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Integrity

by W Bro. George Moore

Trends are changing in Freemasonry, both in our jurisdiction and indeed around the world. For the first time in many years we seem to have an onslaught of petitions from young men in their twenties, thirties and forties. One cannot help but ask "why is this?" What is happening in the outside world that is causing young men to arrive at the west gate seeking to partake with us the mysteries of our fraternity?

I suppose one could assume that this may be due, in some small way, to our efforts as a fraternity to become more visible in our communities. Perhaps it could be linked to a more aggressive approach by the brethren towards attracting new initiates. Or perhaps it's just the snowball effect of a few good young men spreading the word among their peers that we have something different to offer. Whatever the reason, we are most fortunate to have these

young men in our lodge rooms.

I tend to think that while the above reasons may each contribute to our good fortune to some degree, there is a more compelling reason that they are gravitating towards our gentle Craft. I believe that they are looking for something better in life; searching for answers, but limited and frustrated with the choices available to them. Young boys and youths seem to have an abundance of activities through school, church, and the community at large, but adult men are searching for something deeper. They need to find out what life is all about. They need to challenge, and be challenged. They need to be involved and they need a forum in which to express their views. I believe that Freemasonry can provide these things to them, and much more.

The very successful *Merriam-Webster On-Line Dictionary* recorded and published the top ten definitions sought after by



While little is known of the life of Thales of Miletus (624 BCE - 547 BCE), he is widely considered the first Greek philosopher, engineer and mathematician. It is unclear if he was actually a teacher of Pythagoras, although he is believed to have advised him to travel to Egypt and Chaldea, being himself a student of the Egyptians and Chaldeans. None of Thales' writings survive, but it is reported by Herodotus that he predicted an eclipse of the sun on 28 May 585 BCE, and he is credited by Proclus (450 CE) with four theorems of elementary geometry. A fifth theorem—an angle in a semicircle is a right angle—is credited to him by Diogenes Laertius. Thales is also said to have discovered a method of measuring the distance to a ship at sea, and of measuring the height of the pyramids. The interest to freemasons is in the similarity of stories told about Thales and Pythagoras, wherein both travelled to Egypt, both "discovered many propositions" and both introduced the study of geometry into Greece; all reminiscent of themes in Freemasonry's traditional history. In reply to the question, "What is difficult?" Eudemus of Rhodes (fl. 320 BCE) credits Thales with the famous apophthegm: "to know thyself."

its users in 2005. Many of these can easily be related to television news. Words such as refugee; filibuster; tsunami;

pandemic and levee were used frequently by the media throughout the year and are all

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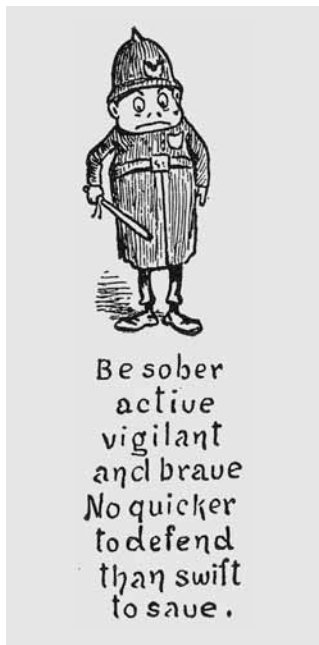
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Integrity
from page one

among the top ten hits. The word that piqued the public's interest most however, the number one word on the hit list, is *integrity*. Upon reading this my initial thoughts were "how sad that so many people did not know of this word or its meaning, and why isn't someone teaching these people about integrity?" Don't they learn this in school? Was this word used frequently on television in 2005 also? I must have missed it. Could it be that there just is not that much integrity out there in today's world? Could it be that integrity is what people are searching for? Could it be that the young men calling at the west gate are searching for an understanding of integrity? Is this what is missing from their lives? If this is so, then one can safely assume that they must also be searching for the meaning of many similar words. Words like truth and honesty and character and brotherhood. Perhaps it is this desire for light that has brought them knocking at the west gate.

If you are a new initiate, I say to you "knock, and it shall be opened unto you," and if you are a Master Mason I say to you "let's not disappoint



W Bro. Palmer Cox, 1893

those who knock". When the west gate is opened and their eyes meet yours, they must instinctively know that they have found truth, honesty, character, brotherhood, but most of all, that thing that binds all of these: integrity. ■

W Bro. George Moore is District Education Officer for District 23.

Lodge notes

Bro. Thomas Parkes of **Richmond Lodge No. 142** wishes to thank all those who generously donated and purchased tickets in a recent fund raiser for the Vancouver General Eye Care Centre—in particular, the Richmond Temple Association for matching funds just prior to the draw on 14 December 2005.

