



The Ashlar College of Freemasonry 1
Toleration2
Vancouver Masonic Service Bureau 3
Grand Masonic Day3
What do you guys do?.....3
"Six Steps to Initiation"4
The proper use of our emblem4
Grand Master's itinerary4

Ashlar College

by MW Bro. Stephen Godfrey

The Board of Directors of the Ashlar College of Freemasonry (ACF) are proud to announce that their first semester of courses will be available in February 2011.

The objective of the College — first proposed in 2003 — is to offer the brethren of this jurisdiction the opportunity to earn a "diploma" to be achieved through a planned development programme of masonic knowledge and understanding of our jurisdiction through a curriculum of written papers, suggested readings and personal submissions on assigned topics.

The development of an educational body providing courses in Freemasonry for this jurisdiction has been in development for some years and became a reality at the 2009 Grand Lodge Annual Communication, at which time our *Constitutions* was amended to permit the Grand Master to license such a body.

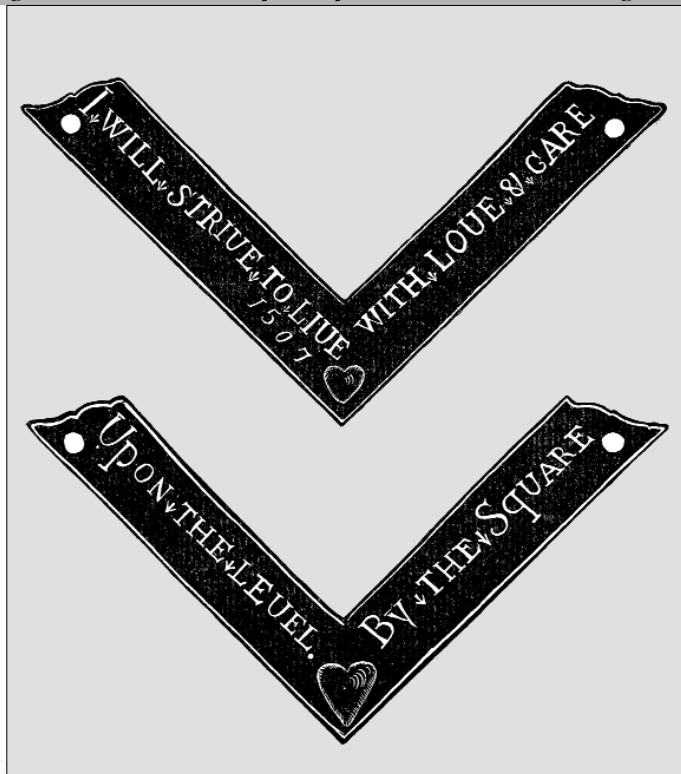
MW Bro. Brian Tuckey, on his official visit to Greater Victoria on 8 March 2010, used the opportunity to present the license to VW Bro. Norman McEvoy and MW Bro. Stephen Godfrey who represented the College.

The formal opening of the College will take place at the official visit of the Grand Master, MW Bro. J. Alan Cross to District 5 on Saturday, 26 February 2011. Hosted by Ashlar Lodge No 3, the event is expected to include a ribbon-cutting ceremony.

The Programme

The ACF programme of instruction has been structured to cover a three-year period containing six semesters of three courses each, for a total of eighteen courses.

The courses will be presented in three specific categories: history; governance, and philosophy; with a course from each of these categories in each semester.



The "Baal's Bridge Square" was discovered during excavation of the north-eastern foundations of Baal's Bridge in the City of Limerick in 1830. The bridge was built over three hundred years earlier. This image is reproduced from a rubbing of the brass square, carefully preserved by Union Lodge No. 13 in Limerick.

The programme will be progressive with the completion of each course mandatory before moving forward.

All coursework and correspondence will be electronic. For each course he enrolls in, the student will be assigned adjudicators to assist him in the satisfactory completion of that particular course.

Volunteer adjudicators are now being sought, and interested brethren are asked to contact the Dean of the College, MW Bro. Stephen Godfrey, should they wish to add their name or require additional information.

In addition to the course work itself, the student will be provided with a list of reference books on the subjects and encouraged to add those books to his own personal masonic library.

Registration

A one time only registration fee of \$100 followed by a \$10 fee for each course taken is required.

It is anticipated that our first semester will commence early in 2011. Registrations are now being received.

We suggest \$130 be remitted—\$100 Registration

continued on page 2



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ASHLAR COLLEGE

from page one

plus \$10 for each of the first three courses.

At this time registration forms are available by emailing the Dean of the College at alderley@shaw.ca

General enquiries should also be forwarded to this email address.

