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I saw three ships

by RW Bro. Alan Cross

I saw three ships come sailing in, come sailing in, come sailing in...

With thanks to Bro. Marvin Munro the Deputy for Scottish Rite in British Columbia, I'd like to tell you about three ships which are important to all of us in Freemasonry.

They are Membership, Mentorship and Leadership.

These ships may be in need of some paint and upgrading right now.

For ships to continue to sail and prosper, they need not only nurturing but real labour to make them great.

Membership

Our fraternity relies on creating an atmosphere where gentlemen seek us out and desire to become freemasons. Making ourselves visible in the community or at the very least in our families is essential to our survival. While we can't go around soliciting members, we can make our organization one which all good men should be

seeking out.

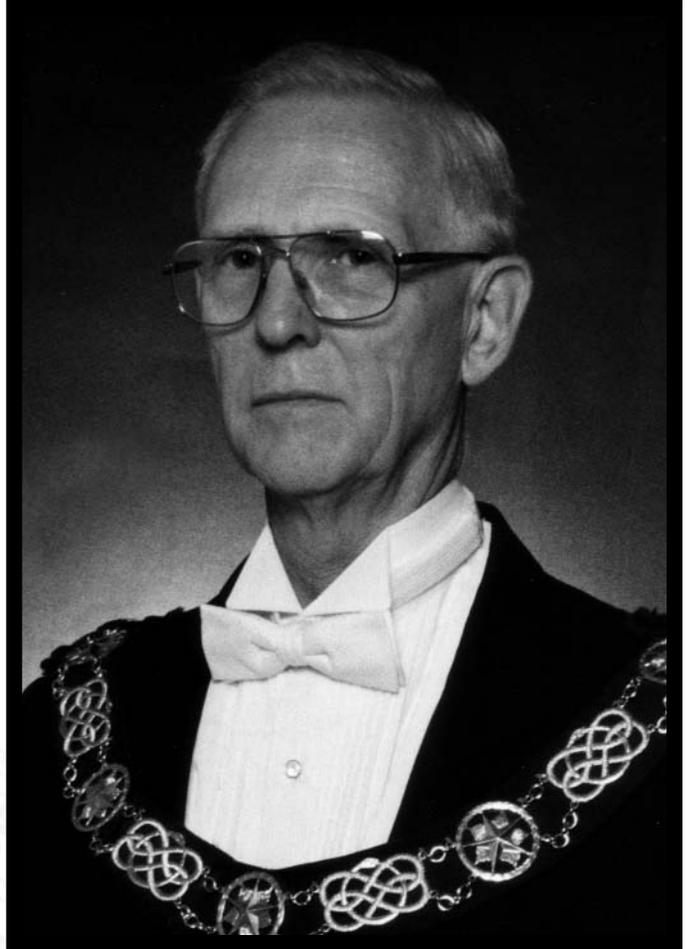
How can we do this?

By inviting good men to informational meetings or social evenings. Holding "bring a friend nights" ("buddies nights" as we called them in my DeMolay days). Asking men who you might feel Freemasonry might be of interest : "Have you ever considered becoming a freemason?" Of course our wives and acquaintances don't have the restriction on asking a man to become a freemason.

Do you have sons, sons in law or nephews who might be interested?

Are you proud enough of your fraternity to drop a few hints to these or other men? I sincerely hope so. At the very least your lodge, if it doesn't already have one, should have a membership committee, to work to maintain and grow not only your lodge, but our international brotherhood.

While we are always in need



MW BRO. DOUGLAS ROBIN GRANT
October 12, 1927 - December 16, 2007
Grand Master 1990 - 1991

Born and educated in British Columbia, MW Bro. Grant taught school in New Westminster, Princeton and Coquitlam from 1949 until 1985 when he retired as principal of Port Coquitlam Senior Secondary School. Initiated, Passed and Raised in Lewis Lodge No. 57 in 1953, he served as Worshipful Master of Westminster Lodge No. 174 in 1963-1964, and of the Vancouver Lodge of Education and Research in 1969-1970. He also served as chairman of the Grand Lodge Education Committee, and the Grand Lodge Correspondence Committee as well as chairman of the Vancouver Grand Masonic Day in 1986. For several years he was Local Secretary of the Quatuor Coronati Correspondence Circle. He was also active in his community as Trustee and People's Warden in St. James Anglican Church in Vancouver. He is survived by his wife of 49 years, Marilyn née Ferguson, one son, three daughters and two grandchildren.

of bringing in new Initiates, we need to focus our efforts on not only bringing them through

the pillars, but nurturing them and aiding them in learning the *continued on page 2*



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I saw three ships...
from page one

work and keeping them interested.

