

GRAND LODGE  BRITISH COLUMBIA

MASONIC BULLETIN

"THE INTERNAL AND NOT THE EXTERNAL QUALIFICATIONS OF A MAN ARE WHAT FREEMASONRY REGARDS."

Advice to the Freemason

Brother Albert Pike

Forget not that, more than three thousand years ago, Zoroaster said; "Be good, be kind, be humane, and charitable; love your fellows; console the afflicted; pardon those who have done you wrong." Nor that more than two thousand three hundred years ago Confucius repeated, also quoting the language of those who had lived before himself: "Love thy neighbor as thyself: Do not to others what thou wouldst not wish should be done to thyself: Forgive injuries. Forgive your enemy, be reconciled to him, give him assistance, invoke God in his behalf!"

Let not the morality of your Lodge be inferior to that of the Persian or the Chinese Philosopher.

Urge upon your Brethren the teaching and the unostentatious practice of



Brother Albert Pike, although susceptible to questionable etymologies and specious histories, gave Freemasonry much of value.

the morality of the Lodge, without regard to times, places, religions, or peoples.

Urge them to love one another, to be devoted to one another, to be faithful to the country, the government,

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and the laws: for to serve the country is to pay a dear and sacred debt.

To respect all forms of worship, to tolerate all political and religious opinions; not to blame, and still less to condemn the religion of others: not to seek to make converts; but to be content if they have the religion of Socrates; a veneration for the Creator, the religion of good works, and grateful acknowledgement of God's blessings:

To fraternize with all men; to assist all who are unfortunate; and to cheerfully postpone their own interests to that of the Order.

To make it the constant rule of their lives, to think well, to speak well, and to act well:

To place the sage above the soldier, the noble, or the prince: and take the wise and good as their models:

To see that their professions and practice, their teachings and conduct, do always agree.

To make this also their motto: Do that which thou

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Advice to a Freemason continued from page 1

oughtest to do; let the result be what it will.

Such, my Brother, are some of the duties of that office which you have sought to be qualified to exercise. May you perform them well; and in so doing gain honor for yourself, and advance the great cause of Masonry, Humanity, and Progress.

*Reprinted from Albert Pike's
Morals and Dogma, p. 333.* ■

Grand Lodge Library

Starting last month, the Grand Lodge Library is now open Friday evenings, from 5:00 pm until 10:00 pm. Although Brethren are welcome to visit the library any time the Grand Lodge Office is open, on Friday evenings there will be someone available to assist in research. Take this opportunity to expand your knowledge of Freemasonry! ■

Leadership

*by M.W. Brother David C.
Bradley, Ontario*

It is an unfortunate characteristic of our day and age, from which Masonry has not been exempt, that the distinction between leadership and management has become blurred. The

two roles are quite distinct. The leader challenges current practices, making them prove that they are still viable, whereas the manager accepts current practices, employing them to achieve the goals of the organization. At all levels of authority, therefore, leaders must be free to lead and not be distracted by purely managerial functions. In a lodge, it is essential that the Master not be left in splendid isolation to perform all tasks himself. The lodge is each member's Masonic home and each Mason has a responsibility to ensure that it is well run. The Master should delegate responsibility. He should have a group of members available with whom he can exchange information and discuss new ideas. He cannot do everything himself and he should not be permitted to try. ■



IN MEMORIAM

**Thomas J. Brown
D.D.G.M. 1970 - 1971**

R.W. Bro. Thomas J. Brown was raised in King David Lodge No. 93, West Vancouver in 1948, and was its Worshipful Master in 1958. He was a Grand

Steward for 1967-1968 and District Deputy Grand Master for District No. 17 for 1970-1971.

