



**A lodge is not a service club.....1**  
**Masonic restoration .....3**  
**In the news .....3**  
**The Craft's relation to religion .....4**  
**The object of Freemasonry .....4**  
**Strategic Lodge planning .....4**  
**Lodge notes .....4**  
**Grand Master's Itinerary ..... 4**

# A lodge is not a service club

By MW Bro. Laurence Healey

In the history of our time, the first half of the twentieth century will be noted for many things. World-shaking events have followed each other in such rapid succession as to over-shadow many of the trends and movements in the social order which accompanied them. Notable amongst the latter, on the North American continent, has been the phenomenal growth of organizations [dedicated] to humanity. The multiplicity of service clubs and similar associations which have been organized during the past twenty-five years in particular is somewhat remarkable.

To the keen observer it would seem as if men (and women too), throughout the country during the years following World War I, had become intensely conscious of the vital import in the words of the Great Master who said:

"Not everyone that sayeth unto me, 'Lord, Lord,' shall enter into the Kingdom, but he that doeth the will of My Father." The desire to be up and doing appeared to be the motivating force.

Many of these organizations, whose names are household words, and whose activities are widely publicized, have great achievements to their credit. Vast sums of money have been collected and dedicated to human betterment. Untold hours of labour have been contributed by devoted members towards the advancement of the various projects which they had undertaken to support. Blessings of many kinds have come to countless thousands as the result of their activities—truly noble endeavors to translate principles into practices, ideas into realities,



A native of Ireland, and an executive for the Canadian civil service, MW Bro. Laurence Healey, Grand Master of the Grand Lodge of British Columbia for 1952-1953, also edited this *Bulletin* for eight years.

and faith into works, through the effort of *doing*.

The worthwhile accomplishments of these organizations, and the favourable publicity associated with their activities, have been disturbing factors in the life of Freemasonry during that same period. In discussions about their Craft and comparisons with these other institutions many of our members, from time to time, advocate a programme of similar activities, and evince a desire to copy their methods and introduce

them into Freemasonry. In some instances even Masters and officers of lodges have endeavored to implement their ideas along these lines.

Sincere and enthusiastic brethren sometimes give expression to their feeling of disappointment at what they term as the failure of the Craft to put its principles into practice or to measure up to its ideals, when it apparently ignores the problems of the outer world which are crying for a solution

**continued on page 2**



**VOLUME 71 / NUMBER 8**

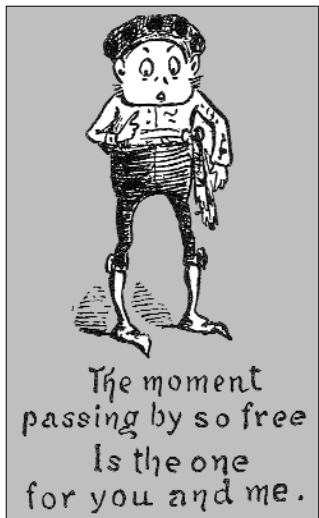
EDITED by Trevor W. McKeown for the Grand Secretary's Office and published by the Grand Lodge of Ancient Free and Accepted Masons of British Columbia and Yukon. The VIEWS AND OPINIONS expressed in the *Masonic Bulletin* are those of the individual authors and writers, and do not necessarily reflect the 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)

**Not a service club**  
from page one

such as Freemasonry could provide. They feel a sense of frustration like unto those in the parable, who stood idly in the market-place because no man had hired them, though there was much work to be done in the Master's vineyard. They are waiting for the Craft to send forth a clarion call to active service in some great cause, some worthwhile project that will capture the imagination and harness the enthusiasm of the members for spectacular action.

It is claimed that Freemasonry is suffering by comparison with these other organizations operating in competition, that it is losing to them many of its keen, young members who are attracted by the more colourful activities associated with their operations, and that its influence for good must decline if it continues to remain within the cloistered walls of its lodges while outside the world bleeds.

As an indication of this trend of thought among freemasons we are reminded that a few years ago, when the Grand Lodge of British Columbia was celebrating its 75th anniversary, the idea was expressed that it would be a fitting occasion for the Grand Lodge to send forth a call to the Craft throughout the province to undertake some great project in public welfare,



W Bro. Palmer Cox

which might glorify the closing quarter of its century, and be worthy of its great inheritance of past years. A similar suggestion, but in the form of a definite recommendation, was placed before the Grand Lodge of Alberta about two years ago, which received wide publicity in the press at that time, concerning the problem of youth and the establishment of a masonic farm training centre in the province.