Course evaluation and completion

An assignment is attached to each course, upon the satisfactory completion of which, the student will receive credit and move forward.

Satisfactory completion of One and Two Years programmes will entitle the student to receive the designation of AACF (Associate of the Ashlar College of Freemasonry) and FAF (Fellow of the Ashlar College of Freemasonry). After completion of the final year, appropriate certificates for AACF and FAF will be presented during the Annual Communication of Grand Lodge.

Moving forward

The diploma programme is being developed at a grass roots level by volunteers and it is probable that some growing pains will be experienced; we therefore ask in advance for your patience and understanding.

It is possible that brethren may identify ways in which courses could be improved and note that such suggestions will be very gratefully received, reviewed by the Board, and implemented if deemed appropriate.

Toleration

by Albert Pike

No man truly obeys the masonic law who merely tolerates those whose religious opinions are opposed to his own.

Every man's opinions are his own private property, and the rights of all men to maintain

SEMESTER	HISTORY	GOVERNANCE	PHILOSOPHY
1.a	1.a.1 Origins and History of Freemasonry to 1649, Legend, Myth, History.	1.a.2 Constitutions and Regulations of British Columbia and Yukon.	1.a.3 Philosophy, Ethics and Principles.
1.b	1.b.1 History of Freemasonry in Canada.	1.b.2 The Five Pillars, Strategic Planning.	1.b.3 Masonic Symbolism Setting up a lodge: basic requirements and their significance.
2.a	2.a.1 Origins and History of Freemasonry 1649-1717, Age of Enlightenment.	2.a.2 Forms & Ceremonies, Lodge Officers Guide and Protocol Manual.	2.a.3 Lectures and Catechisms: The Emulation Rituals of the three degrees.
2.b	2.b.1 History of the Grand Lodge of British Columbia and Yukon.	2.b.2 Effective and Dynamic Leadership and Communication.	2.b.3 Lectures and Catechisms: The Antient Rituals.
3.a	3.a.1 Origins & History of Freemasonry 1717-2010, The Modern Era.	3.a.2 The Masonic Family, exploring concordant bodies in British Columbia and Yukon.	3.a.3 The History of Initiation through various cultures; comparative study to our initiating process.
3.b	3.b.1 World Freemasonry: Fraternal Relations – Fraternal Commission.	3.b.2 Comparative Study of jurisdictional structure (own choice of jurisdiction).	3.b.3 Developing one's own philosophy of Freemasonry: Why should men join Freemasonry?

Course outline for the Ashlar College of Freemasonry.

each his own are perfectly equal. Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical; and assert the right to persecute, if we would; and claim our toleration of it as a merit.

The freemason's creed goes farther than that. No man, it holds, has any right in any way to interfere with the religious belief of another. It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that, if there were any right of persecution at all, it would in all cases be a mutual right; because one party has the same right as the other to sit as judge in his own case; and God is the only magistrate that can rightfully decide between them.

To that great judge, Freemasonry refers the matter; and opening wide its portals, it invites to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem; every man

who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed, and believe in the one, all-powerful, all-wise, everywhere-present God, Architect, Creator, and Preserver of all things, by whose universal law of harmony ever rolls on this universe, the great, vast, infinite circle of successive death and life: to whose ineffable name let all true freemasons pay profoundest homage, for whose thousand blessings poured upon us, let us feel the sincerest gratitude, now, henceforth, and forever! ■

Riddle this

Black seeds on white ground raise a crop that cannot be bound. (see back page) ■

Editor, sir

The December issue of the *Bulletin* asked for ideas for where the *Bulletin* should be going in response to today's access to online information and other sources.

My personal opinion is that the first article in the December issue of the *Bulletin* is exactly where it should be going. "The warmth of Freemasonry, the human touch" offers a side of the Craft that is not typically known about nor expressed.

Discussion of the human and emotional side of our existence while connecting that with the teachings, brotherly love and symbolism of the Craft helps us find understanding in the teachings of Craft Freemasonry. It is articles of this nature that we need. It is articles that show us how to apply the ancient and esoteric symbolism within today's times of emptiness, materialism and greed that we need. It is encouragement to get involved with your family, community and lodge that we need and examples of why and how it is become important to each of us, especially from others who are willing to share their stories and perspective. It is somehow explaining that mystic tie that we all know is there in words that other can relate to. This is information that other sources

are not necessarily providing and what the *Bulletin* can give us within our jurisdiction.

