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2010 Masonic Leadership Conference

Inspire, inform, enable

All lodge officers and their ladies are invited to attend the Masonic Leadership Conference to be held in Parksville, BC at the Tigh-Na-Mara Seaside Spa Resort on 16-18 April 2010.

This year's conference will feature MW Bro. Neil Neddermeyer, Past Grand Master of the Grand Lodge of Minnesota, as the Keynote Speaker. He will be speaking on elements of twenty-first century masonic leadership required for the success of our lodges. MW Bro. Neddermeyer is a noted masonic speaker who is currently the Grand Orator of the Grand Lodge of North Dakota as well as being chairman of the Masonic Renewal Committee of the Annual Conference of Grand Masters in North America.

The conference will follow the successful format adopted at our 2008 conference held in

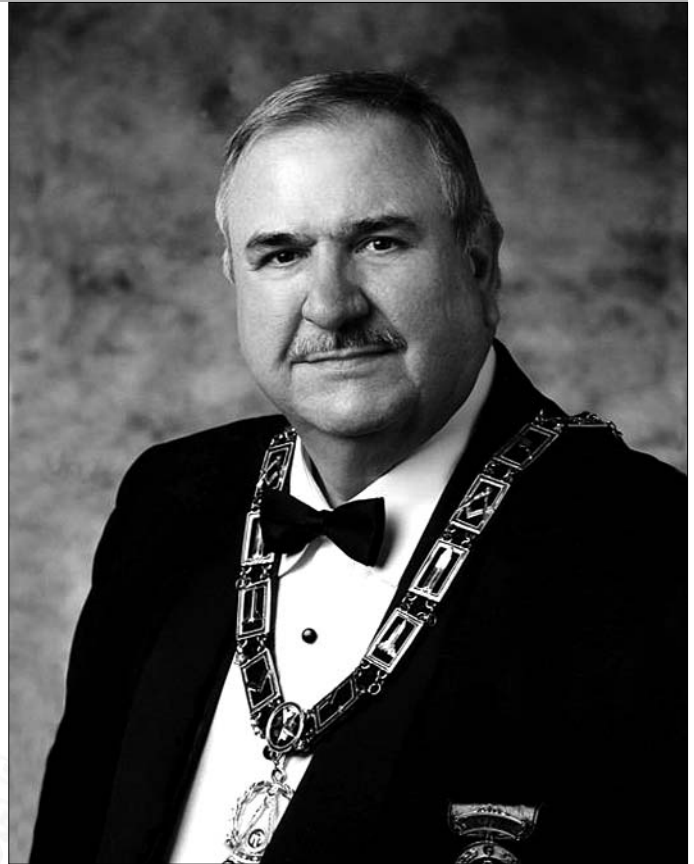
Sun Peaks, and provide opportunities for past, present and future lodge officers to hear thought-provoking and informative plenary and breakout session speakers, participate in facilitated table lodges, network and consider topics of significance to our masonic future.

There will also be a joint and concurrent Ladies Conference featuring a range of interesting topics and discussions. This programme has been designed to allow lots of free time to enjoy the local sights and natural beauty of the mid-island seaside and the luxurious Tigh-Na-Mara spa resort.

Enhance your lodge performance

Lodges from throughout our jurisdiction are urged to encourage and support their current and prospective lodge leaders to attend this valuable and motivating experience.

Online registration informa-



This year's Masonic Leadership Conference keynote speaker will be MW Bro. Neil Neddermeyer, Past Grand Master of the Grand Lodge of Minnesota (2001-2002) and Grand Orator of the Grand Lodge of North Dakota since 2007. A retired Deputy Sheriff, Detective and Private Investigator, MW Bro. Neddermeyer is also the editor of an excellent monthly masonic e-zine, "Cinosam" ("Masonic" spelled backwards), online since 1999.

tion is available this month—don't delay as conference registrations and special room rates at the event location are limited!

To register, or for further information, and current updates, see the advertisement on page three.

