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The necessary qualifications

by R.W. Bro. W. P. Marchant

No man has any legal or moral right to demand admittance to the Craft, nor has the Craft any obligation, moral or otherwise, to grant membership to all who may apply. No man rightfully has any grievance or complaint if Freemasonry sees fit to deny him entrance, nor should such denial necessarily make any difference to such a man's conduct in life, or in any way prevent him from practising and teaching the great moral truths which Freemasonry inculcates.

We may well rejoice that many are the good men and true who are real freemasons at heart, but who nevertheless are not bound by the "mystic tie." At his entrance, enquiry is made of a candidate, "By what further right or benefit do you hope to obtain so great and important a favour at our hands?" and the answer is put in his mouth, "That of being a man, free born, of lawful age and coming under the tongue

of good report." But this is only a partial and incomplete summary of what is required of him.

Before he gets even thus far, the brethren have previously satisfied themselves that he possesses the necessary qualities to recommend him for membership.

He must be a man. The very nature of the institution, basing, as it does, its allegories and symbolism on operative masonry, naturally limits its membership to the masculine sex. No one should infer from this that the other sex do not embrace the truths and principles inculcated by Freemasonry, as indeed, do many men who are not enrolled under its banners, but its actual membership is, for obvious reasons, confined to men.

He must be free born. Perhaps in these days not so necessary a definition as it was in previous years, but it is to indicate that it is of his own free will and accord, and of his



Josias Charles Hughes (1842-1886), MLA for New Westminster District in the first Provincial Legislative Assembly of British Columbia in 1871, was appointed Government Agent at New Westminster in 1876, and held that office and the other offices associated with it until 1886. A member of Union Lodge, No. 899, E.R. at New Westminster in 1865, he was a charter member and first Worshipful Master of Mount Hermon Lodge, No. 491 S.C. and was prominent in the work of the Grand Lodge of British Columbia in its early years.

own controlled volition, that he solicits our privileges; that no boss or master orders, directs, guides or solicits him or will have any control of his interpretation and practice of his masonic duties.

He must be of lawful age.
An age of understanding, when

his mentality has sufficiently developed to enable him to appreciate and realize the solemnity, beauty and significance of the ceremonies in which he will participate, and the duties he will undertake. Under the British Columbia and

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Necessary qualifications from page one

Yukon Constitutions he must be of the full age of 21 years, and this prevails in most jurisdictions. In some, however, some slight concession is given to "Lewises," that is the sons of freemasons, presumably because under his father's training, such a son, at an earlier age, is prepared for masonic teaching, but in British Columbia, the only preference given a Lewis is that he takes precedence over the sons of non-masons.

He must come under the tongue of good report. Not only be of good character, but that good character must be known and accepted by those who best know him. I also offer the comment that this good report must be positive in its character. It is not sufficient to have it said "I know nothing bad about him." What we want is that those who know him speak well of him and are convinced that he is a good man and true and will prove a useful and understanding freemason, and that he has a desire for knowledge and wishes to be of greater service to his fellow men.

But our candidate must not only be a man, but he must be a man with certain definite qualifications and recommendations.

He must have sufficient education to enable him to learn and appreciate the full value of Freemasonry's teachings and to be able to communicate them to others. Our constitution simply provides that he must be able to read and write, but I submit this is merely to indicate that a totally ignorant and uncultured man is not to be accepted.

Morally, he should be a good man and true, honest, temperate, discreet in language and behaviour, a peaceful upright citizen, avoiding and condemning all that is evil, advocating and supporting all

that is good. A man that the world at large would respect and admire.

Financially, he should be able, without injury to himself or his family, or those dependent upon him, to fulfil his monetary obligations to the Craft. If it is felt that such obligations are or may become burdensome, he should be quietly advised not to seek membership. Such a person would be doing both himself and the Craft an injustice. The poor are always with us, but we should not have them with us as candidates. Freemasonry will never, I trust, forget its charitable attributes, but that charity will be improperly extended if it allows those who cannot properly afford it, to petition and be accepted for membership. This does not mean that only wealthy or affluent persons are welcomed, but rather, that the Craft insists that its membership should have sufficient of this world's goods to fulfil properly the obligations rightfully imposed on them. Neither individual freemasons, or lodges, or Grand Lodges should be forced by necessity to be cheap, mean, niggardly, or parsimonious, but rather all of them, without, of course, waste or extravagance, should be supplied and equipped with the wherewithal to carry on their work with that dignity, decorum and propriety that should characterize all masonic activities. They should have a sufficiency of means to enable them to attain their lawful and desirable masonic objectives without undue strain or worry over money matters.