Mentorship

I believe this is the key to our success in this jurisdiction. If you aren't familiar with our formal Mentorship programme, seek it out and implement it. If you don't do this, at least identify members of your lodge to guide and assist newly raised brothers. You won't go far wrong.

Some brethren feel that if they sponsor a brother, they alone are responsible for assisting him in his memory work. If this is a stumbling block to sponsorship, take that roadblock away. If you don't have a coaching committee, or group of coaches, take the time to organize one...it'll pay off greatly for your lodge.

Leadership

Taking good men and making them better, is a theme we often hear about.

We hear in the *Charge to the Brethren* that "while some must lead others must submit and obey"...we are always in need of good Leaders.

By working with newer freemasons, we can nurture them though mentoring, and steer their course into leadership. Steer them, not push them.

Request

Your editor is looking for issues of this publication for October 1999, November 1999, February 2000, and May 2000. Donations of these issues to our Grand lodge Library would be gratefully received.

Officers Conference

Another month has passed but you still have time to register for our jurisdiction's Lodge Officers' Conference this April.

More information can be

seen using the link "Lodge Officers' Conference 2008" found at freemasonry.bcy.ca/bc.html

Charity

The Canadian Blood Services (CBS) is the nonprofit organization that manages the collection and supply of blood and blood products—including the *Unrelated Bone Marrow Donor Registry* in all provinces except Quebec. CBS is dedicated to safety, quality, efficiency and responsible innovation.

See www.bloodservices.ca

This listing does not constitute an endorsement or promotion.

Romance

By Thomas Sherrard Roy

The romance of Freemasonry

The word "romance" is used in many different ways. Its most common association is with the blissful experience of being in love. One who is enjoying such an experience has a romance on their hands. Romance may be a story in verse of the adventures of some imaginary hero. The Arthurian legends of the knights of the round table afford a conspicuous example. It may be a highly imaginative story in prose, in which the scenes and the incidents are remote from life as we know it.

Romantic is the word used to describe the tendency in art, or literature, or music, to break away from classic forms, and let the imagination run riot in the development of new forms of expression.

When we speak of the romance of Freemasonry we suggest that it has overtones of romance. It is not purely pedestrian. It is not a dreary obsession of men who are held within the boundaries of laws and rituals. There is that in our interest that lifts us above the mechanisms of the Craft and gives wings to our imagination

//
The great end of Masonry is to promote the happiness of the whole human race. Our creed is faith, hope, and charity; our motto, concord, harmony and peace.
//

Lewis Crombie, 1848

as we contemplate the implications of our teachings and our work.

It is common knowledge that there is a great deal of "pure romance" in some of the stories of our origin. It is the lack of factual material as to when, or why, or how the seed was planted that has resulted in this great organization, that so much has been left to our imagination. Perhaps there is no other subject in the consideration of which imagination has so completely, and so disastrously, torn away from the foundation of facts. Sometimes it is more amusing than otherwise. One old manuscript tells us that "at the Tower of Babel Masonry was much made on, for the King of Babylon, whose name was Memorth was a Mason; and when the City of Nineveh, and other cities in the East should be builded, Memorth sent them three score Masons at the desire of the King of Nineveh."

This can be matched by other writings of the Parson Weems type in his life of Washington, in which the authors have tried to exalt their subject by inventing acts or

associations of heroic size and character, to match the importance attached to Freemasonry today. Our difficulty today is not that we do not know enough about the origin of Freemasonry, but that we know too much that is not true. This includes the ridiculous assumption that light came into the world, which means that the Creation occurred four thousand years before the birth of Christ. Even our Bibles have stopped trying to foist Ussher's fantastic chronology upon the world, but Freemasonry still clings to it.

The romance of Freemasonry is to be found, however, not in our origins, but in our goals; not in our parentage, but in our purposes; not in where we came from, but in where we are going.

I repeatedly affirm that the primary goal of Freemasonry is the development of character. Our interest is a human interest. Everything is subordinate to that. If one asks what is so romantic about that, the answer is that there is romance in the thought that we are working at the heart of the world's number one problem. For the number one problem is not economic, it is not political, it is not educational, it is the human problem of character.

We are interested in the character of man because we are interested in man for his own sake, for the sake of his worth as an individual. We affirm that worth in spite of the pessimism that belittles man, and not only denies his worth, but his responsibility for his life as well. The English scientist, Eddington, wrote that man may be "a bit of stardust gone wrong; a complicated bit of physical machinery; a puppet that struts, and walks, and laughs, and dies." Bentley writes that "man is a fortuitous concourse of atoms"; meaning that he is something that just happened. A professor of philosophy at one of our great universities says that "man is

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physico-chemical system, involving a temporary dynamic equilibrium between internal and external physico-chemical systems." The biologist thinks of man in terms of cells; the psychologist in terms of instincts and emotions, habits and associations, automatic and conditioned reflexes. But in every case man is just a bit of mechanism, a machine controlled by forces outside himself.

