



**A great responsibility .....1**  
**Lodge notes .....2**  
**Photos and the lodge .....2**  
**Guarding the west gate.....4**  
**Why people join .....4**  
**A satisfactory examination .....4**  
**Courtesies of the lodge .....4**  
**Grand Master’s itinerary.....4**

# For the good of the Order

By Rev. Joseph Fort Newton, 1923

The whole principle of Freemasonry is that the brotherhood of man begins with the manhood of the brother. It seeks to build men, and then to make them brothers and builders. Any other kind of brotherhood is weak, if not futile, either a flabby sentimentalism or a calculating selfishness.

Freemasonry is made up of strong men, picked men — they cannot be picked too carefully — sworn and trained to make righteousness and good will prevail. By that very fact a great responsibility rests upon us, which we cannot escape even if we desired to do so. Whatever needs to be done in any community the freemasons ought to be the leaders in doing it, because they are builders. Every masonic lodge ought to be a social and civic centre, where designs are drawn upon the trestleboard for the common good, regardless of sect or party.

At first glance, our

programme may seem to be rather academic and high-brow, but it can be modified and adapted to our real needs and problems. No man, no set of men, can make such a programme outright; it is by doing things that we learn what needs to be done and how best to do it. If we work together wisely, keeping the human touch and the spiritual vision, our experiments will ripen into a fruitful experience of how the spirit and principles of Freemasonry can be practically applied to the life and service of our generation.

Frankly, my first thought is not of the men who are already masonic students. We need them, of course, and I believe they will rally to our help. No, we are thinking of the throngs of young men who are crowding into our lodges all over the land. We welcome their youth, their energy, their enthusiasm; but we want them to be freemasons, not merely members. We want them to



Over the last year, the Grand Lodge office has undergone a number of changes, two of the more visible being the conversion of our card catalogue to an electronic form, and the replacement of office furniture. Seen here is the refurbished reception area with a square and compasses emblem carved by W Bro. Robert Caffrey of Kamloops Lodge No. 10.

know something about Freemasonry, not only its ritual, but what the ritual means, and what Freemasonry can do and ought to do in the world. Otherwise, as is so often the case, they will drift away and become “bread and butter masons”: attending “the big meets and the big eats”, using the masonic apron for a napkin. Such men ought to have a special apron of their own, adorned with a knife and

fork as emblems!

Perhaps it is not altogether their fault — the lodge that simply makes freemasons, and does not teach Freemasonry, does only half its work, or does its work only half way. If we do not know Freemasonry ourselves, if we do not know how to teach it to our young initiates, if our lodges become simply mills grinding out degrees, our Freemasonry will

**continued on page 2**



**VOLUME 74 / NUMBER 3**

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](mailto:editor@freemasonry.bc.ca)

## **The good of the Order** *from page one*

sink to the level of a club — useful as such but in no way unique — losing its original purpose and power, and its great opportunity in our own day.

Always the first principle of education is to excite curiosity, to awaken interest

Masonic research, as I understand it, means to search again for something we may have forgotten or overlooked. There are treasures of truth in our Freemasonry, and sources of power we have not yet dreamed of much less used. We need to know the past of Freemasonry in order to keep us true to its spirit, its purpose and its methods.

But we must also make research into the present meaning, power, and application of Freemasonry, the better to know what our great order of builders ought to do and can do for the making of a greater and better society. The philanthropies of the Craft are munificent and its opportunities are magnificent!

Three ruffians threaten the safety and sanctity of society—racial rancor, religious bigotry and a disintegrating spirit of lawlessness!

Here is our challenge and our opportunity, lest our temple of liberty and fraternity be injured or destroyed before it is completed and dedicated—for it is not yet complete. Racial rancor is a thing slithered with blood and the mother of feuds and wars. Religious bigotry is one of the most horrible things in history. Its story is a tragedy too terrible to tell. As for lawlessness, it strikes at the altar of liberty, undermines all our institutions, and opens the floodgates of chaos.

Freemasonry, by virtue of its spirit and its teachings, can do for society what no other fraternity can do. Without entering into political debates or sectarian disputes, as in the

past so in the future, let us build upon the foundations laid by our fathers, and make civilization what its poets and prophets have dreamed it should be; and to have even a little part in such a work is honour enough—it is honour enough!