Education

At a recent meeting of the **Victoria Lodge of Education and Research**, our Grand

Historian and website administrator, VV Bro. Trevor W. McKeown spoke briefly on his recent presentation to Quatuor Coronati Lodge No. 2076 in London. Asked to compile a chronology of those freemasons who used the internet in the period 1978 to 2008, he reported that the earliest masonic presence on the net dated from bulletin board echoes and Usenet newsgroup postings in 1983, while

continued on page 2



VOLUME 73 / NUMBER 5

EDITED by Trevor W. McKeown for the Grand Secretary's Office and published by the Grand Lodge of Ancient Free and Accepted Masons of British Columbia and Yukon. The VIEWS AND OPINIONS expressed in the *Masonic Bulletin* are those of the individual authors and writers, and do not necessarily reflect the opinions of this Grand Lodge. The editor reserves the right to edit submissions. CORRESPONDENCE: 1495 West Eighth Avenue, Vancouver, British Columbia V6H 1C9 Canada. WEB: <http://freemasonry.bc.ca> TELEPHONE: +1-604-736-8941. FACSIMILE: +1-604-736-5097. EMAIL: editor@freemasonry.bc.ca

Education from page one

masonic websites appeared moments after the introduction of web browsers in 1993. From bulletin boards through mailing lists, chat rooms, forums, websites, blogs and virtual life, freemasons appeared amongst the early users of all aspects of the internet.

Quickly discovered to be a valuable tool to raise public awareness of masonic ideals, the internet also allowed both the public and freemasons to discover how poorly informed many brethren were.

The stories of conflicts with Grand Lodges; the entertainment value of the anti-masons; the joys of discovering the global reach of Freemasonry; the disappointments of domain names lost; the problems of Bogus Freemasonry, the internet's rôle in the recognition of Prince Hall Freemasonry: all of this is part of masonic online history.

His paper—with many details about how freemasons and Freemasonry took to the internet—and a few surprises about the founding of the Usenet newsgroup alt.freemasonry and who really had the first website online—will be published in the next edition of *Ars Quatuor Coronatorum*.

Contact the local secretary of the Quatuor Coronati Correspondence Circle, RW Bro. Keith Godfrey, at keith_godfrey@telus.net or 604.329.175 for details on how to secure a copy.

RW Bro. Godfrey would appreciate receiving email from current QCCC members as well as prospective members, advising him of their email addresses. ■

Remembrance

As has been the practice for many years, this past 11 November was no exception, with freemasons attending or participating in Remembrance Day Ceremonies in communi-

ties across the jurisdiction.

It is heartening to see that brethren are actively involved in remembering those who gave their lives in sacrifice for what we enjoy today.

As freemasons, we should be particularly aware of the significance of the freedoms we have and the debt we owe to those who have gone before and to those who protect and serve today.

In Vancouver's Victory Square, freemasons lead by MW Bro. R. Glenn Allen and RW Bro. Stephen MacKenzie paraded in aprons and collars alongside the young ladies of Job's Daughters and brethren of the Gizeh Shrine

The assembly of the general parade of Armed Forces, Veterans and freemasons was under the supervision of RW Bro. Tom Holland. ■

Grand Masonic Day

A full programme of six speakers on a wide variety of topics has been arranged for the Vancouver / Fraser Valley Grand Masonic Day scheduled for 6 March at the Eureka Lodge Hall in Langley.

Speakers for the day-long programme include W Bro. Bill Hardman, Mount Hermon Lodge No. 7, "The Healthy Lodge"; RW Bro. Michael Yule, Melrose Lodge No. 67, "Intergenerational Change and Lodge Communication"; RW Bro. Ian Thompson, King David Lodge No. 93, "The Royal Family and Freemasonry"; W Bro. Dan Zrymiak, St. James Lodge No. 80, "Agape and Freemasonry"; RW Bro. Stephen MacKenzie, Mt. Hermon Lodge No. 7, "Parking Karma"; and Bro. Wes Regan, Mount Hermon Lodge No. 7, "Making it our own: Freemasonry, Pop Culture and Generation X".