This past January Bro. Parkes and RW Bro. Robert Gillon, presented cheques totalling \$5,000 to be directed to the Centre for Macular Research. This centre is one of very few in the world to be committed to both basic and clinical research into macular degeneration, a medical condition that affects 1,000 British Columbians every year and is the number one cause of blindness in North America.

For some years now, lodges in the Victoria area have volunteered to man the Salvation Army Christmas Kettles in the weeks leading up to Christmas.

Haida Lodge No. 166 and **Saanich Peninsula Lodge No. 89** supplied eleven brethren for sixteen hours during a two-day period, **United Service Lodge No. 24** brethren manned a kettle on four separate days for a total of twenty-four hours and **Victoria Columbia Lodge No. 1**, as in the past, manned four kettles on one day with twenty-six brethren and six ladies participating.

In addition, the masonic community contributed \$500 directly to the Salvation Army

Christmas Kettle Campaign.

At its January "Step Up Night" **Admiral Lodge No. 170**, Salt Spring Island, honoured two members of the lodge who between them have 126 years of masonic service and both have attended lodge regularly. W Bro. Nels Vodden, a Past Master of the lodge was presented with his 60 year jewel by the DDGM of District 27, RW Bro. Tom Tams, while Bro. Don Wagner, who had received his 60 year jewel in 1999, was made an Honorary Member of the lodge.

When **Sentinel Lodge No. 146** recently renovated their lodge building with new paint and carpets, Minto Chapter No. 79 of the Order of Eastern Star contributed by hiring local artist Chrissy Killough to paint a mural of Faith, Hope and Charity taken from the illustration found on our Master Mason certificate.

With the valuable assistance of VW Bro. Les Robinson of **Nanaimo Lodge No. 110** and Bro. Bob Wooten of **Doric No. 18**, the Nanaimo Masonic Building Society recently replaced the the lodge room chairs with continuous benches on the north and south sides, allowing for additional storage space.

Grandview Lodge No 96 will be holding a special meeting on Thursday, 6 April with a special guest speaker, a prostate surgeon, who will speak on a topic that is of more than passing interest to men of a certain age.

On 18 January 2006, fifty years to the day, **Haida Lodge No. 166**, Saanichton, met to celebrate their first meeting. Four charter members, all from **Camosun Lodge No. 60**, related stories on the formation of the lodge and then the lodge was presented with a commemorative carving: a moon and killer whale. In First Nation mythology the whale represents long life, while the moon is the protector and guardian of the earth. ■

Myth?

It is widely believed, in the North American masonic community, that the emblem of the blue forget-me-not was worn during the Second World War by German freemasons as a substitute for the square and compasses.

Unfortunately, research by Germany historian, Bro. Ernst-G. Geppert (1918-)—a freemason since 1951—has revealed this to be a pleasant fiction.

Geppert tells us that the Grand Lodge zur Sonne (Bayreuth) used to have a pin made for delegates to wear to their annual meetings. One particular pin, manufactured in a factory at the town of Selb to commemorate the meeting held in Bremen about 1926, depicted a forget-me-not. This pin was never intended as a substitute for the square and compasses but only to mark this meeting.

Later, in 1934, the Nazis instituted the *Winterhilfswerk*, which involved youths collecting money on the streets for rearmament. To encourage donations, different pins and badges were given to contributors for them to wear during that collection period. The badge used by the Nazis for the collection made in March 1938, manufactured by the same factory at Selb, coincidentally was the same forget-me-not pin chosen by the freemasons in 1926. This pin would have only been worn during a short time in March 1938. Although some German freemasons may have considered the irony of wearing this badge at the time, it would not have been worn later during the Nazi period.

There is absolutely no record of the pin, or the flower, ever having been worn during the war anywhere in Germany much less in concentration camps, as the legend would have it.

Shortly after the United

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Grand Lodge of Germany (VGLvD) was formed in 1948, their Grand Master, Dr. Theodor Vogel (1901-1977), instituted a new lodge at Selb where he discovered that the pin factory and the mold still existed.

Ordering a quantity of pins, he distributed them as tokens of friendship whenever he made official visits abroad; most notably at a Conference of Grand Masters in Washington, DC in February 1953, where he recounted the 1938 history.

This explains how the blue forget-me-not became a German masonic emblem after the war and why, when American freemasons later founded military lodges in Germany, at least one chose that flower as the lodge name. Many lodges in Germany, at least up until recently, present a forget-me-not to newly raised brethren or Master Masons. ■

Researched by W Bro. Alain Bernheim shortly after he was invited to be a member of Allen E. Roberts' Masonic Brotherhood of the Blue Forget-Me-Not.

