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Junior Grand Warden

by MW Bro. Brian Tuckey

The Junior Grand Warden is invested with the jewel of his office, the Plumb Rule, which is used to "try and adjust perpendiculars". Morally, it teaches rectitude of life and conduct.

He is told that his regular and punctual attendance at the communications of Grand Lodge is expected. Further, section 52 of the *Book of Constitutions* describes the duties of the Junior Grand Warden: in the absence of his superior officers, he is to govern the Craft and in their presence to aid them in their duties.

At the opening of the Annual Communication, as per *Forms and Ceremonies*, the Junior Grand Warden is to assist the Grand Master in the South and to call the Grand Lodge to labour or refreshment at his command.

He shall also perform such other duties as shall from time to time be assigned to him by the Grand Master.

The foregoing must be kept

in context with the duties of the Senior Grand Warden, Deputy Grand Master and the Grand Master, which are noted in the *Book of Constitutions* where sections 50a and 51 state their duties, essentially the same as the Junior Grand Warden, with one difference.

The Deputy Grand Master assumes and possesses all the powers and functions of the Grand Master during his absence from the jurisdiction or in the event of the Grand Master's death, during the unexpired portion of the term of his office. The Grand Master's duties are stated in sections 35 through 49, and are extensive.

The duties of the Junior Grand Warden are in keeping with the foregoing however they also include his attendance at some special events and meetings. Some of them are his attendance at Enderby for Canada Day celebrations; Granite Falls, Washington for the annual outdoor degree in



RW Bro. Donat Robert McMahon, born 20 October 1908 and educated in North Vancouver, enjoyed a lengthy career in the lumber business. He was Initiated 7 March 1930 into Burrard Lodge No. 50 where he served as Worshipful Master for 1947-1948, making him today the senior Past Master of the lodge. Serving as lodge secretary for 1952-1954 and again for 1972 and 1973, he also served as secretary of the North Shore Masters and Wardens Association for seventeen years. District Deputy Grand Master for 1947-1948, he is also today the senior Past District Deputy Grand Master of District 17. Throughout the 1970s he served on numerous Grand Lodge committees, and in recognition of his years of service the lodge voted him an honorary membership in 1980. Having earlier achieved sixty years with both Gizeh Shrine and Burrard Chapter of the Eastern Star, on 3 March 2010 MW Bro. Brian Tuckey presented him with an Eighty Year Service Award.

August, followed by Barkerville, the Western Canada Conference at Canmore in October, International Night in November at Seattle; Victoria

Columbia Lodge No. 1's January installation, International Day at Creston and Bonner's Ferry Idaho in

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VOLUME 73 / NUMBER 9

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

The Junior Grand Warden from page one

April, the District Deputy Grand Masters' Seminar at Abbotsford and Prince Charles Lodge No. 153's outdoor meeting at Oyama in June.

In addition, the Junior Grand Warden is expected to attend Marine Night at King David Lodge No. 93 as their guest in October; respond to the toast to the visitors at Discovery Lodge 149's Burns Night in January; be prepared to give a short talk at the Vancouver Grand Masonic Day; give the keynote address at District 10 Masonic Day in March; present a paper at Haida Lodge No 166 in March; give a talk at Perfection Lodge No. 75 in May on a topic related to Canada and be the guest at Prospect Lodge No. 172 in May for their Master Mason's night.

Further, there are those special meetings that occur each year: International Job's Daughters session, the Conference of Grand Masters of Masons in North America held at Portland in February, Lodge 50 year and 100 year anniversaries, Long Service jewel presentations, church parades, funerals, installations, concordant body meetings and meetings with our counterparts from the Grand Lodge of Washington and Prince Hall.

The Junior Grand Warden is a member of the Board of General Purposes and is responsible to review the *Advance Proceedings* of the Annual Communication and to report any committee recommendations at the first board meeting. Further, he is to consider any language not labeled recommendations but which could suggest action by the Grand Lodge Executive and Board of General Purposes. The Junior Grand Warden is a member of the Community Charities Fund Committee and as a Grand Lodge officer is a director of the British Columbia Masonic Foundation. He is also

expected to attend the meetings held twice a year with the Canadian Cancer Society. The Grand Master schedules regular meetings with the principal officers and they usually occur after board meetings. The Junior Grand Warden participates fully with the other officers in a spirit of cooperation.