W Bro. Myles Makortoff
Langley Lodge No. 184 ■

Service is our motto

Did you know that you have a service bureau called the Vancouver Masonic Service Bureau, where medical equipment is available for brethren, family, and friends? This equipment is supplied at no cost to any user provided a freemason sponsors the user. Your bureau is operated on donations to enable us to replace and/or repair the equipment. All donations received are issued with a charity tax receipt. The Vancouver Masonic Service Bureau is the largest in North America and is part of a network of service and relief boards throughout Canada and the United States. Your board also issues a monthly publication called the *Trestle Board*, showing what lodges in the Lower Mainland are doing at their regular and emergent meetings. It also regularly publishes a *Directory* showing the Masters and Secretaries of the lodges.

In addition, sojourning brethren may receive financial assistance upon proper request, up to a certain amount. Three staff members maintain your bureau.

Should your lodge wish to have more information or have a speaker to talk about your Service Bureau, please contact us at 604-732-5414 or email at vmsb@freemasonry.bc.ca. ■

Grand Masonic Day

The next Lower Mainland Grand Masonic Day will be held Saturday, 5 March 2011, in the

Ditmars Room at the Vancouver Masonic Centre, 1495 West 8th Avenue, Vancouver.

A full schedule of presentations has been arranged on a wide variety of topics, either masonic or of interest to freemasons.

The Grand Junior Warden, RW Bro. Donald E. Stutt will deliver the luncheon address. Registration will open in the third floor foyer at 8:30 am, with coffee and refreshments available. Official opening will be at 9:45, and the programme should end by 3:00 pm. Cost per person is \$30, which includes registration, refreshments, luncheon, and a copy of the proceedings containing the text of the day's presentations. Advance registration is not required, but an indication of attendance would be appreciated for catering purposes. Please contact VW Bro. John Keirstead at 604-524-1661 or by email at keirsteadjohn@netscape.net. ■

Verge for youth

What once started as a family fun weekend of golf has developed into a major fund raiser. Since 1997, Verge For Youth has been helping and funding the young people in the Columbia Valley in times of need. In 2000, the Verge For Youth Society was formed and soon became a registered Canadian charity. To date, Verge For Youth has distributed approximately \$225,000 in the form of education bursaries and financial assistance to young people stricken with health problems such as cancer, leukemia and heart disease.

Young people are the leaders of tomorrow. The society's mission is to assist youth and families in need within the Columbia Valley, helping youth with their health care and education, where possible, today.

The society generates its

major funding from an annual golf tournament held at the Copper Point Ridge golf course near Windermere on the Sunday of the August long weekend.

Visit www.vergeforyouth.ca for more information. ■

"What do you guys do?"

MW Bro. I.B. Brower-Berkhoven

The main purpose of Freemasonry is moral self improvement. Without this element the Craft would not be in existence today. Charity is a by-product of our moral concepts.

So when we are asked "What do you guys do?" charity is the easy and more visible answer. It is much more difficult to articulate our primary purpose: that of building ourselves into the best we can possibly be.

How can we explain moral self improvement?

We could say that it is to try and live in such a manner as to not intentionally harm our family, friends, neighbours, and those with whom we have dealings. The higher up in business or government we rise the more challenging and difficult it becomes. To deal fairly with everyone, no matter whether they are good or bad, colleague or competitor, enemy or friend. The universality of Freemasonry provides for a fraternal affection among people of differing social and ethnic backgrounds enveloping many languages and cultures.

What we "guys" do is try and live up to our moral and legal obligations to the utmost of our ability and practice brotherly love to all of humanity. How do you explain brotherly love to the uninitiated? Scripture tells us to love one another with a pure heart. This would seem a good explanation. The term

Secrets of Freemasonry revealed!

Plan now to attend the Grand Masonic Day in Vancouver on Saturday, 5 March 2011.

Contact :

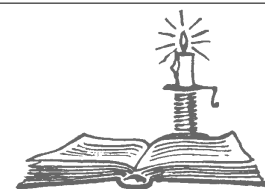
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“brotherly love” does not necessarily mean love only toward a brother freemason although the implication is there, it also means the kind of relationship one sibling would have for another. The love a brother would have for his own brother or sister. We could say that one of our beliefs is that we act in our dealings with others as we would to a member of our own family, with respect, consideration and understanding. ■

Excerpted from “What do you guys do?”, presented at the Vancouver Grand Masonic Day, 2000.

Masonic maturity

MW Bro. Hugo Thomas,

In unity and solidarity, let’s continue the great work of Freemasonry, exemplify the principles we so heartily endorse, and do our utmost to promote the growth of our order in numbers and calibre, so it exerts its influence long after our own years on earth have ceased.

