is for him to go to it. To some it is given to do great things. To every freemason is it given to do his greatest thing; striving, not to be better than others, but, day by day, to be better than himself. And also, day by day, to make the world better for others.

So is the lambskin, or white leather apron, presented to the Entered Apprentice, not in reward but that it may be worn as the uniform of a high and holy service, an emblem, that is [in New York] symbolically adorned with that noblest of mottoes "Ich Dien"—I serve.

Thus worn, the apron can be soiled only by sloth, can be stained only by idleness. It is purest and whitest when worn in self-forgetting labour for others. ■

Chaplain's corner

by VW Bro. Doug. Sowden

Recently, I have become more active in our kitchen at home; more opportunity to probe and peer into various cupboards and shelves.

The plastic food containers in the refrigerator got me thinking. You know the ones I mean—whether Ziploc, Glad, or Tupperware—they are good for storing unused or leftover portions of food.

The problem is that all ours look alike externally. They are all made by the same company, and are basically the same size, shape and colour. The material is not truly transparent, so I have to open each one to check on its contents.

Mostly it's a delight to rediscover the bit of leftover lasagna, the peach slices to go on my breakfast cereal, the rice from last night that I can throw into today's soup. Sometimes, I'm disappointed—cooked

broccoli should not be saved!

Freemasons are a bit like the fridge's food containers. When we travel to our meetings and peer around the lodge room, we see men who, to outward appearances look similar. Dressed in black suits, white shirts and shined shoes, masons sit on benches and chairs around the lodge room.

I suggest that we all take the time to talk with one another. Open up your brother, and you will be pleased at the contents. The experiences and stories will entertain, amaze and even astound you. Every freemason has at least one good tale to tell.

That quiet man beside you managed a company with over 500 employees, the next brother had a parachute fail and broke his back, the 70+ senior across the room came under Pathet Lao fire while serving with the United Nations in his 20s. One brother builds submarines; another flew DC6s. The stories are there to be brought out.

Freemasons are builders. Many have put their lives in harm's way to build a better world; others have been the originators and backbones of companies and community organizations. All have something to offer.

Open the lid of a brother. I don't think you will find a bad bit of broccoli. ■

Charity

Sir Alfred Robbins

When the Grand Lodge of England was called into existence in 1717, no idea was entertained by its convenors that Freemasonry was to be a body for mutual assistance in time of need; it was to be simply for the promotion of a closer fraternal relationship.

Significance is in the fact that the earliest masonic contribution to a brother in distress to be found in official record was that of a collection made

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Our "Grand Line"



RW Bro. R. "Glenn" Allen Junior Grand Warden

RW Bro. Allen was born in 1937 and raised on a farm near Carman, Manitoba. He moved to Victoria in 1951 and graduated from Victoria High School in 1955. During his high school years he spent three years with RCEME Reserve Army.

RW Bro. Allen has owned and operated Glennbrook Contracting Ltd. since 1982.

He has been married to his wife Laura for 46 years. They have one daughter and two grandchildren who are both attending university.

RW Bro. Allen joined Maple Leaf Lodge No. 74 in 1967 and was raised by his cousin, George N. Allen. He was Master in 1972-73, District Deputy in 1987-88, and was elected Junior Grand Warden in June 2005.

He is a member of Scottish Rite, York Rite, Past Sovereign of Red Cross of Constantine, and a member of the Royal Order of Scotland. Glenn has also been appointed to serve as a Shrine Imperial Marshall's Aide for the past 14 years. He is presently the Vice President of the Masonic Cemetery Association and also serves on the Shrine Building Committee.

RW Bro. Allen received his private pilot's licence in 1996 from the Boundary Bay Flying Club and still flies regularly. ■



RW Bro. Stephen Godfrey Senior Grand Warden

Your Senior Grand Warden was born in St. Albans, Hertfordshire, lived in South London, and then in the lovely village, Carisbrooke, Isle of Wight. He studied electrical engineering at Newport Technical College, and then to Worcester Teachers' Training College, where he graduated as a teacher. He married his bride, Chris, and together they emigrated to Canada. He taught in Shaunavon, Saskatchewan, Sparwood, East Kootenays, and finally in Victoria. He has two daughters, Treana and Tricia.

He was initiated in Elk River Lodge No. 35, affiliated with Haida Lodge No. 166, was Master in 1981 and 1984, appointed as Grand Steward in 1989, and served as District Deputy Grand Master in 2000.



RW Bro. Isaac Brower-Berkhoven Deputy Grand Master

Born in Vancouver in 1937, RW Bro. Brower-Berkhoven spent his early years in Britannia Beach and North Vancouver, and the family homestead in Harmattan, Alberta.

After high school he joined the Royal Canadian Navy and then joined the Submarine Service in 1961, where he remained until 1981. He is currently Production Manager for Sceptre Marine Ltd.

In Edmonton he was initiated in **Evergreen Lodge Lodge No. 166**, shortly afterwards joining the Ancient & Accepted Scottish Rite, Edmonton Valley, Lodge of Perfection and Mizpah Chapter Rose Croix, as well as the Alberta Consistory. He has been a member of the **Fiat Lux Lodge of Education and Research** in Alberta since 1980.