R.W. Bro. Brown was born in Calgary in 1909 and passed away on July 5th, 1998. He attended school in Cranbrook and the Royal College of Armagh in Northern Ireland. In 1938 he was elected to the West Vancouver Council. Elected Reeve in 1946, he later served a four year term as the first Mayor. ■

The voice of Freemasonry

*by Sovereign Grand
Commander, S.J.
C. Fred Kleinknecht*

Freemasonry's tradition of silence might be mistakenly interpreted by unknowing people as an attempt to hide something when, in fact, Freemasonry has nothing to hide. In contrast, we can take pride in our accomplishments and our message of love for all humankind. Also, the tradition of Masonic reticence and reserve is increasingly dangerous as a few self-serving or misguided individuals and organizations choose Freemasonry as an easy target. These merchants of misinformation are already using electronic communication to reach

good people who, because they do not know the other side of the coin, may accept counterfeit currency at face value. Traditionally, Freemasonry has produced printed information, but with the evolution of our society into the information age, it is our duty to participate in the electronic forum so that the voice of Freemasonry is clearly heard. And we are doing this

Reprinted from the Scottish Rite Journal. ■

Obligating a Buddhist Brother

M.W. Bro. James L. Johnston, Grand Lodge of Japan

The following responses were received from the Grand Lodge of Japan, F.&AM, to questions asked by the Grand Secretary of the Grand Lodge of Alberta.

Q. Would it be offensive to place the writings of Buddhist philosophy on the Alter with the Holy Bible?

A. No, actually several Grand Lodges routinely place the candidate's VSL (along with the HB) on the altar at all meetings so no Brother, despite his religion, may feel slighted. The Grand Lodge of India authorized five VSLs to be placed on their altars.

Q. Is it morally correct for a member of the

Buddhist religion to take the Masonic obligation by placing his hands on the writings of Buddhist philosophy?

A. Yes, as this would be in conformity with his religious convictions.

Q. Is there an appropriate section in which the book of Buddha is to be opened?

A. No, the candidate's VSL is closed, but the HB is opened to the appropriate page depending on the degree being conferred.

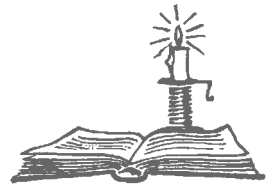
Q. Is it correct to place the Square and Compasses on the Book of Buddha?

A. Yes, during his obligation, so the candidate can feel the S&C with his hand(s). After this, the S&C are returned to the HB.

Q. What would be the response to the question "In whom do you place your trust?"

A. The answer would be in accordance with his religious creed. There are several Buddhist sects, but all recognize a Supreme Being or "Supreme Essence", as do all major religions.

Editor's Note: There is not one, but there are several sacred writings of the several branches of Buddhism, as there are of Hinduism. Islam was not covered above, but it may be of interest to the reader that Commercial Lodge No. 81 (Edmonton) opens the *Holy Koran* along



Turn over a new leaf

Drop in to the Grand Lodge Library and see what's new in print. New books, old books, tapes and videos; Masonic education at its best. Come on by!

The Library at Grand Lodge

1495 W. 8th Ave.,
Vancouver, B.C.



You are invited to the 17th annual Grand Masonic Day

Plan now to attend this informal day of fellowship and Masonic education. Tickets are \$25; includes breakfast, lunch and a copy of the seven papers.

SPONSORED BY THE VANCOUVER LODGE OF EDUCATION AND RESEARCH

Daniel T. Moffatt 988-0953
Trevor W. McKeown 327-3000
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Freemasons' Hall
1495 W. Eighth Avenue,
Vancouver B.C.

OCTOBER 17, 1998

with the *Holy Bible* at all meetings, whether or not their Moslem members are present, and although the Lodge is aware that the Moslem does not require to have his holy book opened at all, this is still being done at Sura XXI, 78 & 79 because of its (only) reference to King Solomon, and a separate set of Square and Compasses is placed upon the *Koran* according to the degree worked, but always on the same page.

Reprinted from the Grand Lodge of Alberta A.F. & A.M. Grand Lodge Bulletin, September 1998. p. 6. ■

Freemasons in the news

On May 28, 1998, *Time* magazine ran an article titled *Endangered Conspirators*. In spite of the title, the article itself was quite positive about Masonic Fraternity.