AF&AM

Lodges and Grand Lodges whose charters' roots derive from the United Grand Lodge of Ancient Freemasons of England, the Grand Lodge of Ireland or the Grand Lodge of Ancient Free and Accepted Masons of Scotland use the expression, A.F. & A.M. . .

Those Grand Lodges that don't use the appellation "Ancient" claim descent from the "Grand Lodge of Free and Accepted Masons under the constitution of England" during the period from 1717 until 1813.

This Grand Lodge was constituted from four lodges on June 24, 1717 and was designated "Modern," although the preferred term is "Premier." The "Moderns" and "Ancients" united on 25 November 1813 to form the United Grand Lodge of Ancient Freemasons of England (now

styled the United Grand Lodge of Ancient Free and Accepted Masons of England).

The choice of style is not universal as some Grand Lodges simply chose one or other title for reasons of their own. The usage has no bearing on regularity or recognition.

Ancient or Antient Freemasons

Mostly Irish freemasons formed this Grand Lodge in London in 1751. Properly titled the "Grand Lodge of Free and Accepted Masons of England according to the Old Institutions," they are also called Atholl freemasons, after their Grand Masters, the third and fourth Dukes of Atholl.

Free
It is quite likely that the word "freemason" represented at least three distinct meanings, each having respect to a different century.

Skilled mediæval builders worked with an even-grained limestone or sandstone called freestone, first mentioned in 1212 in Normandy. The term free-stone mason is recorded in 1375 and the term was easily condensed to free mason. Centuries later this meaning became secondary, if not forgotten, when town mason guilds became more powerful.

It is hypothesized that a Free Mason was free of his Guild; he had the freedom of its privileges and was entrusted with certain rights. The London Company of Freemasons changed its name to that of Masons in 1655-56, perhaps recognizing that the term had undergone yet another change in meaning.

Members who were not stonemasons could be accepted into the Company and were termed speculative, free or accepted. In time the terms became synonymous and "free" then referred to an inner fraternity of speculative masons.

There are many other discredited theories. The tradition that sixth and seventh

century builders travelled France and Italy freely by authority of papal bull is unfounded. Another theory has it that a mediæval freemason was either not tied to the land or else, being attached to a monastery or ecclesiastical order, was free from the guilds. During the height of the abbey and church building period, there were few, if any, town mason guilds so this derivation is suspect.

Free and Accepted

This term was first used in 1722 in J. Roberts', *The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons*.

Accepted

"Acceptation" was an Inner Fraternity of speculative freemasons found within the Worshipful Company of Masons of the City of London.

While this short explanation of the roots of "Ancient Free and Accepted" may satisfy the curiosity of most, those with a deeper interest are invited to visit the Library at Grand Lodge. ■

Chaplain's Corner

*by VW Bro. Doug Sowden,
Grand Chaplain*

I used to swim a lot; two or three times a week, for at least a kilometre. I stopped for many years, then I went back to try swimming a few lengths. It's amazing what had happened. In the few years that I hadn't been swimming, there had been some changes at the local pool.

The water was much heavier, the 25-metre pool was now longer, and somehow they had managed to create an oxygen-free layer just above the water. I found the latter when I tried to take a breath while doing the crawl.

Got a twinge? Have a muscle that aches, or even a body part that doesn't work as

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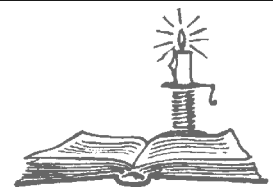
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well as you think it should? Hair loss? Beard white? Wrinkles? Asking yourself, "Where did I get those suitcases under my eyes?" Can't run as fast or as far?

Welcome to the human condition: imperfection. Many would take these imperfections of our bodies as indications that we are not perfect. Only God is perfection. I call these aches, pains and shortcomings "Intimidations of Mortality" (*sic*). They are reminders that we exist inside failing bodies. We are not on earth for a long time. As much as the death of a relative, or the funeral of a friend, our bodies tell us that our time here has a limit. As others have noted, we are not physical beings with spiritual thoughts; we are spiritual beings with a brief physical existence. The mortal aches and pains will be left behind one day; they are of this world. Treat them as messengers of a better life coming. May God go with you and bless you. ■

Hamas

While freemasons are to avoid discussion of religion and politics within the lodge, we are not obliged to ignore the affairs of the world.