There are of course other meetings: the Grand Master's and District Deputy Grand Master's official visits, lodge visits and other concordant body visits such as Job's Daughters and DeMolay. Don't forget about lodge theme nights, degrees and other special occasions.

He may travel as little or as much as he likes but travel has its rewards. Our jurisdiction of British Columbia and Yukon is vast and each geographic area contained therein is unique. Our lodges mimic our province and territory. They too are rich in history and are unique. Brethren, brotherly love prevails and you will find that you are always well received.

The Junior Grand Warden incurs certain costs during his term which are mainly related to travel. He can be reimbursed for certain costs (e.g.: gasoline, accommodation, ferry fare and tolls) from Vote 30 (Senior Officers Travel). The Junior Grand Warden must dress appropriately. In addition to the usual business suit and tuxedo, he must have a white dinner jacket for formal dinners when ladies are present, during the period of May to October. A morning suit is to be worn for lodge meetings or functions in the daylight and a blue blazer and gray slacks for non-formal business meetings. Like all offices in the Craft, the Junior Grand Warden must be familiar with the *Book of Constitutions, Forms & Ceremonies* and the *Lodge Officers Guide*. There is also an "in house" booklet called *Tips for the Junior Grand Warden* which will assist him in his year and it will be given to

him upon his election.

Brethren, it is a pleasure to serve and it is an office that is truly rewarding. ■

Excerpted from Masonic Bulletin, March 2007.

To work!

by MW Bro. Alexander Manson

Freemasonry boasts of its extent. It is spread over the whole habitable surface of the earth. The sun never sets upon it. If we boast of this shall we forget that there is a corresponding responsibility? In all these places, lodges made up not of perfect men, no, not even of all the good men in the various communities, but, withal, made up of chosen men, men chosen for their character, for the most part good men. What an opportunity! Lodges strategically situated, the brethren rising to their responsibility, their shoulders in the collar, standing for those things that are pure and wholesome in their communities, lending a helping hand to fallen brothers, their widows, and their orphans, speaking a kindly word to those depressed or saddened, giving their support to schools and hospitals and undertakings for the public good, playing a clean and manly part in public life! Do you tell me that we can make no change? Assuredly we can. Men, active, virile freemasons, living Freemasonry to the full can make a change of great proportions. It is not quantity but quality that counts. We believe we have some quality. Let us put it to work. ■

Live it!

by MW Bro. Alexander Manson

True, indeed, from an historical and a literary standpoint one may find that Freemasonry has contributed much in the affairs of men.

But it is not for us to boast of the ancient and honourable character of our institution unless we can say with truth

that Freemasonry today as we live it and know it is honourable and worthy of the lineage from which it is sprung.

It will not do for us to rattle the dry bones of a departed day. It is for us to see to it that Freemasonry of our time is of consequence. One has no respect for the loose and idle son who boasts his blood. We rather feel that he should blush for shame at his unworthiness. By worthy life and worthy life alone can one justify a boast of noble forbears. And so with us as freemasons. ■

The stranger

by MW Bro. Alexander Manson

Why do lodges meet? Is it for the purpose of merely making, in a mechanical way freemasons—of adding to the numerical strength of the Craft? Surely not. It is for a far nobler purpose.

A rap comes upon the outer door, a stranger seeks admission to our lodge, his name is given to us and we refer his request to a committee—a committee charged with a great responsibility. No other committee appointed by the lodge has so important a duty, as the Investigating Committee. Into its hands is given the duty of protecting the lodge and the whole fraternity. What is it to seek—perfection? No, not that. It is useless. What then?

Simply this, to ascertain whether it can find in the heart of the stranger good character and in his mind a willingness to have his character moulded to richer, better things. The stranger must come under the tongue of good report. It will not do for the committee to report to the lodge that it can find nothing against the stranger. This is a day of gambling, a day of taking chances, but this is no place to take a chance. With pains and

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Junior Grand Warden candidates



RW Bro. Philip Durell

Service in Freemasonry is repaid many times over by the friendship of brethren and the feeling of belonging to an organization that emphasizes tolerance, charity and self-learning. I have been privileged to serve the Craft in many capacities, including the last two years on the Grand Lodge Board of General Purposes.