Following tradition, the



MW Bro. R. Glenn Allan and W Bro Douglas Potter, chairman of our Grand Lodge "We Can Help" programme committee, are shown here with Mr. Dave Frank and Ms. Karen Bracey of St John Ambulance, who gave a recent presentation to the Vancouver Lodge of Education and Research, about the "We Can Help" programme aimed at giving grades three and four children the opportunity to learn basic first aid.

Grand Junior Warden, RW Bro. R. Murray Webster, will deliver the luncheon address. Our Grand Master will also be in attendance.

Registration will open at 8:00 am, with tea, coffee and muffins or doughnuts available, and the programme will begin at 9:45, with a coffee break scheduled for 11:00 and luncheon at 12:30. The registration fee of \$30 (cash or cheque only) includes refreshments, luncheon, and a copy of the proceedings for the day, including texts of all presentations.

Reservations are not required, but an indication of interest would be appreciated for catering purposes. For information, and to confirm attendance, contact VW Bro. John Keirstead online at keirsteadjohn@netscape.net or by phone at 604.524.1661. ■

Our masonic world

W Bro. Harry A. Bruno, Past Grand Marshal for the Grand Lodge of Georgia, reports that a new Worshipful Master in a small Georgia town spent the

first four days making personal visits to each of the members, inviting them to come to his first lodge meeting, The following Thursday the lodge was all but empty. Accordingly, the Worshipful Master placed a notice in the local newspaper, stating that, because the lodge was dead, it was everyone's duty to give it a decent masonic burial. The funeral would be held the following Monday afternoon, the notice said. Morbidly curious, a large crowd turned out for the "funeral". In front of the altar, they saw a closed coffin, smothered in flowers. After the Chaplain delivered the eulogy, he opened the coffin and invited his brethren to come forward and pay their final respects to their "Dead Lodge". All the brethren lined up to look in the coffin. Each "mourner" peeped into the coffin then quickly turned away. In the coffin, tilted at the correct angle, was a large mirror.

In England, this past November Justice Secretary Jack Straw rescinded a 1998 law requiring judges to declare if they were freemasons. This decision may have reflected recent decisions by the European Court of Human Rights in similar legislation

affecting the Grande Oriente d'Italia.

In a 1921 decision, the Supreme Court of Nebraska ruled that Freemasonry was not a religion. "The true interpretation of the masonic attitude in that respect [Religion] is that no religious test at all is applied as a condition of membership. The guiding thought is not religion but religious toleration. The order simply exacts of its members that they shall not be atheists and deny the existence of any God or Supreme Being. Each member is encouraged to pay due reverence to his own God, the deity prescribed by his own religion.... The masonic fraternity, in other words, refrains from intruding into the field of religion and confines itself to the teaching of morality and duty to one's fellow men, which make better men and better citizens. The distinction is clear between such ethical teachings and the doctrines of religion."

Our brethren

VW Bro. George M. Stephen, of **Joppa Lodge No. 112**, White Rock, was recently recognized for his years of service with the Royal Canadian Legion. A notice in the 11 November issue of *Peace Arch News* acknowledged his sixty years involvement with Remembrance Day services and parades in Vancouver and White Rock, culminating with a decade as Master of Ceremonies of the White Rock Cenotaph Services. He received the Queen's Golden Jubilee Medal in 2003 and a Life Membership in Branch 8 in 2004, demonstrating the high regard in which he is held.

From **Nicola Lodge No. 53**, RW Bro. Edward W. Michayluk—a cancer survivor and a heart transplant recipient who has organized many masonic and concordant bodies membership programmes at

the Meritt Music Festival—has been chosen as one of the Torch Runners for the 2010 Olympic Games.

W Bro Daniel Zrymiak of **St. James Lodge No. 80** has been recognized by the American Society for Quality (ASQ) as a Fellow Member. This is a distinction that reflects years of contribution and service as a practitioner, educator, and author in the Quality profession.