We affirm a nobler conception of man. Wordsworth put what we feel into words when he said: "But trailing clouds of glory do we come from God who is our home." Man is a child of God, a spiritual being, and has infinite worth because of this.

We insist also that man is a morally responsible being, with freedom of choice. If pure mechanism expresses all there is to the life of man, then he has been cheated. For then every ideal is a mirage; every aspiration a futility; and every challenge to a superior life a mockery. Then man is compelled to pursue a course dictated by the past, and not urged by the future; that is the thrust of yesterday, and not the call of tomorrow; that is determined by blind and purposeless forces, and not by morally intelligible ends. Then man lives in a world that he cannot influence or change, for he is only one of millions of marionettes manipulated by strings held by some invisible hand in the past. We believe that the worth of man inheres, in part at least in the fact of his moral responsibility.

Our interest is the development of character stems also from the fact of the world's need for men of character. Better days, and greater days wait for better and greater men. Our purpose is not to have the more than three millions of freemasons in this country make a collective impact in our attempt to solve the problems that vex the life

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Once you get through the romanticism of a quest that doesn't exist, or foolishness about the Knights Templar or the Ark of the Covenant or the Holy Grail, you find out that there actually is a quest, and the quest is the inner journey, the self improvement, to be useful in society and improve yourself.
”

W. Bro. Mark A. Tabbert

of the nation today, but by the force of character of millions of individual freemasons to dissipate the problems themselves. We may be said to be romancing as starry-eyed idealists when we insist that such a thing is possible. But no less than this expresses our belief and our purpose.

The importance of character cannot be exaggerated. The world's greatest need is for men of integrity, men of truth whose word is their bond.

This is what Freemasonry is trying to produce. For not only is it true that in our ideals and our principles the dominant emphasis is upon character, but

in one great, dramatic imperative we proclaim that whatever the consequence we will be true to the best that is in us.

The other goal of Freemasonry, which has its own overtones of romance, is brotherhood. Freemasonry is not a brotherhood only, it is a sales agency for the idea of brotherhood. If to some it seems completely romantic to have such a goal, I acknowledge that it is not easy to be optimistic in establishing the goal of brotherhood. The tragic thing today is not that there are dictators in positions of power, whose utter contempt for human values and for moral principles will permit them to again reduce the world to a shambles. The tragic thing is that we have done such a poor job at organizing the world for decency that these mad men can make their bestiality the law of life for millions. The tragic thing is not the bankruptcy of statesmanship in our so-called democracies, so that there could be neither averted nor modified the conditions that make for catastrophe; but rather the failure to establish the collective life of mankind in brotherhood.

It is not enough to establish a goal. It is man's glory that he can think out so clearly, and etch so sharply against the future, socially desirable ends. It is his shame that he has delayed so long acceptance of the means to realize those ends. Brotherhood is a very lovely sentiment. I sometimes wonder if we are not playing with brotherhood in our rituals and symbols, as an escape from the difficult task of practicing it in the world of affairs in which we are immersed. Brotherhood is not just relief in all of its ramifications. I would not for a moment derogate this practice of brotherhood, which means so much to so many. Brotherhood is a science of life. I use the word science advisedly. I know that I shall be told that science deals with

Lodge Officers' Conference 2008

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Conference Fee:

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Rooms: \$109 per night plus tax.

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values that are measurable, and that the human values with which brotherhood deals cannot be measured.

Nevertheless the creation of an orderly, and a peaceful, world waits upon a recognition of the measurable values of brotherhood; upon an acceptance of brotherhood as a science of human relations, whose practice is governed by laws as definite and inexorable as the law of the physical universe.

Mankind is one and indivisible, and it is important that we learn how to live together. This is a science to which man gives the least attention. We spend a minimum of time, and energy, and research in trying to discover the physiological and spiritual laws that are basic to brotherhood. We want world peace, but we create the conditions that make for world war. We want economic security, but we create the conditions that make for economic confusion. We want racial tranquility, but we create the conditions that make for racial strife. The world waits for the realism of brotherhood that insists that when we work for and assure our brother's welfare, we won't have to worry about our own. ■

MW Bro. Thomas Sherrard Roy was Grand Master for Massachusetts in 1951-1953. This article was published in Dare We Be Masons and other Addresses in Boston in 1966.

Israel

by M.W. Bro. Isaac B. Brower-Berkhoven

There is no doubt that there were operative masons working in Jerusalem, the Holy City, "Ir Shalom", the City of Light.