Religiously, our candidate should have a sublime and confident belief in the Great Architect of the Universe, and in the immortality of the soul. Without these beliefs, Freemasonry will mean nothing to him. Let me define this in language far better than I can hope to command by quoting to you from one of our ancient charges: *Concerning God and*

Religion" A Freemason is obliged, by his tenure, to obey the moral law; and if he rightly understands the Art, he will never be an atheist, nor an irreligious libertine. But though in ancient times Freemasons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion to which all men believe, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished, whereby Freemasonry becomes the centre of union, and the means for conciliating true friendship among persons that must have remained at a perpetual distance."

These, then, are the qualifications required of a candidate for our mysteries. ■

Masonic Bulletin, February 1941
vol iv, no. 6. p. 3-4

A few good books

M H Kellerman OBE, Grand Librarian for the United Grand Lodge of New South Wales once compiled a list of books for preliminary reading into Freemasonry: the Rev. Newton J. Fort's *The Builders*, H. L. Haywood's *The Newly Made Mason*; and the masonic essays of H.L Haywood, edited by W. R. Denslow; Carl H. Claudy's *Introduction to Freemasonry*; Robert Freke Gould's *Concise History of Freemasonry*; G. P. Knoop and D. Jones' *Genesis of Freemasonry*; Pick and Knight's *Pocket History of Freemasonry*, Harry Carr's *The Freemason at Work*; B E Jones' *Freemason's Guide and Compendium*; and A.S. Macbride's *Speculative Masonry*.

While most are now out of print, they are all still available

through second-hand book dealers, and can be found in any decent lodge or Grand Lodge library. ■

Jobs

Many freemasons may not know that to become a member of Job's Daughters, a girl must be able to trace her right to membership to a freemason. Her father, stepfather, adoptive father, a grandfather or great grandfather, uncle, grand uncle or brother must be a member in good standing in a masonic lodge or have been a member in good standing at the time of his passing. Our girls are proud of their heritage and their membership in the masonic family; that they regard all freemasons with respect and that freemasons are most welcome at all Job's meetings.

Many freemasons may not know that Job's Daughters run their own meetings and engage in fund raising projects to support their bethels and the activities in which they take part, just as freemasons do.

It may not be known that each girl owns a ritual and is responsible for memory work; that the Bible is open during our meetings; that we honour our country's flag, and that charity and benevolence to those less fortunate is part of our creed.

We support our official charity—HIKE, which helps children with mild to severe hearing loss.

Our membership is now at the smallest since we began over eighty years ago. Now more than ever we need the assistance of the masonic lodges to help our Order grow, which in turn we hope will help your organization grow as well.

We would be happy to receive the names of your daughters, granddaughters, nieces or other young female relatives. We know they will benefit from membership in Job's Daughters and in turn

greatly help this branch of the masonic family tree to grow.

For more information please contact www.bcjd.org or Judy Calhoun at 604-529-1900. ■

No candle

"No candle is damaged by lighting another candle" So, MW Bro. Massad wrote when he filed for the office of Junior Grand Warden. Those who know him know it is a good description of his values and personality. Some people seem to go through life fearful that they won't get enough honour, enough respect, enough praise, still others understand that the more of these things we give to others and the less we demand for ourselves, the more we will be given. No candle is damaged by lighting another candle. ■

Most Worshipful Richard E. Massad is Grand Master for 2009-2010, Grand Lodge of Oklahoma.

Freedom

Candidates to Freemasonry must be free. When Masonry was first established, serfs and villeins existed in the land. Such were not admitted to apprenticeship in our lodges. In like manner we must not admit a man who is not master of his own time and actions. But we apply the restriction to his intellect also. A man bound down in the chains of superstition, unable to take a free and manly view of matters in general, the bondsman of priestcraft, of social laws and prejudices, of his business avocations even, or a slave to his own passions, is not an associate for free men and masons.

The greatest boon we hold out to humanity is liberty—liberty, mark well, not license. Liberty to think our own thoughts, to believe our own creeds, to regulate our own lives; liberty to dissent, if we see fit, from the weight of authority; liberty to be men, not slaves.