In my active association with our Grand Line officers I am inspired to seek election as Junior Grand Warden and become part of the team serving the Craft. Working to continue the teamwork of our current Grand Line, I support the ongoing review of Grand Lodge. I believe the retention of members and growth of the Craft should be a primary goal that can be achieved only by meeting the needs and expectations of all freemasons from new Entered Apprentices to those wearing Fifty Year jewels. I would promote the extension of current lodge officer programmes to the local level under the guidance of District Deputy Grand Masters with the assistance of Regional Representatives and Grand Lodge. When requested I believe Grand Lodge should provide necessary resources to assist individual Lodges. If elected I promise to serve with dignity and work diligently to ensure that not only my goals but the collective will and vision of the Craft are fulfilled. ■



RW Bro. Bob MacKenzie

Reflecting on my career as an educator for 35 years, I see a close relationship between the goals I worked under as an educator/administrator and the goals we have set for our Craft under the Five Pillar Plan.

Leadership, education, communication, membership, community and strategic management goals were very prominent in all aspects of my career.

I am pleased with the way the Grand Line has worked with close coöperation and demonstrated commitment to continue with all aspects of the Five Pillar Plan. I wish to be a part of this team as I have seen how a plan such as this can be highly successful

My personal goals for the Craft involve improving the retention of our newly raised brethren, improving the use of technology, and cultivating the leadership skills of lodge officers and those aspiring to the Grand Lodge offices. The future of our Craft lies in the hands of these young brethren.

We must address their needs if we are to retain them in the Craft. I hope to play a part in bringing these goals to fruition in conjunction with the other members of the Grand Line. I bring a skill set that is varied and I hope I can put these skills to good use assisting the team wherever needed to meet the goals of the Five Pillar Plan. ■



RW Bro. Don Stutt

The existing Five Pillar Plan reflects Freemasonry at its best. I aspire to continue the efforts of my predecessors and carry on these structures, plans, and programmes, augmenting them as needed to ensure that our Craft is current, relevant and successful.

This stewardship is imperative for the future of Freemasonry, in which I so strongly believe.

It is my goal to continue and enhance the Five Pillar Plan; to lead and live by masonic example; to streamline business with transparent governance; to improve festive boards; to uphold our traditions, rituals and ceremonies; to promote education and mentorship programmes; to inspire others by masonic involvement both within and without the lodge; and to demonstrate value

I hope to achieve this through the Five Pillar Plan of leadership, education, communication, membership and community

I wish to lead by masonic example, to follow the Golden Rule, to promote transparent governance and common templates to improve planning and consistency. We need to renew our masonic traditions, to start at the West Gate and build brethren with proper investigations, education, mentorship, and guidance. I want to demonstrate value for time and expense ■

Don't
like driving
at night?

Don't
give up lodge.

Visit or join
a daylight
lodge!

Dogwood Lodge No. 192
Third Saturday
Meridian Lodge No. 108
Second Saturday



**Volunteer
to drive a
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139th Annual
Communication**

**June 17-19, 2010
Kamloops**

Online registration
freemasonry.bcy.ca/gl2010

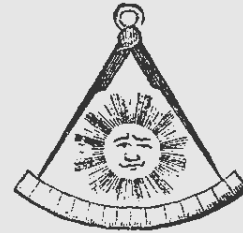
The stranger
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diligence the committee must search as far afield as occasion may require, to learn the truth. Only, when it has searched in most diligent and faithful fashion can it come to the lodge with the report due to the. And withal the committee must be fair to the stranger, must remember that he is formed of just the same clay as we, subject to all the human frailties and with a heart just as susceptible of wounding as is ours. There must be fairness, but if there is doubt then clearly the benefit of the doubt must be given to the lodge. The stranger may rap again at a later date but the lodge for its own sake and for the sake of the fraternity must see to it that it only accepts a stranger who comes under the tongue of good report. The committee, having discharged its duty faithfully—if the lodge has confidence that it has done so—then the report should not be lightly thrown aside. True it is that we vest in each individual member of the lodge the prerogative of saying whether or not the stranger shall be admitted. No one may question the exercise of that prerogative, and yet, standing before the altar, choosing as between the dark and the white, in the secret place, we should choose without malice and without pettiness and with an eye single to the welfare of the Craft. The choice of the dark from motives of pettiness or malice, from any improper motive, is the wielding of the cowardly stiletto of the assassin. Brethren, I can only say to you, as eminent and illustrious predecessors of mine in this Grand Lodge and Grand Masters throughout the world have said to the fraternity in years gone by, the prerogative of the ballot is one that should be exercised in the utmost good conscience, and, having been exercised, the book is closed. What has been done is

not a matter for the street. A freemason's tongue should never be loose, and, least of all, should it be loose with regard to the business of the lodge, and in particular with regard to the exercise of the ballot.