He affiliated with **Westminster Lodge No. 174**, serving as Master in 1995-1996. He has served as lodge secretary since 1997. He also affiliated with the Fraser Valley Scottish Rite bodies and was Thrice Puissant Grand Master in 1998, currently serving in the position of Grand Secretary and Registrar. Associate Patron of Royal City Chapter No. 7 O.E.S. RW Bro. Brower-Berkhoven is a member of Gizeh Shrine. ■

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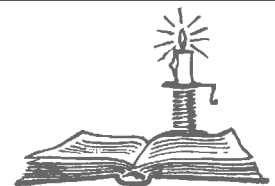
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at
Grand Lodge*

Charity

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at the instance of Lord Dalkelth, then England's Grand Master, who on 25 November, 1723, "recommended Mr. Harry Prichard's case to the Grand Lodge that he should not be a sufferer." The result was a collection, headed by the Grand Master and supported by the Duke of Richmond, who was to succeed him, as well as by twenty-two London lodges which brought in a sum of £18.17s.6d., handed to Prichard at the next Grand Lodge communication.

For two centuries studious and enquiring English freemasons wondered at this sudden generous outburst, because of recognizing in it the seed of a very great and generous harvest.

Then in 1910 came the accidental discovery from a casual reference in a London daily paper of 1723, that Prichard, overhearing in a hostelry a blustering fellow malignantly assail Freemasonry, promptly knocked him down and was "cast in costs" for the assault. Prichard could not afford the expense; Grand Lodge came to his aid; and that was the curious beginning of official and organized masonic relief to the poor and distressed freemason.

Reprinted from *Masonic Bulletin* April 1938 p. 4.

Lodge notes

Five brethren from the clan McLean were in attendance from all over the province for a very unique presentation this past May at **Mount Hope Lodge No. 139**, in Hope, when W. Bro. Cliff McLean and his brother, Bro. Ron McLean and nephew, Bro. Don McLean were presented with their Fifty Year Service awards.

The sons of W Bro. Cliff McLean, W Bro. Bruce McLean of **Barclay Lodge No. 90**, Port

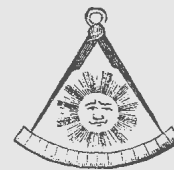
Alberni, and W Bro. Gordon McLean of **Nanaimo Lodge No. 10**, were in attendance to share the unique occasion with their father and nephews.

To celebrate their centennial, **Enderby Lodge No. 40** held an open house on the Canada Day weekend, MW Bro. Robert McSween laid a new cornerstone, and the Enderby and District Museum was presented with the WWI medals and discharge papers of the son of a local brother who was active in the lodge and community in its early days. The lodge also participated in the Enderby Canada Day parade. This was so appreciated that they have been invited back next year and asked to extend this invitation to all the brethren in our jurisdiction.

A small golf tournament started as an idea three years ago and forty members signed up to participate in an event intended to encourage socializing outside the lodge. The following year it was 68, and this past season, 109 brethren and friends assembled at Cowichan Golf Club for the third annual District 27 Golf Tournament. Congratulations are extended to W Bros. Mike Bates and Jim Wilson, of **Temple Lodge No. 33** who spearheaded the venture, through the three years of its young history. Their enthusiasm and sharing their skills to organize the event is appreciated by the freemasons of District 27 and adjacent districts.

There was a second reason for the event: to raise money for a local charity. This year \$1,500 was donated to the United Way of Cowichan. Many prizes were donated, some purchased from a "sponsor a hole" programme. The organizers anticipated six to eight sponsors. At the end of the day, 14 of the 18 holes had sponsorships from local business, and local lodges and concordant bodies.

Congratulations to all the



GRAND MASTER'S ITINERARY OCTOBER, 2005

1	Sat	1765 Degree	Corner Stone Players	Tacoma, WA
5	Wed	Installation	Pythagoras No. 194	Vancouver
8	Sat	District No. 12	Tyee No. 66	Prince Rupert
12-	Wed-Fri	Western Canada Conference		Canmore, AB
15	Sat	50th Anniversary	Britannia No. 18	Ponoka, AB
20	Thu	Grand Masters of Washington and BC		Lynden WA
21-	Fri-Sat	Reunion Degree Ceremonies	Scottish Rite	Vancouver
29	Sat	District No. 22	Cumberland No. 26	Cumberland

winner, to the golfers but particularly to Bros. Bates and Wilson. District 27 is showing the way.

The true mason

The true mason is not made at sight, not in the fullest sense. Neither can this great fraternity which, with the wisdom of the ages, assumes to teach man's duty to God, his neighbour and himself, dismiss the neophyte of a few hours or days as a proficient and qualified freemason. Much patience, study, reflection, experience and desire are necessary if he is to play his part in the work of the world.

The ritual, itself, is but the shadow of the great and cohesive mass of fundamental truths embraced in Freemasonry's teachings, and to say that a freemason is proficient and qualified merely because he had mentally mastered the language of the ritual is to substitute the shadow for the substance and the forms and ceremonies for the great and fundamental truths of our fraternity.

The traditions, the truth, the inspirations of the ages; the promises by our fathers made and kept; the stabilizing and uplifting influence of Freemasonry in the life of this

nation from its earliest days, pointing with unerring finger the true path of freedom and enlightenment; the God-given desire to be of service to God and country, must become a part of every true freemason's life. He must know these things if he would be indeed proficient; he must live them if he would be qualified. No wind serves him who has no destined port.

The destiny of Freemasonry today, as I conceive it, is not only to make its votaries nobler and more unselfish, but to strive so earnestly to exemplify these virtues in their contact with men as to make the world a saner and a sweeter place in which to live.

Reprinted from *Masonic Bulletin* May 1938, p. 4

Insurance

At the 2005 Annual Communication in Penticton it was voted that the Fund Raising Sub-committee be allowed to bring to the attention of the brethren suitable affinity programmes which could be beneficial to them and also bring financial benefit to Grand Lodge. The Johnson Preferred Home Insurance Plan is one such programme and brethren are advised to learn more about it from their website at <http://www.johnson.ca>