These trends of prevailing thought amongst freemasons present a very definite challenge to all those who are placed in positions of responsibility for the guidance of the Craft in these trying times, and the question under consideration here is, perhaps, the most important to be discussed by this Conference, or by any similar assembly of masonic leaders today.

In the masonic design the major effort is directed toward the development of character and improvement of life and conduct in the individual man, who is mentally, morally and physically qualified to benefit from the teaching, and who has the avowed desire to learn and to improve. By a peculiar system of ritual and ceremonies great principles of morality and virtue are inculcated, which help to build him up into a better man and a better citizen.

Freemasonry is unique amongst human institutions, for it is evident that its pattern was drawn under divine inspiration from the accumulated spiritual wisdom of the ages. Its lessons are derived from the powerful drama of life and death as portrayed in its allegories, where the ultimate meaning of life is interpreted in terms of moral and spiritual values which fortify the soul against the trials and vicissitudes of life.

By keeping the great principles of Truth, Honour, Charity and Justice strong and active in the lives of individuals, Freemasonry believes that

*The major effort is directed toward the development of character and improvement of life and conduct.*

goodness and honour in society must result from the presence within it of men who are actuated by these high principles, and whose desire shall be to mold the life of the world nearer to the masonic ideal. When every freemason carries over into his particular sphere in society the great precepts of the institution, an inevitable impact is made upon the whole life and transactions of mankind. Raise, and set in motion, the spiritual potential of Freemasonry, and a force is thereby generated that can transform the world.

Other organizations may find opportunities for service in seeking to ameliorate the sufferings and hardships which result from maladjustments of the social system—the *effect* of wrong and evil in society. But Freemasonry seeks to apply its age old, tried and proven philosophy to the *cause*—the sources from whence most of the ills of humanity spring. It deals in principles rather than in projects, in the dissemination of ideals rather than in programmes of self-advertisement. Men can agree on principles and ideals without necessarily agreeing upon the particular method by which they may be applied. to some specific problem. Rivalries and contentions over the merits of various projects, and the methods by which a plan of campaign might be undertaken, would sow the seeds of dissension in the body of the Craft, while it is the very essence of Freemasonry that

unity of purpose in all essentials be preserved among its members, if the beauty and harmony of the structure is to be maintained.

A masonic lodge may be likened to a school, or university, where men who have passed the qualifying examination go through a course of study in science and are the scientific application of moral and spiritual truth to the art of right living. Its graduates, having learned that Freemasonry is a way of life, a quality of life to be lived day by day, go out into the world and give practical effect to the principles and ideals which they have acquired in their training as craftsmen.

In the secular college or university, the student is taught principles of engineering, agriculture, law, medicine, and various other subjects, then, having graduated, he goes forth to apply his knowledge in the world to operations of commerce, industry, transportation, and the thousand and one other activities which make up our economic system.

But no one puts forward the suggestion that the university itself should enter the field of engineering as a corporate body and proceed to develop some hydro-electric project, or set up its own factory for the manufacture of automobiles, or foster similar projects designed to carry into practical effect the principles which it teaches to its students. No one expects it to do so, neither could it undertake such activities without serious detriment to its usefulness as an institution of learning devoted to study and research and to the training of youth.

Why, then, expect the university or college of Freemasonry to sponsor projects, or embark upon adventures outside the scope of its organization, or beyond the design of its peculiar system? Why should its timeless glory, as an Institution dedicated to

editor@freemasonry.bcy.ca

the teaching of moral and spiritual principles, be tarnished by the corroding influence of petty rivalries amongst contending claimants for its sponsorship of their particular projects, whether political, civil or religious. Surely it cannot be suggested that, like the Biblical Esau, it should sell its sublime inheritance in the eternal verities for the mere pottage of public acclaim at its transient success in the operation of some project, however laudable.

Without inviting defeat, confusion, and ultimate decline, the Institution of Freemasonry cannot deviate from the great design on its trestleboard—the making of freemasons—building the temple of living stones. Just as the university graduate carries his acquired skill, with the honour of his *Alma Mater*, into the world of commerce and industry, so the masonic graduate carries his skill, and the honor of his Ancient Craft, into the world of thought and ideas, of life and conduct, where men may see his good works and be inspired by his example. Thus masonic ideals and principles overflow into the life of the community, the city and the nation. And if our community and national life does not reflect that quality of higher idealism which should come from the presence therein of such a large body of freemasons, then the important task of the moment should be to strengthen and improve the quality of lodge membership as to increase the power and influence of that overflow, rather than to dissipate our energies following a will-o-the-wisp of temporary schemes and projects.

