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One of twenty-two Sixty Year Awards presented this past year to the senior members of our jurisdiction, a Sixty Year pin was presented to RW Bro. Percy Hesla at Holyrood Manor in Maple Ridge this past January by RW Bro. George Pierzchajlo, DDGM District 2; W Bro. Bruce Marshall, Master of Union-Solomon Lodge No. 9 and brethren of the lodge: W Bro. Wayne McClelland, W Bro. Dick Caswell and RW Bro. James Tinkess. A complete list of recipients is published in the *Proceedings* of our Annual Communication.

# Freemasonry and Democracy

by MW Bro. Thomas Sherrard Roy

It was no accident, no fortuitous circumstance, no chance coincidence, that fighters for freedom in so many different countries—Washington, Bolivar, Garibaldi—were freemasons. It was what they learned in Freemasonry that helped inspire them to action. Freemasonry has insisted upon a recognition of the worth of the common man, and that man be considered a free soul; free to do his duty to God and man; free to worship God according to the dictates of his conscience; and free to determine with his fellow citizens his own political destiny. Thus Freemasonry has inspired men to fight against every tyranny, political or religious that would trample on the spirits of men, and so help man to be a free soul.

We may have a feeling of pardonable pride as we reflect upon the contribution

Freemasonry has made in the establishment of a democracy in this country, but we are instantly faced with the question: "What is Freemasonry's relationship to democracy today?"

It is easy to be negative today. We are living in a day of denials, of contradictions, of conflicting ideologies, when we seem to think that the development of our own strength will be assured by the vehemence of our denunciations of the weaknesses of others. One of our outstanding citizens, the Rev. William Sloane Coffin (1924-2006), had something to say about this that is worth considering. He wrote: "A people who were real to themselves because they were for something, cannot continue to be real to themselves when they are merely against something. Are we still the journeying, restless people to

whom the future was a direction on a map? Are we still the new people—discoverers, inventors, who were never satisfied to leave things as they were, but remade the world in every generation, or have we become protectors and preservers whose passion it is to keep things as they used to be? Freedom, which in the old days was something you used, has now become something you save, something you put away and protect like your other possessions, like a deed or a bond, in a bank. The true test of freedom is in its use. Freedom has no other test." We insist that the true test of

Freemasonry is its use in the interest of a more vital democracy.

Freemasonry has commitments to democracy. What is the power that will equal our commitments? Others have answers. The economist or industrialist will say that it is free enterprise; the labour leaders that it is the right to organize and the right to strike; the political leaders that it is self-determination, based upon universal suffrage and free elections. But Freemasonry says that the only power equal to our commitments to democracy is the strength of character that

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## Democracy

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we are able to develop.

In an autocracy, where one man assumes the whole responsibility for government, and for the welfare of the country, the people as a whole do not need a high character quotient. But in a democracy, where the welfare of the country is dependent upon the ability and character of many men, it is imperative that the people as a whole have a high character quotient. Some time ago our attention was called to what historian Henry Steele Commager claimed to be the five great problems of our time. At the top he put "the mastery of science and technology." Did he mean that we should develop a moral control of our science and technology? Some years ago Will Durant wrote that "some day our brains will catch up with our instruments, our wisdom with our knowledge, our purposes with our powers." Does he not mean that some day we shall develop the character to control our powers? The number one imperative in a democracy is the development of character.

We cannot make a collective impact upon a community as a group of freemasons who campaign for a particular programme. As individual freemasons, however, who are interested in the perpetuation of democracy, we should endeavour to see to it that, where we live, the community is organized around the idea of the development of character.

The influence of Freemasonry should be as a drum beat in the ears of men, so that the fearful will forget their fears, the tired lose their weariness, the wounded defy their pain, the lethargic come to life again. Then we shall go forward together in the name of democracy, to help men find their lives in nobility, and dignity, and high service to God and man. ■

Excerpted from *Dare We Be Masons and Other Addresses* By MW Bro. Thomas Sherrard Roy, Grand Master in Massachusetts for 1951 – 1953.

## Lodge notes

At the **Vancouver Lodge No. 68** installation in January, RW Bro. Laurie Norman was installed as treasurer for the forty-first year in a row, quite possibly a record in Freemasonry or any other organization. Installing Master, for the twenty-seventh year in a row, was MW Bro. Ted Clarke, a fact that is also probably closing in on record status. RW Bro. Norman joined Vancouver Lodge No. 68 in February of 1945, was Worshipful Master in 1958, Grand Lodge Grand Pursuivant in 1980, and DDGM of District 13 in 1986. He will celebrate his 95th birthday on 21 May of this year. MW Bro. Clarke joined Vancouver Lodge No 68 in September of 1946, was Worshipful Master in 1967, and Grand Master in 1980. He will be 86 on the 11th of this month. ■

## Our masonic world

by RW Bro. James G. Bennie

There is at least one jurisdiction in Canada making some growth. It is the newest jurisdiction in our country, that of Newfoundland and Labrador, which held its 11th annual communication on 18 October 2008.