Bright morning star

It is argued that this reference to "that bright Morning Star" is an allusion to the founder of Christianity, and as such should never have been included in, or retained in, the ritual of an association professing entire freedom from denominational creed or dogma, outside of the simple basic belief in the existence of a Supreme Being.

This attitude has unfortunately been bolstered up by a frequent change of the earlier wording, the phrase "whose rising brings peace and tranquillity" being often rendered as "peace and salvation".

As a symbol, the Morning Star is indeed most appropriate to the ceremonial incident just previously enacted; so apt, in fact, that it may be confidently asserted that no other symbol could be found which would so perfectly fit the circumstances of the case. Astronomically the Morning Star is the herald of the dawning of a new day, just as its opposite, the Evening Star, presages the coming of night.

The latter foretells the dying of another day; the approach of the time when man can no longer work; when darkness covers the face of the earth. Darkness has ever been associated with evil, and in its

sombre, unknown possibilities is a fitting emblem of death.

On the other hand, the rising Morning Star brings joy and gladness with its promise of yet another day, of light once more, in which man may work and renew his association with his fellow-man in business or in pleasure. In short, with the new-born day, man rises to a new life.

What more fitting symbol, then, than this of the promise of new life after death, of the immortality of the soul.

*Extracted from **Miscellanea Latomorum**, vol. 31.*

In business

by *MW Bro. Carl H. Claudy*

All great moral forces in men's lives permeate, and to some extent affect, their business careers. A real freemason will act masonically in business as well as in the lodge. It is idle to say that Freemasonry is only for freemasons. It is not. Freemasonry, if it is to fill its promise, must be, in its esoteric aspects, as much for the non-mason as for the freemason. Still more must masonic principles be applied when dealing with freemasons.

But there are many abuses committed in the name of masonic business, against which the newly made freemason may well guard himself. Chief of these is the demand, in the name of Freemasonry, for business favours which would never be asked or granted without a masonic background.

There is no real excuse for the stranger who comes to you pleading for your endorsement on his note because of your common Freemasonry, and you are not acting unmasonically if you refuse it. It is far less masonic to get than to give, to ask than to offer, to demand than to propose. The freemason who uses his Freemasonry as a means of getting, when without the Freemasonry he would have no

Secrets of Freemasonry revealed!

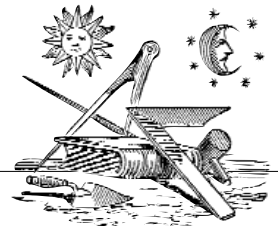
Plan now to attend the Grand Masonic Day in Langley on Saturday, 6 March 2010.

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Volunteer to drive a Cancer Car

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freemasonry.bcy.ca/mlc2010.html

Register online for the 2010 Masonic Leadership Conference

April 16-18, 2010

excuse, is not acting in a truly masonic manner. Therefore, it is not at all necessary that he who is asked should respond as he would to a legitimate masonic request. To a man who says to you:

"You should do this because we have a common brotherhood;" you can well reply: "You should not ask it because we have a common brotherhood."

Your real brother will not ask you to do that in the name of brotherhood which he would not ask you to do in the name of friendship.

Yes, there are exceptions; many of them. The tales which might be written of the instances in which the masonic brotherhood feeling has saved men from disaster are legion. A man in deep trouble may turn to his brethren for help, when the man who only wants an accommodation in business is outlawed before he starts.

It is difficult to phrase a rule as to when Freemasonry may be used in business and when not. In general, it should never be used when any other means is available.

The masonic brotherhood is modeled upon the tender relation of blood-brother. Its most optimistic altruists do not believe it should go further. If a rule be necessary, let it be this: Give, when you can, help when sought; ask help only when all other means fail. Offer the helping hand as often as you have the strength to spare; use Freemasonry for a crutch only when its absence will mean disaster.

Never forget, in a sentimental willingness to lose rather than to deny an appeal, that when you aid a brother who has not the right to ask your aid, you, as well as he, are injuring Freemasonry.