## **Lodge notes**

W Bro. Neil M. Racicot of **Vancouver and Quadra Lodge No. 2** and W Bro. CJ "Kip" Wilson of **Saanich Peninsula Lodge No. 89** have revived the Island Masonic Golf Tournament. Sixty freemasons and spouses participated at the September tournament, raising \$350 for the Cancer Car Program.

## **Photos and the lodge**

Section R160 of the *Book of Constitutions* is clear: no photographs are to be taken within a tyed lodge.

But there is no restriction on photographing brethren, with or without regalia, within the lodge room, providing the Volume of Sacred Law is closed and the tracing boards and working tools are not displayed. The room though, is still obviously a lodge room and a due decorum is expected.

Brethren who have their photographs taken, either posed or casual, are entitled to have a reasonable expectation that these photographs — taken in a private gathering — will not be distributed publicly without their permission or knowledge. They also are entitled to have a reasonable expectation that these photographs are being taken for their benefit and the benefit of the lodge and not, unless clearly specified, for the personal gain of the photographer.

This Grand Lodge has



**Two members of the RCMP Degree Team, MW Bro. Brian Tuckey and W. Bro. Neal Davidge of Joppa Lodge No. 112.**

adopted a policy for lodge websites, prohibiting the posting of any member's image or personal information without his specific permission. By extension, and common sense, this prohibition applies to all publicly-accessible websites.

There are additional issues when images are posted to public electronic forums such as Flickr. The images may easily be displayed with other, inappropriate images. The images, reaching a far wider, non-masonic audience, can easily lose context and be re-used in an inappropriate fashion. And further, website owners such as Yahoo! and Google can freely use, distribute, reproduce, modify, adapt, and publicly display such images.

This prohibition does not apply to images posted to a secured website, or behind a password only available to brethren.

## **The potential candidate**

Historically a man who petitioned to become a freemason knew freemasons and was known by freemasons.

Today, with a mobile population and a growing divide between the average age of current freemasons and the age of the average potential candidate, this is no longer the

case. Many young men, otherwise more knowledgeable about Freemasonry than earlier generations because of the Internet and popular press, do not personally know a freemason to ask about joining.

Your Grand Secretary's office receives almost one request a day, either by telephone or email. After determining if he satisfies our basic requirements for membership, his name and contact information is then forwarded to a lodge secretary in his area.

It must be stressed that although your Grand Secretary's office has forwarded the name of a potential candidate, he is not being recommended. The lodge still has an obligation to guard the West Gate.

The lodge secretary should contact the potential candidate and arrange for him to meet informally with two or more members of the lodge.

Several such meetings should be arranged. Invite him to informal lodge functions: picnics, table lodges, bowling nights, etc. He should have the opportunity to get to know several brethren, and they to know him.

### **Do not rush this process**

He should have the opportunity to determine if Freemasonry is what he thought it was. And two brethren should have the opportunity to get to know him well enough to feel comfortable in sponsoring his petition.

Do not be afraid to slow down this process. Although lodges in this jurisdiction have historically advanced candidates through the three degrees in three to six months, there is no reason that the process of getting to know the potential candidate first should not also take three to six months. Just because a man has asked to join does not mean that the lodge should feel obligated to take his name immediately to ballot.

Potential candidates who have contacted our office

through the Internet are often more knowledgeable about our historical and philosophical background than they are of the current practice of Freemasonry. This introductory period should be one of mutual education with the lodge learning about him and he learning about the lodge.

A man who holds unrealistic expectations of deep philosophical discussions in lodge or is unaware of the importance of memorized ritual in Freemasonry may complete the degrees but will not continue his membership.

A man who is expected to value his membership in Freemasonry should not expect a short cut to membership. ■

## The future

by W Bro. Gerald A. Edgar,  
Iowa

In the resources section of my church website is an article by a pastor delineating the different reasons people join a church. This is just as relevant as to why people join a service club or a fraternal group.

His comments: older members have not yet grasped that membership is a wholly secondary reason for being in church to many younger people. Baby-Boomers look for facilities and programmes. Baby-Busters (their children) look for spiritual value and meaning; older members of any group came from a generation that treasured membership. Boomers look for the actual building and activities; Busters (those from the 70s and later) look for what they might learn.