Note should be made of the recent election victory of Hamas in Palestine. In their thirty-four article *Covenant* released in 1988, the Islamic Resistance Movement, Hamas, defined its goals and objectives, and its world view. Freemasonry is mentioned three times as a Zionist front, clearly perceived as an enemy of Islam.

This unfortunate and unfounded perception of Freemasonry can clearly be traced to John Robison and the Abbé Barruel's discredited writings on the causes of the French Revolution, Leo Taxil's late nineteenth-century hoax and the debunked *Protocols of the Elders of Zion*.

Article Seventeen refers to Freemasons and Rotary Clubs

as a conspiracy of saboteurs, and promise that "the day Islam is in control of guiding the affairs of life, these organizations, hostile to humanity and Islam, will be obliterated."

Article Twenty-Two refers to "secret societies, such as Freemasons, Rotary Clubs, the Lions and others in different parts of the world [formed] for the purpose of sabotaging societies and achieving Zionist interests."

Article Twenty-Eight again defines Freemasons, the Rotary and Lions clubs as "sabotage groups" that "aim at undermining societies, destroying values, corrupting consciences, deteriorating character and annihilating Islam. It is behind the drug trade and alcoholism in all its kinds so as to facilitate its control and expansion."

Islam itself has no objection to Freemasonry but freemasons should be aware that, as within the Christian community, there are extremists and fundamentalists within the Islamic world who fear and hate our gentle Craft. ■

Masonic family

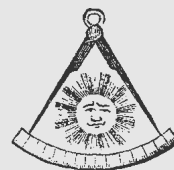
Freemasons, their ladies and friends are all invited to the annual Spring Banquet and Dance, to be held at the Gizeh Shrine Centre, Burnaby, on Saturday, 22 April.

It was a great success last year and it is expected to be even better this year. Tickets are \$35 per person. For any further inquiries please contact RW Bro. Wally Turko at 604-465-9238 or email him at wcturko@shaw.ca.

Morning Star Consistory

Morning Star Consistory, AASR, the youngest consistory in Canada, will hold its reunion on 26-28 May in Vernon.

The Sovereign Grand Commander of Ancient Accepted Scottish Rite in Canada, Orlan J. Webber 33°,



Grand Master's Itinerary MARCH, 2006

1	Wed	District No. 1	United Service No. 24	Victoria
2	Thu	Official Opening	Food Bank	Ganges
4	Sat	District No. 9	Enderby No. 40	Enderby
11	Sat	District No. 4N	MacKenzie No. 186	MacKenzie
15	Wed	District No. 3	Zarthan No. 105	Ashcroft
16-18	Thu	Grand Sessions	Job's Daughters	Richmond
19	Sun		Daughters of the Nile	Richmond
21	Tue	Installation	Friendship 75 OES	Vancouver
25	Sat	District No. 4S	Quesnel No. 69	Quesnel
26	Sun	Installation	Chilliwack 49 OES	Chilliwack
29	Wed	BoGP	Grand Lodge (12:30 pm)	Vancouver
29	Wed	Line Officers	Grand Lodge (3:00 pm)	Vancouver
29	Wed	District No. 26	Burnaby No. 150	Vancouver
31	Fri	All Canada Conference		Winnipeg

and other members of the Supreme Council will be in attendance.

Their keynote speaker will be S. Brent Morris, 33°, editor of *Heredom*, the transactions of the Scottish Rite Research Society, and one of the world's foremost authorities on the history and workings of the Scottish Rite.

Contact Bro. Rick Birnie at dbirnie@sd22.bc.ca for details. ■

Compasses

Much has been made of the symbolic significance of the angle, or distance between the points, of the compasses in masonic iconography, both by freemasons looking for deeper meanings, and anti-masons looking for further "proof" of occult association.

Unfortunately for both, a review of the earliest depictions of the compasses, with or without the square, demonstrate a lack of conformity, with a wide range of angles. Although a depiction of the compasses with the points overlaid the edges of a five-pointed star can be found on the west face of the altar in the

lodge room of Canongate Kilwinning, No. 2, Scotland, this usage is rare. Identifying the compasses with the Star of David and fixing the angle at 60 degrees has no historical validity in masonic iconography.

Within Freemasonry there is a tendency to embellish and add to the simplicity of masonic teachings, ascribing significance where none was intended; mistaking visual mnemonic or artistic licence for symbolic depth. Those outside Freemasonry fall into similar error with the added intent of deprecating that which they do not understand.

One final note should be made that the square and compasses image officially registered by the Grand Lodge of Canada in the Province of Ontario as Freemasonry's trademark for use in Canada sets the angles at 45 degrees. ■

Quote

"A man should never be ashamed to admit that he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday." *Bro. Alexander Pope*