Of speculative masons, in 1868 "Reclamation Lodge" opened for one evening in the caves under the Holy City; they only met once, on 13 May, when a "Secret Monitor" ceremony was conducted by M.W. Bro. Dr. Rob Morris, Past Grand Master of Kentucky. This

ceremony held in King Solomon's Quarries was attended by six American freemasons, one, the Vice-Consul of the USA in Jerusalem, a Mr. R. Beardsley of Elkhart, Indiana. There was a Captain Sir Charles Warren of the Palestine Exploration Society in England who would later become the first Master of Quatuor Coronati Lodge No. 2076, the premier research lodge in the world. There was a local freemason, the Turkish Governor of Jaffa, Nourendi Effendi, a 29° Scottish Rite freemason, a member of Amite Clementi Lodge of Paris.

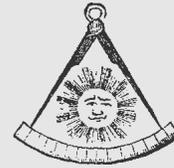
Dr. Rob Morris worked to establish the first regular lodge and in 1873 saw the first masonic lodge formed, granted to a group of Canadian Archaeological Engineers called Royal Solomon Mother Lodge No. 293, which continued until 1903 under the auspices of the Grand Lodge of Canada.

In 1891 French engineers building the railway from Jaffa to Jerusalem formed a Lodge called "le Port du Temple du Solomon", which in 1906 changed its name to "l'Aurore" and again later to "Barkai No. 17". Barkai, which is still in existence, is recognized as the oldest lodge in Israel.

In 1930 several Christian German engineers, having fled Germany, formed a Grand Lodge of Germany in exile and operated such until after the cessation of hostilities. They then returned to Germany leaving behind five German lodges.

By 1932 several lodges speaking German, Hebrew, French, Arabic and English owed their allegiance to Egypt, England, Scotland, France and Germany.

In 1933 seven lodges formed themselves into the National Grand Lodge of Palestine, long before the creation of the State of Israel and brought together all the lodges which had been working under Egyptian and



GRAND MASTER'S ITINERARY FEBRUARY 2008

1	Fri	District 1	Saanich Peninsula 89	Victoria
5	Tue	District 11	Atlinto 42	Whitehorse
7-9	Th-S		Grand Lodge of Alaska	Fairbanks
15	Fri	Meeting	Western States and BC	Kentucky
17-19	S-T	Conference of Grand Masters		Lexington
22	Thu	50th Anniversary	Cloverdale 168	Langley
27	Wed	Reception	Alliance 193	Vancouver
28	Thu	Principal Officers' Meeting		Grand Lodge
28	Thu	Opening Ceremonies		Amaranth

French jurisdictions. The English-speaking lodges however refused to join the new Grand Lodge and united to work separately. Lack of recognition by the United Grand Lodge of England resulted in almost complete masonic isolation.

Twenty years later, in 1953, in an impressive ceremony conducted in Jerusalem by Bro. the Earl of Elgin and Kincaid, Past Grand Master of Scotland, the Grand Lodge of the State of Israel was consecrated and Most Worshipful Brother Shabetay Levy, Mayor of Haifa, was installed as first Grand Master. On 20 October 1953 the lodges of Israel all formed under the banner of the State of Israel, and followed the Scottish traditions. Since that time several lodges have been formed, and speak, in addition to the languages already mentioned: Spanish, Romanian, Turkish and Russian.

These lodges differ not only in language, but also in ritual. Hebrew and Arabic-speaking lodges work according to ritual approved by Grand Lodge-based English ritual. Foreign language lodges use the rituals habitual to countries of origin. Lodge Raanana for instance was founded by immigrants from South Africa and Rhodesia and uses the ritual from the

Netherlands. Spanish speaking lodges use the Scottish ritual widely used in Latin America and Spain.

There are about 3,600 freemasons in Israel, whose Grand Lodge is located at 5 Weisman Street, Tel Aviv. The 86 lodges meet in towns or hamlets throughout the land, from the Lebanese border in the north, to the Red Sea in the south; from the River Jordan in the east, to the Mediterranean Sea in the west. Most lodges meet at least once a month for nine months and usually tyle around 1800 hours, followed by a light meal when the lodge closes, while other lodges begin with a repast.

There are several special lodges: one is for men 18 years of age and who are considered to be "Lewises" (defined as having a father who was initiated before they were born). This lodge is called "Alumim", meaning "youth lodge". Only Lewis members may join Alumim. Another lodge is a military lodge where the members always wear their regimental uniform. This is a traveling lodge. There are two Installed Masters' lodges and one research lodge. ■

Excerpted from a paper presented at last year's Vancouver/Fraser Valley Grand Masonic Day.