Lest some say that this seems to draw back from giving aid, rather than pressing forward to give it, let us reply that we truly believe it is better to give masonic help where it

should not be given, than to deny it where it should be given. But, we have a great regard for Freemasonry, and are jealous of its reputation; we hold it too high and too holy to look with equanimity upon its exploitation. We believe there is no more heart-stirring appeal than that made in the name of Freemasonry, when it is proper to be made; as a consequence, we must believe there is no more despicable act than abusing Freemasonry for personal ends when the appeal is made and granted improperly. Help your brother all you may; but never let your brother abuse your help, your heart, or your Freemasonry. For Freemasonry is far greater than the individual, and its purity and its preservation far more important than simply giving ourselves the pleasure of saying "Yes," when the only masonic answer we can give is "No!"

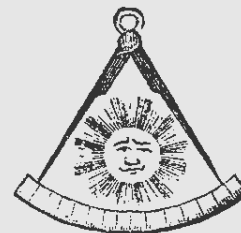
Freemasonry is not a mutual benefit society, formed for the purpose of promoting trade among members

There is no masonic obligation taken at the altar which even hints that a freemason must deal only with freemasons. There is no Grand Lodge law, nor any lodge by-law, which compels such trading.

It is, therefore, not a violation of any masonic law or obligation not to trade with a brother. Any one who believes the contrary is misinformed.

As between two merchants, one a non-mason, the other a freemason, both giving the same goods at the same price and rendering the same service, the freemason should receive the freemason's trade. But as between a freemason selling at a high price and a non-mason selling at a lower one, as between a freemason giving poor service and a non-mason giving good service, the choice should be the other way.

This is not only good business, and good common sense, but good Freemasonry.



GRAND MASTER'S ITINERARY JANUARY 2010

2 S	Installation	Victoria Columbia Lodge No. 1	Victoria
9 S	District 18	Abbotsford Lodge No. 70	Abbotsford
13 W	District 25	Tsawwassen Lodge No. 185	Ladner
13 W	Grand Lodge	Board General Purposes	Vancouver
13 W	Grand Lodge	Principal Officers	Vancouver
15 F	Education	Education & Research	Vancouver
16 S	District 27	Temple Lodge No. 33	Duncan
18 M	Burns Night	Discovery Lodge No. 149	Campbell River
23 Th	Installation	Gizeh Shrine Centre	Burnaby

For Freemasonry should make its membership love Freemasonry for what it is, not for what it brings. It should fight hard against any attempt to commercialize the Order, and resent bitterly the use of its teachings for the making of money.

The freemason who says: "Trade with me because I am a freemason" is seldom a good merchant. Certainly he has no pride of calling or willingness to stand on his own feet. The freemason who says: "Trade with me because I give good goods at an honest price" is upholding the dignity of his calling, and scorning to take advantage of his masonic brotherhood for the sake of making more money.

It is a masonic obligation to do one's best by one's family, to work hard and honestly; and to get, as well as to give, value received for one's labour. Paying more to a freemason than is necessary to pay to a non-mason is injurious to one's family since it deprives them of something in order to benefit a freemason who has no right to it. As a general rule freemasons are not the type and kind of men who wish to take advantage of their masonic brotherhood. The greater part of them scorn to use

Freemasonry to further business ends.

But there are exceptions who ask and expect to receive special consideration because they are freemasons. This is very sad and very bad! No freemason has a right to ask or expect a discount from another freemason because of mutual brotherhood. To use Freemasonry to get a discount is to abuse Freemasonry. Give your trade to your masonic friends because you like them, because you know them to be good men and true, because they sell goods at honest prices; hunt out the lodge member among the freemasons to deal with because you like him and want to help him. But deal with him because you want to help him, not because you expect him to help you. If you sell instead of buy, give the freemason the best you can in service, because you like him and wish to help him, not because you feel you have any moral or masonic right to trade to which your name, your business methods and your standard of ethics would not entitle you.

Hold Freemasonry high; keep its dignity, its reputation, unsullied. ■

Excerpted from Short Talk Bulletin, October, 1924