This reaffirms what many masonic scholars are saying: to attract those in their fifties and sixties we need to have a well-kept building and activities that are meaningful and which the newly made freemason may join in with. The twenties and thirties group look at the original roots of Freemasonry — what do we teach *and* do we actually teach them?

Can we be attractive to potential members while keeping current ones happy? Certainly! A clean, well-maintained building hosting a variety of activities (beyond reading minutes and paying bills) with a healthy dose of masonic education and group discussion of the same should be our goal.

This issue has become a vital one to me as two weeks ago a first ever grandson entered our lives. Assuming he desires to become a freemason some day, will there be a lodge available to him? In my home state of Iowa, we have gone from over 500 lodges when I was raised to fewer than 300. What will we do today to insure that the opportunity for good men to become freemasons exists in another twenty years? Yes, those who are motivated by family ties may seek out a distant lodge but what of all the good men who live a significant distance from a lodge? Where will be the source of their awareness of Freemasonry? Doors will not be knocked upon if the doors are unavailable. ■

## Human progress

by Rev. William Valentine

Professor Sir Julian Huxley in an address to the British Association said "The future of man, if it is to be progress and not merely a standstill or a degeneration, must be guided by a deliberate purpose. And this human purpose can only be formulated in terms of the new attributes achieved by life in becoming human. Human purpose and the progress based upon it must accordingly be formulated in terms of human values; but it must also take account of human needs and limitations. One of the struggles still in progress is between the idea of a purpose directed to a future life and one directed to this existing world." ■

Man must decide whether his efforts are finally bounded by time and space or whether they reach out towards the infinite and eternal. His idea of purpose affects his progress and his values. Humanity is always passing its verdict on this struggle of ideas, and by its very action suggesting that it believes in some far off divine event.

I think that most of us here believe that life and death are but the portals to something beyond, and this encourages us to travel along life's road with the end in view. Without a purpose we wander vaguely through the years. With an unworthy purpose we grow despondent and ineffective.

With a partial purpose, we continually hesitate and waste time and effort, but with an ultimate purpose we begin to climb. This is really the idea of education, is it not?

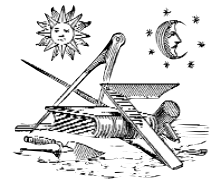
We do not seek to become members of our Order and submit to all the processes of training, merely to become freemasons. There is some further purpose in mind. We have ambitions both in the matter of character and in the matter of service. Where do we stand now on the road? Have we fallen into a rut, or are we moving along ourselves and at the same time doing our best to smooth out the way for others? ■

*The Rev. Valentine was Grand Chaplain for this jurisdiction in 1961-1962.*

## The extra mile

by Rev. William Valentine

In the pioneer days of our country there was much reward outside of material gain. To be a good neighbour was rewarding. To be a responsible citizen brought recognition. This was the extra mile that our forefathers thought nothing of travelling. Surely in this day of mechanization, when the



Freemasonry:  
the art and science  
of right living



GRAND LODGE  
of BRITISH COLUMBIA and  
YUKON



## Volunteer to drive a Cancer Car

+1-604-872-2034  
+1-800-663-7892  
+1-250-712-1101

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

individual is too often living in an environment where little or no value is placed upon inspiring people to improve themselves, we members of the Craft should make it part of our character to go the extra mile on every road and do every task beyond the call of duty, not just for a state or organization, or institution, or company, but for much more than these — for the dignity of man and his chance to be worthy of being free to choose. ■

## Presenting the Master Mason certificate

It is the practice, or tradition, of many of the lodges of this jurisdiction to withhold presenting a newly raised Master Mason with his certificate until he has been satisfactorily examined in open lodge, rather than presenting it at the completion of his raising.

It is curious that our *Book of Constitutions* requires the lodge to procure a Master Mason certificate under section R148 but places no requirements on its presentation to the brother other than his having been raised to the Master Mason degree. Section R114 requires the Worshipful Master to see to the proper examination of all members raised to the Master Mason degree, but includes no provision penalizing the member who fails such an examination.