In fact, the Masonic Information Center has received 20 email, fax, letter, and telephone responses. Just to give you an idea of the kinds of responses, three were general comments; two requests for information about Freemasonry; two sending copies of letters to *Time Magazine*; one request for membership petition; three requests from the media for information and an interview about

Freemasonry; nine telephone calls to discuss Masonry or request more information.

Remember, the article gave no address only a quote attributed to the *Masonic Information Center*. So every response required an effort on the part of the inquirer to find out how to contact the MIC!

Reprinted from the June 1998 issue of Focus, published by the Masonic Information Center, Maryland ■

W.F. Meier Masonic College

Schedule

Sept. 1998—June 1999

- 9/12 Orientation;
David vs. Goliath
- 10/10 The First Degree;
Origin, History,
Symbols, meaning
- 11/14 The Second Degree
- 12/12 The Third Degree
- 1/9 The Fourth Degree
- 2/13 Masonic Library:
Jim Reid M. Museum
- 3/13 Clandestine Masonry
- 4/10 Prince Hall Appendant
& Concordant Groups
- 5/8 BC—Different
Workings
- 6/99 Special meeting
honoring the Grand
Master

Special Added Attraction

- 9/30 Rev. Bro. Gary Leazer
A Masonic encounter

Unless otherwise stated, all sessions are held at the Seattle Scottish Rite Masonic Center, 1155 E. Broadway, the second Saturday of the month, 9:00 am to 12:00 noon. Tuition for the entire year is \$10 which helps defray the costs of refreshments and reproduction of papers. Active participation is encouraged. There are no tests, no memorization, and no grades. ■

Order of Canada

Bro. Bruce William Hogle, an affiliated member of Fidelity Lodge No. 32 has been named to the Order of Canada for his community service work in five different provinces.

Bruce Hogle, 69, was editor of the *Times* from 1955 to 1961, and served on the executive of the 1961 Trail Smoke Eaters. He was made a life member of the Trail Safety Council for his work in creating safety awareness in the community. The Canada Safety Council honoured Trail during this period for going five years without a traffic fatality.

Retiring as the news director of the CTV affiliate in Edmonton, Hogle is president of the Good Neighbor Fund charity, Governor of the Alberta and

Northwest Territories chapter of the Lifesaving Society and Canadian Public Relations Representative for the Shriners Hospitals for Children.

He will be invested this fall as a member of the Order of Canada by Governor General Romeo LeBlanc at Rideau Hall.

The Order of Canada is the highest Canadian award for civilians. ■

A Masonic encounter

On October 3, 1998 the Kamloops Masonic Education Committee presents Bro. Gary Leazer in a powerful day of dialogue, role-playing and reflection aimed at allowing us to more comfortably discuss Freemasonry with friends, family, and detractors.

Dr. Leazer is well known for his favorable report on Freemasonry to the Southern Baptist Convention.

Tickets are \$15, including lunch. Held at the Kamloops Masonic Hall, 351 Nicola St. from 9:30 am to 3:30 pm. Contact Bro. Jon Broadberry at 250-579-8576 for more information. ■

A Caring Canadian

R.W. Bro. Cunningham of Goldstream Lodge No. 161

in Victoria appears to have made a difference in his community and is a credit to the Craft.

In November 1995, The Governor General of Canada announced the establishment of a new award to honour Canadian caregivers and volunteers. The Caring Canadian Award is intended for an individual whose unpaid, voluntary contributions behind the scenes provide help or care to families or groups in the community.

Gordon Cunningham, a long-time member of this congregation, has provided this type of support to a number of people and organizations through the years. Apart from his thirty-five years of service in the RCMP and the many community involvements connected with his work (United Way, sports teams, hospital fundraising), Gordon has also taken on other personal responsibilities.