Liberty to think, speak, act as we please, provided we offend not our brother. It is this perfect freedom which is the charm of our society; this it is which enables the Christian, Jew, Muslim, Parsi, Hindu, each to honour TGAOTU after his own fashion, side by side in the same chamber; this it is which is rubbing off the sharp corners of humanity, and making of the world one family. The work is not yet finished, we are but a little way on our road, but we are ever steadily pressing on to the goal. ■

G. W. Speth. London : George Kenning, 1892.

Cancer Cars

by Bro. Alan W. McLeod

The project was started in Vancouver in April of 1989 with three vehicles, a year after the Masonic Community Charities Fund was established. The area of Northern Vancouver Island, with two vans, was added in 1991 and a further expansion was made to the Okanagan with two vehicles in the lower interior of BC in 1998. As of January 2010 we have a fleet of 16 vehicles.

Vancouver - Lower Mainland

We serve the cities of Vancouver, Burnaby, New Westminster and Richmond from our dispatch centre in the basement of the Canadian Cancer Society (CCS) Jeani C. Barber Lodge. Our drivers pick patients up at their residence, transporting them for treatment at a designated treatment centre and then returning them home after treatment. We serve about 60 patients per day or 120 patient trips per day. In Vancouver, we transport patients having a variety of forms of treatment.

As well, our Vancouver drivers pick patients up at the Vancouver Airport and the bus terminal and transport them to either treatment or accommo-

modation. We operate five days a week with two shifts, 7:00 am to noon and noon to 5:00 pm. As well we offer service from the Jeani C Barber Lodge to the airport or bus depot on weekends between 9:00 am and 3:00 pm.

Northern Vancouver Island and Southern Interior (Okanagan)

Both Vancouver Island, which operates five vehicles (Nanaimo, Port Alberni, Courtenay (two), and Campbell River) and the Interior operating four vehicles (Kamloops, Kelowna, Vernon and Penticton) have designated pickup locations in the cities mentioned, and transport their patients to either the Victoria or Kelowna British Columbia Cancer Agency (BCCA) facilities for treatment or the CCS lodges. The patients must be able to make it to the departure points on their own. Upon completion of their treatment, they are returned to the departure points.

Coöperation between our program and the BCCA in scheduling of treatment is paramount to making our program work.

BCCA knows that we are transporting the patients and therefore sets the patient treatment schedule to coincide with our arrival and departure times. Most of the patients transported by us in these regions are brought in for radiation therapy. Patient trips are limited to the capacity of our vehicles (five patients and two drivers for centres driving to either Kelowna or Victoria.)

The heart and driving force of the project is the team of volunteers who give unselfishly of their time. Last year our 680 volunteers provided 45,000 hours of service. When the project started we had just freemasons driving our vehicles. Now freemasons account for only 30% of our volunteers. Without the support of family, friends, former patients, and others seeking to put back into

Secrets of Freemasonry revealed!

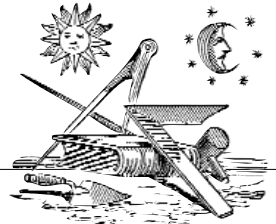
Plan now to attend the Grand Masonic Day in Langley on Saturday, 6 March 2010.

Contact :

VW Bro. John Keirstead

t: 604-524-1661

e: keirsteadjohn@netscape.net



Volunteer to drive a Cancer Car

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

freemasonry.bcy.ca/mlc2010.html

Register online for the 2010 Masonic Leadership Conference

April 16-18, 2010

the community by donating their time and effort, we would not be able to provide this program. ■

Standards

RW Bro. Brian Hemingway

I think it is true to say that Freemasonry world wide continues to experience falling numbers and reasons for this are not particularly hard to find. In today's shallow society there are many pressures on individuals and there is an ever growing demand on their families, business and leisure time.

The principles and precepts of Freemasonry have stood the test of time for over 400 years and are as valid today as ever so I don't think that we should worry unnecessarily about the decline in numbers. Success can never be measured in numbers.

Men used to flock to join our beloved Craft because they believed that it was 'above' all other organisations in offering the opportunity for self improvement while respecting other beliefs. We must realise however, that today we do not have a monopoly and that competition to attract good men is fierce.