The *Proceedings* relate two events of jubilation, but buried in the statistical chart of the Grand Secretary's report is word that membership as of 31 December 2007 was 2,130—a gain of 30 from a year earlier.

This past year, the Grand Lodge consecrated a new lodge, University No. 34 in St.

John's, on 27 November 2007. In his report, Grand Master MW Bro. Maxwell Squires reveals it was in the making for two years, led by a group of young and potential freemasons. At the lodge's first meeting, it "initiated seven candidates at one time, whose average age was 23."

The Grand Lodge's other highlight is the consecration and cornerstone laying for the new Freemasons' Hall in Mount Pearl (adjacent to St. John's) on 7 June 2007.

There was one loss. Northern Lights No. 20 in Wabush and Polaris No. 17 in Goose Bay had to amalgamate, with most of the members remaining.

Several changes were approved for the *Constitutions*, generally to define more clearly the duties of some officers. Among the responsibilities of the Deputy Grand Master is to certify that a lodge with a travelling warrant has a proper place to meet. District Grand Masters now have the power to open a bank account and "shall ensure each lodge in his district has a program of Masonic Education," though the *Constitutions* doesn't say what will happen if he doesn't. He also, more remarkably, has now the power to stop any lodge from initiating or advancing a candidate "whom he knows or believes to be unworthy." He can also, in essence, veto the installation or investiture of any officer for the same reason.

Newfoundland and Labrador has a Board of General Purposes which meets quarterly, and all committees are committees of the Board, and not of Grand Lodge. This past year, the bureaucracy was increased to turn ten Standing Committees into fourteen Standing and Special Committees. Included is a Telephone Committee.

Unlike our jurisdiction, there is a Lodge of the Year award but, like ours, there is the equivalent of the Medal of

Merit. Any freemason, however, is eligible.

Recognition was granted to the Grand Lodges of the Dominican Republic, Ukraine, Macedonia, Croatia and Alpina, and is being sought by the Prince Hall Grand Lodges of Washington, Minnesota, Connecticut and Ontario.

The newly-installed Grand Master is MW Bro. Larry Moss, who some may recall as a member of the Canmas email list. We quote the following remarkable story from his address:

"A few years ago I was standing with a Grand Lodge delegation waiting to enter a lodge room. I overheard someone remark [to a] brother of Grand Lodge rank, a man who had been a freemason for forty years or more, that he had not seen him in Chapter for a while. This senior brother replied to the effect that he would not be there either as long as that bastard \_\_\_ was there. I shushed him and he looked at me as if I were the offending party. I tell you brethren, in his forty years he had not learned anything. How sad!"

Judging by the *Proceedings*, we suspect such brothers are few and far between in the province on the other coast. ■

## Our pillars

by MW Bro. Thomas S. Roy

The definite goals of Freemasonry are character and brotherhood. But it does more than establish desirable goals; it is interested as well in the means by which these goals can be reached. It not only says what, it says how as well. We have our own symbolic way of thinking of life. We think of it as a temple that we are building. Each of us builds the temple of his own life, and together we build the temple of society, the massive structure which includes all humanity, and which we call civilization.

Freemasonry is not so naïve

as to think that things just happen, or that we may get things just by wishing for them; that the temple of life will in some fashion build itself. Again and again it reminds us that it is no use wishing for ends if we are not ready to will the means to attain those ends, for there is nothing more inexorable than the law of cause and effect. Just as it is impossible to erect a physical temple without physical support, Freemasonry insists that there are basic supports that are essential to the building of a well-integrated life, and essential to the building of a strong civilization. While some of our ritual is secret, there is no secret as to the supports of a temple, nor is it intended that it should be so. The ritual reads: "The temple was principally supported by three Grand Masonic Pillars, called Wisdom, Strength, and Beauty."

We should remember that the realities of Freemasonry are

neither secret nor mysterious. What Freemasonry affirms as basic to the life of the world is so open and plain that no man can mistake it. For we do not affirm ideals or proclaim principles with a masonic mark or seal upon them. We do not say that anything is true because Freemasonry says so, but rather that Freemasonry proclaims it because it is true. There is no such thing as masonic truth, any more than there is a masonic multiplication table, or a masonic law of gravitation. There is truth, and Freemasonry is trying to translate this truth into action.

The Pillar of Wisdom is a figure of speech, it is true, but a figure of speech that stands for a basic reality in the life of mankind.