He has help a number of seniors to make the transition from their homes to apartments and eventually to care facilities and has accepted the responsibility for helping them deal with legal and financial matters. Gordon has assisted friends and neighbours following the deaths of their spouses or other family members and has even conducted funeral services for friends who had

no church affiliation. Over the years, he has kept busy with fraternal organizations, church activities, and neighbourhood responsibilities and has rarely said no when asked to help out.

Since 1998 is the 125th anniversary of the RCMP, the Governor General decided to select one veteran from each of the RCMP Veterans' Divisions to receive the Caring Canadian Award. Gordon Cunningham was selected to be the award recipient from Victoria Division and travelled with his wife, Lovie, to Winnipeg from May 27 to June 1 for the Annual General Meeting of the RCMP veterans where the Commissioner of the Force presented the awards on behalf of the Governor General. Their son, Garth, a serving member stationed in Regina, their daughter-in-law, Liane, and granddaughter, Stephanie, were also able to travel to Winnipeg and attend the award ceremony and banquet.

Having been ill for almost a year, the notification of the award came as a most pleasant surprise to Gordon, and he and Lovie were especially pleased that he was feeling well enough to make the trip. Having some of the family and many old friends and colleagues on hand made the event even

more enjoyable.

Gordon will be the first to say that Lovie has been the constant support in his life that has enabled him to do the things he has done. She has been a good friend and gracious hostess to so many over the years and continues to be Gordon's helper and friend.

Congratulations to two caring Canadians!

Reprinted from the July 1998 issue of Good News, published by First Metropolitan United Church, Victoria BC. ■

Freemasonry & bees

The bee and the hive have long been symbols of industry and regeneration, wisdom and obedience. They have had a place in Egyptian, Roman and Christian symbolism. The hive is often seen in Masonic illustrations of the 18th and 19th century and both Clovis and Napoleon adopted the bee as their symbol. Although "The bee was among the Egyptians the symbol of an obedient people, because, says Horapollo, 'of all insects, the bee alone had a king.'⁴ its use in Freemasonry was secondary to any number of other symbols based on the working tools of a stone mason.

"Looking at the regulated

labor of these insects when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of systematized industry. Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the instructions, which says that a Master Mason 'works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow and orphans...' The ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration—of the second birth from death to life. Now, in the Mysteries, a hive was a type of the ark. 'Hence,' says Faber (*Origin of Pagan Idolatry*, volume ii, page 133), 'both the diluvian priestess and the regenerated souls were called bees; hence, bees were feigned to be produced from the carcass of a cow, which also symbolized the ark; and hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the Mysteries. This extract is from the article on the bee in Evans' *Animal Symbolism in Ecclesiastical Architecture*."¹

"Honey is used to

illustrate moral teachings. A man is exhorted to eat honey and the honey comb (Pr 24/13), but warned against surfeit (Pr 25/16.27). It was a simile for moral sweetness (Ezk 3/3), and for the excellence of the law (Ps 19/10), of pleasant words (Pr 16/24), and of the lips (Ca 4/11), and as a figure of love (Ca 5/1).

The LXX adds to Pr 6/8 'Go to the bee, and learn how diligent she is, and what a noble work she produces; whose labour kings and private men use for their health. She is desired and honoured by all, and, though weak in strength, yet since she values wisdom she prevails.' This quote exists in the Arabic version, and is quoted by ancient writers."²

That the newly converted Clovis would use a bee as his symbol is not surprising. It aligned him with the Christian Roman Empire without alienating those of his subjects who still maintained anti-Trinitarian or even pagan sympathies.

Napoleon was initiated, passed and raised into an Army Philadelphie Lodge of the Ecossais-Primitive Rite of Narbonne between 1795 and 1798.³ Considering Napoleon's interest in things Egyptian, his reason for adoption of the bee symbol can only be the object of supposition. When Napoleon

had bees sewn on his robes it was not as a claim of legitimacy directed at any of his contemporaries. Certainly not the aristocracy whose roots were not Merovingian nor sympathies Masonic. Certainly not the Freemason revolutionaries of the USA who were then embracing republicanism.