I would suggest that the lowering of standards, such as requirements to be more financially "affordable", and taking anyone who asks without regard to the issue of "bringing honour to our ancient institution" are some of the real reasons why there is a decline in our membership.

What we must do however is to make the Craft look more attractive to potential candidates, while also actually making it more palatable to current members. In the former case we can—and indeed already do—actively adopt a higher profile; and gently but firmly "let our light shine before men that they may see our good works".

Hard-sell is not for Freemasonry however you may

try to dress it up. Freemasonry is there to be adopted and savoured by those with minds attuned to, or even seeking, its attainment and what it provides. Like military or religious vocations, our Craft is not for everyone, but within all populations and at all times there will be those to whom it will appeal.

Numbers are totally irrelevant in the context of maintaining "those truly masonic ornaments: brotherly Love, Relief and Truth".

What we have and what we stand for will always be right, even if its acceptance rises or falls on the scale of time. ■

Lodge notes

Thanks to the efforts of the brethren of District 9, this past December, 260 kilos of food, along with a cheque for \$1,300 was presented to the women's shelter in Salmon Arm by **Salmon Arm Lodge No. 52.** ■

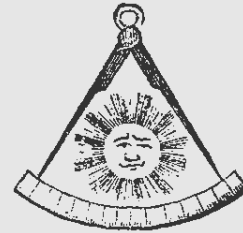
Three

The religions of the world of all peoples and all lands have stressed the tri-part nature of God.

There is "three' throughout nature. Earth, water, air; father, mother, child; sunrise, noon, sunset; seed, flower, fruit; sowing, growing, reaping;

And there is three throughout Freemasonry; three degrees, three principal officers; three original Grand Masters; three lesser lights; three great lights; three movable jewels' three immovable jewels, three of fifteen who traveled in a westerly direction; three raps; three gates; three circuits in circumambulation; three steps on the Master's Carpets; three steps in Masonry, three pillars supporting; three, three, three!

The lodge, an "oblong square" represents the world, perhaps the universe. But the



GRAND MASTER'S ITINERARY MARCH 2010

2	T	District 13	Mount Hermon No. 7	Vancouver
4-5	Th-F	Installation	Amaranth	Colwood
6	S	Vancouver/Fraser	Valley Grand Masonic Day	Langley
8	M	Districts 1 & 21	Camosun No. 60	Victoria
11	Th	Installation	Job's Daughters	Kelowna
12	F	District 28	Landmark No. 128	Maple Ridge
13	S	Monarch's Ball	Grotto	Burnaby
20	S	District 3	Kamloops No. 10	Kamloops
21	Su	Installation	Daughters of the Nile	Burnaby
23	T	District 17	Lynn Valley No. 122	N. Vancouver
23	T	Principal Officers	Grand Lodge	Vancouver
25-28	Th-S	All Canada Conference		Winnipeg

triangle represents God.

The triangle always has been a representation of God; from the dawn of history the three-sided figure has been representation of man's conception of The Most High. To all mankind deity has been visualized as perfect.

A point is nothing but an idea. That which connects two points is a line. But a line has a beginning and an ending. Man's idea of God is of one without a beginning or ending. Two lines cannot make a figure without a beginning or an ending. They form a cross or an angle, but always there is the sense of imperfection, of something wanting. But when three lines from a triangle, it is without either a beginning or ending. And it is the first possible complete figure which can be constructed of straight lines.

This, then, is the reading of the number three throughout Freemasonry; it is a symbol that the Great Architect is everywhere; that we can move not, work not, live not or love not without we do so beneath His all-seeing eye, and as workmen in his quarry. Three

are everywhere, in every degree. Everywhere, throughout all life, is the omnipresence of God.

Throughout the three degrees, three preach the inextricable inter-weaving of the philosophy of Freemasonry with the reverent idea of the Great Architect of the Universe. ■

Excerpted from Short Talk Bulletin, November, 1925.

Silence

The silent freemason is one who lives and acts out his principles in all his intercourse with his fellowman. We believe in Freemasonry that acts silently. We want no cry in the market place, or vain pomp and show. The freemason who tries to live our principles without any ostentation will be a pillar of strength to the noble institution.

The humblest craftsman who has been made a freemason in his heart is worth more than any number of distinguished members to whom its teachings are mere verbiage. ■

The Freemason (London)