The Great Light in Freemasonry, the Volume of Sacred Law, is replete with allusions to wisdom and its desirability. Masonic legend names King Solomon as our

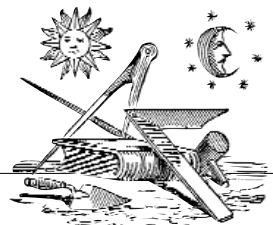
first Grand Master, and the one word most often associated with his name is that of wisdom. When he first came to the throne, God told him to ask of Him anything that he desired; and Solomon said: "Give therefore thy servant an understanding heart." And God was so pleased with the request of Solomon that he promised him not only wisdom, but riches, and honour, and length of days as well.

Wisdom is not to be identified with knowledge. A man with a great store of knowledge is not necessarily a man of wisdom. Tennyson wrote that "knowledge comes, but wisdom lingers." I once saw a political figure referred to as "a man who knew everything but understood nothing." A man could have his head as full of facts as an encyclopædia, and yet not know enough to come in out of the rain. Knowledge is not wisdom, but what you do with the knowledge you have indicates the extent and the quality of your wisdom.

We live in a universe that is run according to certain fixed laws. We should accept the fact that law governs every phase of the universe. It is easy to believe in physical laws that govern the movement of the planets and the pull of the tides. We should believe as well that equally inexorable laws rule in the development of the human character, and in the interrelationship of human beings. The fact that these laws cannot be formulated as we formulate the laws of physics does not make them any less inexorable. Wisdom is acting by that which human experience has verified as truth. In other words, wisdom is obedience to law.

I am not unconscious of the fact that we are being told today that the only authority any law possesses is that with which we have invested it. The laws that we call absolute were valid for yesterday, but not

Be a mason,  
square your  
line.



## Volunteer to drive a Cancer Car

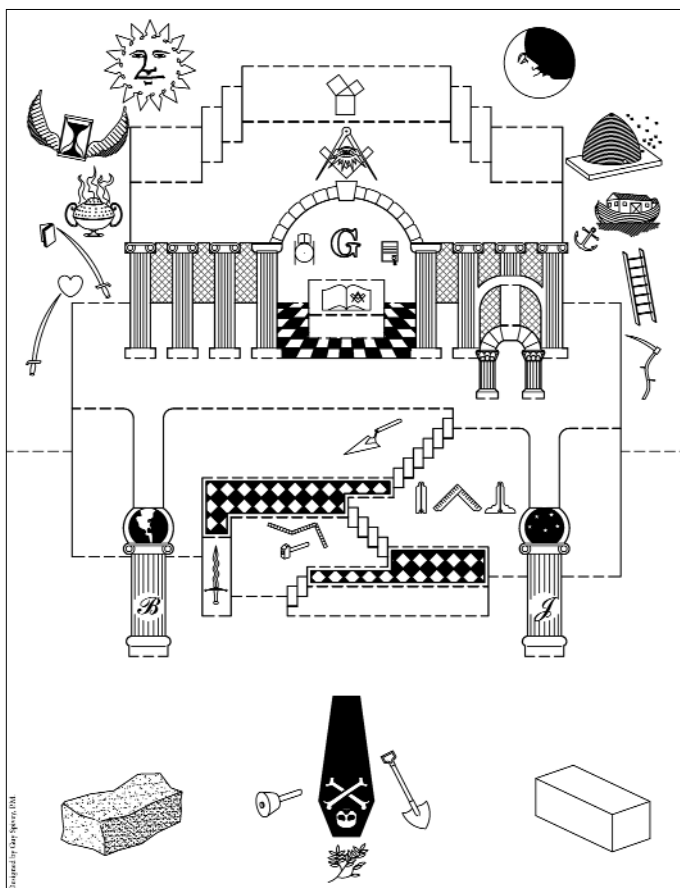
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Grand Lodge of BC & Yukon  
138th Annual  
Communication

June 18-20, 2009  
Prince George

Online registration  
[freemasonry.bcy.ca/gl2009](http://freemasonry.bcy.ca/gl2009)



From Enterprise Lodge No. 252, in North Carolina, W. Bro. Guy Spivey has created this three dimensional pop-up trestleboard. The larger colour version, and instructions, can be found online with a key word search.

necessarily for today; they are true for you, but not for me; they are relevant to that particular situation, but not to this. So men argue until they reach a position that must be characterized as selective anarchy. We are trading very recklessly with the realities of life when we refuse to accept the fact that no enduring structure can be built, whether it is a cathedral or a life, without the obedience to law that constitutes wisdom.

The second principal support of the temple is the Pillar of Strength. I like that part of our ritual that says that there must be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings in life.