So, what does our history tell us? Our *Constitutions* for 1871 reads "Every brother shall be entitled to a Grand Lodge certificate, immediately upon being registered in the books of the Grand Lodge, for which certificate the lodge shall pay two dollars." There was no requirement to prove up.

In 1895, section 158 read "Each lodge shall procure, as soon as practicable, for every

brother raised therein, a Grand Lodge certificate, to be paid for by the lodge."

Also in 1895, section 204 read "None but Master Masons can be members of a lodge, or vote upon any subject. Every brother whose application has been favorably received in a lodge, and who receives the Master Mason's degree and proves his proficiency therein, in open lodge, becomes a member of the lodge by signing its by-laws."

This was a requirement for membership in the lodge, and one assumes receiving a dues card, but it was not a requirement for receiving the certificate.

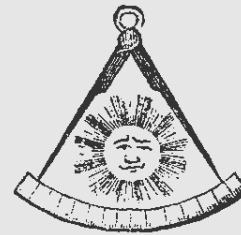
In 1903, the requirement to prove up was added so that section 125 then read "Each lodge shall procure a Grand Lodge certificate to be paid for by the lodge for every brother raised therein, which shall be presented to him after he has passed a satisfactory examination in the third degree in open lodge."

This appears to have been a controversial addition for in 1910 the requirement was removed and section 118 read "Each lodge shall procure a Grand Lodge certificate to be paid for by the lodge for every brother raised therein."

Although Section 138 tasked the Worshipful Master with the duty of properly instructing and examining newly raised Master Masons, this was not a condition of receiving the Master Mason certificate.

Although the section number changed throughout the twentieth century, in subsequent editions of our *Book of Constitutions*, the constitutional requirement to "prove up" has not been reintroduced to this day.

Although the section tasking the Worshipful Master with the duty of properly instructing and examining newly raised Master Masons has also been renumbered several time, this



## GRAND MASTER'S ITINERARY NOVEMBER 2010

6	S	District 24	Capilano 164	North Vancouver
7-9	S-T	Grand Lodge of Nevada		Las Vegas
11	Th	Remembrance Day, Vancouver Cenotaph		Vancouver
13	S	Grand Masters Night at LaFayette Lodge		Seattle
18	Th	District 14	Keystone-Lions Gate 115	Vancouver
19	F	Installation	Ymir 31	Salmo
19-20	F-S	Shrine Ceremonial at Gizeh Temple		Burnaby
23	T	Blighty Night	Comox 188	Courtenay
24	W	District 23	Eureka 103	Langley
27	S	District 17	Mount Garibaldi 127	North Shore
30	T	Volunteer Driver Dinner	Cancer Car Project	Vancouver

was still not a requirement for receiving the Master Mason certificate.

There has been no survey of how many lodges in this jurisdiction require an examination before presentation, but it is not a universal practice. Until such time as the requirement is reintroduced into the *Constitutions*, those lodges that consider the practice of value should perhaps consider including the requirement in their lodge by-laws. ■

## Courtesies

by Carl Claudy

Freemasonry has developed its own conventions, by which its members act in lodge. Not to proceed according to their dictates is not a masonic offense; it is merely a lack of masonic manners.

Brethren do not pass between the altar and the east in an open lodge. It is a convention and there is no penalty for the infraction. It is rooted in the theory that, as the Great Lights are necessary to shed their eternal light and wisdom upon the Master to govern the lodge with wisdom, this light should never be interrupted at any time; except,

during the ritual work.

Well informed brethren do not take a seat in the east without an invitation. All brethren within a tyled room are equal. But if all helped themselves to seats in the east there would be no opportunity for the Master to offer a special word of welcome, and an invitation to a seat in the east to any distinguished visitor, or some member the Master wishes especially to honour.

A good freemason does not talk during the conferring of a degree. The lodge room is then a Temple of the Great Architect of the Universe, with the brethren working therein doing their humble best to make better stones for His spiritual temple. Good manners as well as reverence dictate silence and attention during the work; officers cannot do their best if distracted by conversation, and the irreverence cannot help but be distressing to the candidates.

Failure to obey the gavel at once is a grave discourtesy.

Lodge courtesies are founded on the Golden Rule. They oil the masonic wheels and enable them to revolve without creaking. ■