The bee is a symbol of systematized industry, an obedient people and of rebirth. It is easier to accept that the Merovingians, Freemasons and Napoleon found their way to the symbol by their own path than it is to create a convoluted and undocumented connection between them.

"The Bee Hive is an emblem of industry, and recommends the practice of that virtue of all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation: he lies languishing



*W. Bro. Trevor W. McKeown has been given the responsibility of editing this **Masonic Bulletin**. He has twenty-five years experience in publishing and eighteen years in our gentle Craft. His handiwork can be seen in our Grand Lodge website and the recently created Grand Lodge Library database. He edited and designed our informational booklet, "The Freemasons," and also edited both of our videos, "The Freemasons" and "I'm a Freemason." God willing, and the creek don't rise, he will chair the Vancouver Grand Masonic Day Committee next year. He can be contacted at 604-327-3000 or trevor@bc-freemasonry.com on the internet.*

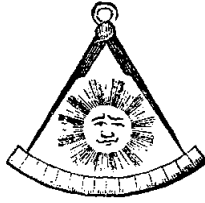
for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the Great Creator of heaven and earth, to have made man independent of all other beings; but, as

dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself, as not to be endeavouring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as masons.⁵

1. **Albert G. Mackey**, *Encyclopedia of Freemasonry. Richmond, Virginia: Macoy Publishing, 1966. p. 129-30.*
2. *A Dictionary of the Bible, edited by James Hastings. New York: Charles Scribner's Sons, 1911. p. 264.*
3. **Mackey. p. 698**
4. *Ibid. p. 129.*
5. **Jeremy L. Cross**, *The True Masonic Chart or Hieroglyphic Monitor, Third Edition, Published and sold by the author, 1824. p. 38.* ■

Research in Freemasonry

For those with an interest in Freemasonry, its history and current activities, the following list is will be of some assistance. These organizations publish books and magazines on Masonic



GRAND MASTER'S SCHEDULE ~ OCTOBER 1998

1	Thurs.	District No. 7, King Edward Lodge No. 28, Greenwood
7	Wed.	Cayoosh Lodge No. 173, Lillooet
11-14	Sun.-Wed.	Grand Lodge of California, San Francisco
15	Thurs.	District No. 10, Summerland Lodge No. 56, Summerland
16	Fri.	Vancouver Lodge of Education and Research,
17	Sat.	Vancouver Grand Masonic Day
23-24	Fri.-Sat.	B.C. Consistory—Scottish Rite, Vancouver
31	Sat.	Wardens' Retreat, Nelson, B.C.

topics and themes. They are not affiliated with any Grand Lodge but provide well researched and documented information. Our Grand Lodge Library also carries the complete transactions of the premier research lodge, Quatuor Coronati Lodge No. 2076 in London, England

Masonic Book Club

P.O. Box 1563,
Bloomington Il.
617202-1563 USA

Ihmbra Society

P.O. Box 449, Dundee. Il.

60118 USA

Publication: *Ihmbra*

(Annual subscription \$30.)

Short Talk Bulletin

Silver Springs, Maryland,
20910-4785 USA

The Philaethes Society

Drawer 70,
Highland Springs, VA
23075 USA

Publication: *Philaethes*
(Annual membership \$30.)

St. Alban's Research Society

P.O. Box 10361,
College Station, TX
77842-0361 USA

Publication:

American Masonic Review

(Annual Subscription \$15.)

Our mission

by the Grand Lodge of Iowa

The mission of Freemasonry is to promote a way of life that binds like-minded men in a worldwide brotherhood that transcends all religious, ethnic, cultural, social, and educational differences; by teaching the great principles of brotherly love, relief and truth; and, by the outward expression of these, through its fellowship, its compassion, and its concern, to find ways in which to serve God, family, country, and self. ■



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