Other institutions which are organized for service activities, and which play such a prominent part in public life, owe much of their success to the presence in their ranks of many keen and enthusiastic members who received their training in masonic lodges. In

many cases the majority of those actively engaged are members of the Craft who adopt this method of putting their masonic ideals into practice. But there is no conflict of interests. There is no competition between these bodies and our Ancient Institution. Freemasonry was not designed for such a purpose, neither is it in the masonic scheme, nor in any part of its basic foundations.

Perhaps, a fitting conclusion to this presentation of the question for consideration may be a quotation from a recent address by one of the most distinguished Past Grand Masters of the Craft, His Majesty King George VI, when he said: "English Freemasonry has behind it the experience of nearly two and a half centuries of steadfast adherence to fundamental principles, and I believe that a determination to maintain the values which have been the rock upon which the masonic structure has stood firm against the storms of the past, is the only policy that can be pursued in the future." ■

*Excerpted from an address delivered to the tenth Annual Conference of Western Canadian Grand Lodges, 1950*

## Masonic restoration

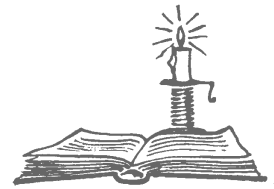
American jurisdictions such as Vermont, Maryland, Iowa, Wisconsin, and perhaps others, have endorsed the "One Day Class" model, whereby candidates are initiated, passed and raised, in a class of hundreds, or thousands. Promoted as the solution to Freemasonry's diminishing membership numbers, this is a model that has aroused little interest in Canadian jurisdictions.

There is another model, with a very different perspective. Founded in 2001, the Masonic Restoration Foundation has the active support of numerous

American Past Grand Masters as well as such masonic luminaries as S. Brent Morris, managing editor of the *Scottish Rite Journal* and Mark A. Tabbert, Director of Collections at the George Washington Masonic National Memorial. The Foundation promotes what it terms the Traditional Observance model. This model seeks to preserve and reinforce the sound traditional foundation of Craft Freemasonry in America, while enriching it with a regimen of philosophical discipline, decorum and traditional initiatory practices such as the Chamber of Reflection and Chain of Union that come from other masonic branches. Foundation president Dennis Chornenky criticizes the practices of many lodges, saying: "Lectures are almost never presented, there are no philosophical discussions and there's no interest in real masonic work on the self at all. In fact, most attempts to introduce such things into existing lodges are usually vehemently rejected." The Foundation is not an attempt to establish a body competing with Grand Lodges. Its goal is to establish a set of practices that, if adopted by a lodge, will entitle it to call itself a Traditional Observance lodge.

The practices promoted include formal dress, use of candles, music, solemnity in ceremony, a minimum of administrative business, presentation of educational papers and discussion, formal, catered meals, and a longer time between degrees with the requirement for candidates to present a paper before the lodge on the lessons of each degree prior to advancement. On 19 March 2006, the Masonic Restoration Foundation was recognized at the Conference of Grand Masters of North America.

In January 2008 the Grand Lodge of Canada in the Province of Ontario issued a dispensation for Templum Fidelis Lodge in Bath Ontario.



## Turn over a new leaf

Books, CDs and DVDs; Masonic education at its best. Open for your convenience second and fourth Friday evenings; 5:00 'til 10:00 pm.

*The Library at Grand Lodge*



## Volunteer to drive a Cancer Car

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

## Did you know...

If you request a quotation for your home or travel insurance needs from Johnson Insurance, they will donate \$10 to the Grand Lodge Community Charity. Call today, toll-free: 1-888-412-8822.

**The Grand Lodge Community Charity**

This is the first Traditional Observance lodge in Canada. Templum Sion Lodge No. 186 in Manitoba had established similar practices in 2007 but is not formally a Traditional Observance lodge. Closer to home, Excelsior Lodge UD in Vancouver is working towards similar goals. ■

## Relation to religion

By W Bro. A. S. MacBride

At first sight it might be supposed that Freemasonry claims to fill the function of religion and that it therefore is antagonistic to it. But it makes no such claim. It formulates no dogma, the acceptance or rejection of which ensures eternal salvation, or the opposite. It simply demands three general principles of Faith, common to all religions. These are:

First—that there exists an almighty creative power, infinite, eternal and beneficent, that rules all things and whom it designates “The Great Architect,” “The Grand Geometrician,” and “The Most High.”