Make it be true that Freemasonry “has grown in the years, fulfilling the highest hopes and inspirations of its early brothers.” Let us do our work in the new masonic year to “stand the test of time.”

We need builders not joiners; crewmen not passengers; and the programme of the lodge should be so arranged that all brothers are attracted to our meetings and given a chance to actively participate in and push forward our real objectives.

We need the skill of them all; but do not expect perfection in a man just because he is a freemason. If you do, you will be disappointed. Freemasonry makes men better, but no human agency makes them perfect. If he is a freemason, you have a right to presume he is a fairly good man, but do not condemn the Institution, even if

a few freemasons turn out bad.

Our aim and purpose is to receive good men, keep them good and make them better. Judge the order not by a few failures but by the average of its successes. The average is high and gives standards to its members, but it cannot be an infallible guide. Each of us must be a working and acting instrument within our society of brothers, which will enable us so to live, that men might better understand who we are and whom we serve.

Freemasonry can form us into a stronghold and landmark for goodness and nobility in the middle of evil, and enlighten us to show the way out of darkness. In our profession as freemasons we must have the boldness to speak and act as such. It should be so obvious from the things we say and do, that we have been inspired “with the symbolic purity and perfection of our institution.”

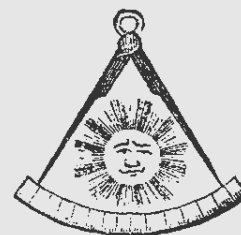
Paraphrasing Bro. Goethe: “Only he deserves his freedom, his life, and his light, who daily earns it anew.” Truly, only in this manner may we grow in knowledge, faith and contemplation; in understanding and experience; in hope and charity; in brotherly love, and in the boundless joy of eternal salvation through light in Freemasonry. ■

Excerpted from a presentation made by MW Bro. Hugo Thomas, Past Grand Master, American-Canadian Grand Lodge, within the United Grand Lodges of German Freemasons, in 1978.

Petitioners

It is the rare petitioner today who is truly well known to his sponsors. Today’s society, with its mobile work force and ease of electronic communication, has introduced a new generation to Freemasonry; a new generation who are mostly not known to freemasons.

The Grand Secretary’s office has available a valuable guide entitled “Six Steps to Initiation”. If you are consid-



GRAND MASTER’S ITINERARY JANUARY 2011

8	S	Grand Lodge	Board of General Purposes	Victoria
8	S	Installation	Victoria Columbia Lodge No. 1	Victoria
13	Th	Installation	Vancouver Lodge No. 68	Vancouver
15	S	District 18	Mt. Zion Lodge No. 120	Chilliwack
17	M	Burns Night	Discovery Lodge No. 149	Campbell River
21	F	Vancouver Lodge of Education and Research		Vancouver
22	S	AGM	Gizeh Temple	Burnaby
25	T	Burns Night	Doric Lodge No. 18	Nanaimo
27	Th	Burns Supper	Lewis Lodge No. 57	New Westminster
29	S	Burns Night	Mount Garibaldi Lodge No. 127	Squamish

ering signing a petition for initiation, please contact your lodge secretary or the Grand Secretary’s office to receive a copy. ■

Meaning

by Bro. Lynn F. Perkins

Of course, he would be naïve indeed who would declare that what Freemasonry meant to him it would necessarily mean to every other freemason.

I and I alone, am responsible for my own interpretations of masonic teachings.

Freemasonry does not proclaim any particular techniques whereby the builder shall construct his spiritual edifice. ■

Bro. Lynn F. Perkins is the author of The meaning of Masonry (1971).

Our emblem

On 3 August 1994 the Masonic Foundation of Ontario officially registered the Grand Lodge emblem, the square and compasses with the letter G, with Consumer and Corporate Affairs, Canada, as published in *Trade Marks Journal*, Volume 41, Number 2075. This restricted the usage of the

mark in Canada to regular Grand Lodges.

Within its jurisdiction, the Grand Lodge of British Columbia restricts the use of the masonic square and compasses emblem to the promotion of Freemasonry by this Grand Lodge and its constituent lodges, and for the personal use of its members.

Brethren are free to use the square and compasses for the promotion of Freemasonry and to identify themselves as freemasons, but membership in the Craft should never be perceived to carry any claim to preferment in business or under the law. No freemason is required to do business with another, no freemason has the right to assume or expect that the custom of other freemasons will fall to him.

The masonic square and compasses emblem—in any of its various forms—is not to appear conjoint or in association with any commercial, professional or trade logo in such forms as business cards, newsletters, sales promotions, websites or other commercial advertising media unless expressly endorsed by Grand Lodge. ■

Riddle this (answer)

Words on paper: knowledge.