If it be that the stranger has gained admittance, then the lodge has in hand its greatest duty—not the mechanical making of a freemason but the moulding of the masonic character of the stranger. When we were installed as Masters of our several lodges we were charged with many things: that we were rulers in the Craft, that into our hands was given the government of our respective lodges, that it was for us to see that the business of the lodge was conducted in business-like fashion, that the books and accounts of the lodge were kept faithfully and well. These things were of importance indeed, but these things are mere nothingness as compared with the other duty that becomes ours as Masters of our lodges—the duty of dealing with the stranger kneeling for the first time at the altar of Freemasonry, the duty of taking the warp and the woof of the stranger's character and weaving into it those silken threads which when all the rest are falling away in decay will still stand out unbroken, the silken threads of kindly thoughts, of noble deeds. The stranger is to the Master the gentle twig which he may bend and as he bends the twig the bough will grow in after years. The stranger, if he is the man he ought to be, kneels in awe and reverence, with heart laid bare, and it is for the Master to inscribe, upon his heart faithfully, quietly, indelibly those great moral principles which are the fabric of our teachings.

No duty of the Master is comparable to the duty that falls upon him when the lodge has elected the stranger to its membership. What is there in life greater than the opportunity to mould for the better the



GRAND MASTER'S ITINERARY MAY 2010

1	S	District 5	Euclid Lodge No. 158	Port Alberni
5	W	District 16	Trinity Lodge No. 98	Vancouver
5	W	Grand Lodge	Board General Purposes	Vancouver
5	W	Grand Lodge	Principal Officers Meeting	Vancouver
8	S	District 6	Sentinel Lodge No. 146	Castlegar
15	S	District 19	Fort Nelson Lodge No. 179	Fort Nelson
22	S	District 11	Whitehorse Lodge No. 46	Whitehorse
26	W	Grand Chapter	Order of Eastern Star	Penticton

character of our fellow man? Brethren too, within the lodge room, have their part. They can create the atmosphere for the Master to labour in. So much depends on atmosphere. There is not a single member on the benches who cannot add to the solemnity of the occasion. Parrotlike precision is sacrilege. Precision is well, but greater far is earnestness. Past Masters though we be, let us never forget to inculcate in those who succeed us as rulers in the Craft the magnificence of the opportunity that is theirs in the building of masonic character.

The stranger having become one of us, let us for a moment consider again the Freemasonry which we live. Is it only for the lodge room, something that we take off as a garment and leave with the Tyler when the lodge is closed, something just for tonight and again of a night two weeks or a month from now? If so, then Freemasonry is an hypocrisy and a humbug, the grossest waste of time. If it is something just by way of social contact then why all the frills and frumpery? There are countless places for social contact and social contact has its place, even in our fraternity. But it is not the heart of the matter. It is only a part of far greater things.

If Freemasonry then is not of the lodge room alone, what is its extent? Tomorrow we pass out to mingle with the world, pursuing our several vocations, behind the plow, in shop, in office, in the professions, in humble or high calling. What is Freemasonry then?

Tomorrow I stand behind the counter, a merchant. One comes in the door, I recognize him, I have sat in lodge with him, he is a brother of the Craft. I know that with him there must be square dealing. I shall not cheat, wrong or defraud a brother. A second one comes in, I know him not, have never sat with him in lodge. He is not of the Craft. How shall I deal with him? Then Freemasonry is put to the test. May I, with smirking countenance, rub my hands and say "I owe no special duty to this passing stranger? I may bargain with this man. It is for him to look out for himself. 'Caveat emptor,' shall I say? Let the stranger, the purchaser take care. I shall get what I can and if I can make an extra penny it is my privilege." This ought not to be. There are not two codes of morality in Freemasonry. There is but one. Fair dealing, square conduct should be the code of freemasons towards all mankind. ■