Second—That this Divine Architect, by Inspiration and creation, has laid down His plan of life for our government and guidance.

Third—That the human soul is immortal.

These three central truths of masonry are the foundation of all its teachings. That the Creator of All has revealed a plan of life is acknowledged by all religions

Freemasonry says each man must read that plan according to his conscience. He must choose his own religion.

Then, and not till then, begins the work of Freemasonry.

The lodge exists as a place wherein freemasons of varied creeds and different religions may work in peace but it does not pretend to declare, or

reveal that plan. The conscience of each man must determine that. It only determines and teaches the method and way of working to *the plan that may be accepted.* ■

*Excerpted from Speculative Masonry, Glasgow, 1914.*

## Our object

The object of Freemasonry is, first of all, to perfect the individual, and to guide mankind towards better and more harmonic development. It teaches that the first duty of mankind is to dedicate itself to the welfare of human society, and to sacrifice itself if necessary. It searches for the sentiments common to all men, in order to unite the nations, and pursues the object of destroying the prejudices which are the source of enmity between the nations.

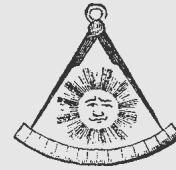
It strives to bring these principles into effect in social life, and gives support and help wherever efforts are being made to better the welfare of mankind. ■

*Excerpt from Grand Lodge of Netherlands Constitutions.*

## Hypocrisy

By almost all classes of men the hypocrite is held in low esteem. Very few people have any respect for the man who, while masquerading as a member of a reputable organization, conducts himself in a manner that is contrary to the known teachings of the organization. Ever has the religious hypocrite been the target, for reprehension, but are there not others?

Every man who unites himself with Freemasonry does so of his own free will and accord. This fact alone ought to ensure his loyalty to the principles and obligations which no one asked him to assume. Yet, how often are we afforded the spectacle of men boasting of membership in the Craft whose known acts are far from confor-



## GRAND MASTER'S ITINERARY APRIL 2008

3	Thu	District 22	Concord 79	Parksville
4-6	F-S	Seminar	DDGMs	Abbotsford
8	Tue	District 3	Kamloops 10	Kamloops
9	Wed	Workshop	Board of General Purposes	Kamloops
12	Sat	District 4N	Tweedsmuir 152	Burns Lake
17	Thu	District 10	Summerland 56	Summerland
19	Sat	District 7	Corinthian 27	Trail
21-22	M-T	Meeting	Four Western Provinces	Saskatchewan
23	Wed	Official Visit	Elk River 35	Fernie
25-27	F-S	Conference	Provincial Lodge Officers	Sun Peaks
27	Sun	Meeting	Principal Officers	

mity with the tenets of the institution? The masonic hypocrite is no better than any other specimen of the despised ilk.

Our fraternity, in common with other organizations of fixed high principles, does not expect perfection in its membership. All human beings fall short of that, but it does expect that the brethren, having endorsed those principles, will make the endeavour to live up to them as closely as possible. The man who notoriously violates good ethics, whose actions in politics, business or private life are in open disregard of the known principles of the institution, has no rightful place under the sheltering aegis of Freemasonry. If he has not the grace to detach himself, the fraternity should take steps to rid itself of the stigma of his presence. ■

*Excerpted from Masonic Chronicle.*

## Planning

Our Grand Lodge Leadership Committee has prepared a Strategic Lodge Plan now available as a “how to” paper for lodges wishing to create their own strategic plans.

The plan outlines a process

for formally defining the strategy or direction for the future of the lodge and making decisions on allocating its resources—including its capital and members—to pursue that strategy. It is a proactive rather than reactive process that is intended to consider the current state of the lodge, anticipate future needs and wishes, and ensure a realistic plan is in place to achieve the desired outcomes.

A workbook is also planned.

Hard copies can be requested from our Grand Secretary's office and it will also be available on our website. ■

## Lodge notes

When **Cumberland Lodge No. 26**, Cumberland, hosted the presentation by RW Bro. John Booth of plaques to two recipients of our Grand Lodge bursaries, the lodge gained a bit of free publicity, complete with photograph, in the *Comox Vally Echo*.

**Saanich Peninsula Lodge No. 89**, Saanichton, also presented five \$1000 scholarships, which was duly noted, again with photos, in the *Peninsula News Review*. ■