The first fact that we are faced with in dealing with strength is that you cannot isolate strength, and put it off by itself and say: "look everybody, this is strength." Strength is a quality that we speak of when we talk about the strength of a piece of steel, or a wood support, or a length of rope. When we speak about the Pillar of Strength what is it that is strong?

There must be physical strength, for the health of a people is essential to the strength of a civilization. There must be economic strength; raw materials; the tools of production; the means of distribution. There must be political strength. There can be no strong civilization with a weak government. Since the ultimate authority in government is in the people, then a nation is no stronger than the character of the people.

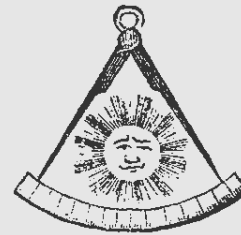
When we talk about strength in Freemasonry we associate it with life, with manhood, so that in reality we are talking about spiritual strength. Emphasis upon the spiritual, however, does not mean that a man must live with his head in the clouds, oblivious to the fact that he lives in a material world and must deal with material things. It does

mean that he must not become the victim of an obsessive and sterile secularism. It does mean that we must develop the spiritual strength that will enable us to give expression to the ideals of the Craft, and live by the principles that we proclaim. Wisdom that is obedience to law is necessary as a support of the temple, but there must be spiritual strength or there will be no obedience to law. Freemasonry, and by that I mean everything that is involved in the Craft, is no stronger, ever, than the spiritual strength of its members.

The third in this triad of Grand Masonic Pillars is the Pillar of Beauty. The worth, or importance, of beauty is realized when we try to imagine a world without beauty. None of us would want to live in such a world. It is the beauty of form, and colour, and sound that brings enrichment to life, and perhaps makes the idea of God more credible in that it reveals him as a lover of beauty.

We are not thinking today of beauty as a delight to the senses, but rather as an essential to that which is our goal, the building of life. No man has completely lived until he has known beauty, nor has he understood life until he has understood the implications of beauty in life.

Freemasonry affirms certain values that are definitely related to politics, to economics, to education and to religion. Necessarily, what we affirm as value is a condemnation of its opposite. Our quest for light, for more light, which is actually a quest for truth, is a condemnation of the lies and subterfuge by which others would buttress their institutions. Our affirmation of freedom of conscience, which is at the heart of Freemasonry's position on religion, is a condemnation of every tyranny, political or religious, which denies freedom of conscience. Just so is beauty a condemna-



## GRAND MASTER'S ITINERARY MARCH 2009

5	Thu	District 2	Perfection Lodge No. 75	New Westminster
7	Sat	Districts 17/24	Duke of Connaught No. 64	N. Vancouver
17	Tue	District 4N	Vanderhoof Lodge No. 119	Vanderhoof
21	Sat	Grand Masters	Griesbach Lodge No. 191	Edmonton
26	Thu		All Canada Conference	Winnipeg

tion of ugliness in all of its forms – the ugliness of tyranny, of social injustice, of religious intolerance. But this does not mean that we must openly denounce those responsible for the ugliness. Indeed we are forbidden to do so. In any case ours is not the way of denunciation, but the way of beauty. For beauty does not denounce, it appeals. Put a beautiful object in the midst of a collection of ugly objects and it does not have to cry out against their ugliness. The assertion of its own beauty condemns the ugliness. The force of the denunciation of the ugly can never be as strong and effective as the appeal of the beautiful.

So it is in life! One freemason in this community revealing in his life the beauty of integrity is a more effective condemnation of dishonesty than a hundred sermons preached against it. One freemason in this community revealing in his life the beauty of kindness condemns selfishness beyond the power of human speech to condemn. One freemason in this community going out of his way to help a member of another society reveals the beauty of tolerance more effectively than all of our words.

Otherwise this beauty is not hard to find. You find it in the sigh of contentment from an aged person in one of our

masonic homes who has found security and a life of peace. You find it in the gurgle of laughter from the throat of a child freed from pain in one of the hospitals supported by freemasons. You find it in the thousand acts of helpfulness within the boundaries of masonic lodges throughout the world. This is the beauty we talk about – the beauty of good will, of service, of the love that seeketh not her own. To use our own distinctive word, it is the beauty of brotherhood. Obedience to the laws of God, which we call wisdom is not enough. The development of life to its moral and spiritual best, which we call strength, is not enough. There must be the ability to live together, working for one another as brothers in the beauty of unselfish service, if we would reveal Freemasonry, and life, at its best. ■

*Excerpted from The Pillars of the Temple, Portland, Maine: 1966.*

## Grand Secretary's office

The Grand Secretary, MW Bro. James C. Gordon, wishes, on behalf of his wife Sheila and himself, to thank the brethren and lodges for their many cards and expressions of support and sympathy during his recent illness. ■