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# Unity within diversity

by MW Bro. Brian Tuckey

The position of Grand Master has been a most rewarding experience as it has enabled me to appreciate Freemasonry in its many works, forms and ceremonies. Our lodges are unique, as are the communities in which they are placed. I have learned much from our brethren as well as those I have met in other jurisdictions.

Our lodges and our districts are as diverse as the communities in which we meet. I believe our diversity is our strength as it reveals our true meaning to each of us as well as those outside the Craft: brotherly love.

Fellowship, in my opinion, is the very essence of Freemasonry. I have high expectations of our brethren as well as myself and that is that freemasons can meet in peace and harmony regardless of our many differences.

I have been saddened on a few occasions this year due to the unrest and disharmony

some lodges have experienced. I ask those who are dissatisfied to reflect on the meaning of Freemasonry, their obligations and our principles. Should they be unable to reconcile their differences then perhaps they should leave the Craft until harmony can be restored. Adlai Stevenson, the former Secretary of State for the United States of America said it best: "Our prayer is that men everywhere will learn finally to live as brothers, to respect each other's differences, to heal each other's wounds, to promote each other's progress and to benefit from each other's knowledge."

I am encouraged by the many successes our lodges and our districts are experiencing. It is most satisfying to hear and see excellent work. Our regular and emergent communications are indeed providing an enjoyable experience. Many of our regular communications are meeting the educational needs of our younger brethren. A



**MW Bro. Brian Tuckey, Grand Master of the Grand Lodge of British Columbia and Yukon.**

younger Master Mason presented a paper at Grand Masonic Day in Langley this year and identified the type of education the young generations want. He stated: "our meetings should be filled with education and debate, and offer an intellectually stimulating experience." I have every confidence we can continue to meet these expectations.

Most of us are ever mindful

of our ancient usages and established customs. It is most rewarding for those participating in our work and most appreciated by those sitting about the lodge to see and hear excellent ritual. I expect each of us to do our very best to ensure we keep the high standards passed along to us by our predecessors.

Freemasons want to have an enjoyable experience attending

**continued on page 2**



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**Grand Master's message**  
from page one

lodge and we must ensure that we provide value for a brother's time! We are going through societal changes where many are no longer making a commitment, no longer take responsibility for their actions and no longer desire to become a member of an organization. Many organizations are experiencing a lack of membership because of this. Freemasonry however continues to receive many applications. We continue to initiate, pass and raise brethren; however we must continue to improve their experience so they become fifty year plus members.

We have the opportunity to ensure our present and future success. It starts with the application, then the investigation, the ballot and the conferring of the three degrees. We must also have mentorship which includes moral and social instruction. We must also have a plan in place to reach our objectives and goals.

I do not necessarily believe Freemasonry is easy. We must work at it. We must preserve and respect our past. We must enjoy the present and work through any perceived difficulties in a harmonious manner, and we must plan for the future.

I have no doubt of our success. It has been a pleasure to serve the Craft this year and I wish you, our lodges and our districts the very best for the ensuing years. ■

## Lodge notes

The Spring 2010 issue of *News & Views* from Hampshire and the Isle of Wight notes the visit last autumn of W Bro. Ken Barrell, W Bro. Chris Simonds and RW Bro. Robert Park of **Langley Lodge No. 184**, who travelled to England to make a surprise visit and present a gavel to W Bro. Paul

Harmsworth, a member of their lodge who was then being installed as Master of Oakley Lodge. The gavel had been made by Bro. Ray Crawford for Langley Lodge some twenty years ago. We are informed that W Bro Paul Harmsworth returned the visit last month, but not the gavel. ■

## Salutes

All freemasons are advised to be on the alert for a very infectious condition. It is highly contagious and, unfortunately, it is spreading very quickly from one lodge to another, often by visiting brethren. It is called the "second salute" and is to be avoided. It is easily recognized. When you see a brother salute both before he speaks and also after he has finished, then he has become another victim

Everyone is reminded that you only salute when entering, or leaving a lodge, or when addressing the Worshipful Master. The proper protocol is to salute only before you speak. When you are standing, first take the appropriate step, then salute, and finally speak.

It may be a helpful aid for you to remember this direction if you consider a salute to be a form of greeting and a symbol of respect, given before you say anything.

There is absolutely no requirement that you salute for a second time, after you have finished speaking. Salutes are not given to indicate that you have concluded your remarks, or to somehow thank the Worshipful Master for giving you the opportunity of sharing some information with the brethren.

It is also not necessary to salute to acknowledge any instructions that have been given to you by the Worshipful Master.

Salutes only go one way—from the brethren up to the Worshipful Master. And the Worshipful Master should return all salutes, even when he

is seated. Do your part in eradicating the "second salute".

### Saluting when passing

A candidate can pass the Worshipful Master several times during a degree. After the candidate has been instructed to salute when passing the Worshipful Master, the candidate does not stop perambulating to first take the appropriate step. He, and the Deacon(s), continues walking while giving the salute.

Also, during the Ceremony of Installation, the members of the lodge salute the Worshipful Master while perambulating. During their perambulations, it is not necessary for them to stop and take the appropriate step before saluting.

For a more detailed discussion why we do not, "halt and step" when passing, see pages 362-363 of *The Freemason At Work*, by Harry Carr. ■

*Excerpted from Protocol & Etiquette Essentials, published for the Grand Lodge of Canada in the Province of Ontario.*

## Canada Lodge UD

The Grand Lodge of Canada in the Province of Ontario reports that their Grand Master MW Bro. Raymond Daniels has granted dispensation to establish a lodge in Afghanistan for our brethren serving in the Armed Forces

Throughout Ontario's masonic history the rôle played by military lodges has been significant. This project has been actively pursued for almost five years.

Dispensation was granted to work under authority of the warrant of Trent Lodge No. 38. W. Bro. Rick Fulford, serving with the fire services in Kandahar, has agreed to act as Worshipful Master to open the lodge in the first degree for the purpose of providing fraternal experience for freemasons from Ontario and any other

recognized jurisdiction. In addition to providing fraternal support away from home, the work of the lodge will consist of discussion and presentations in masonic education. ■

## Freemasonry is...

by MW Bro. Herman, Saskatchewan

Freemasonry is the past speaking to the present and pointing to the future. Freemasonry is not something to belong to but something to live for. The Craft will give a brother what he has not, but it cannot make him what he is not. Freemasonry is the blueprint of right living; an infallible guide and counselor in the affairs of daily living. ■

## Three rosettes

by MW Bro. Otto Klotz

The rose, the queen of flowers, is the symbol of beauty, of youth, of love, of joy, and of silence. In the ancient mysteries, in mythology among the ancient Hebrews and other nations the rose was ever considered a very important symbol.

The ancient Greeks dedicated the rose, as the symbol of beauty, to Aphrodite the goddess of love. The Flora of spring carries a rose in her hand, and Homer assigns rosy fingers to Aurora. Among the Hebrews it was customary to decorate themselves with roses at joyous festivals.

Among the Romans, this custom was particularly popular; during the winter, whole cargoes of roses were shipped from Alexandria to Rome. At banquets the guests were seated upon cushions filled with rose leaves. Among the Sybarites it was the custom to sleep upon rose leaves. In Egypt and Greece the candidates for initiation into the

mysteries especially wore roses; and roses were the constant ornaments of the temples during the ceremony of dedication and opening the feasts of the mysteries. The object of decorating the candidates for initiation with roses being to intimate to them, that which had been communicated to them as secrets (*sub-rosa*) they were bound to preserve with inviolable silence, hence the rose, especially among the freemasons, is considered as the symbol of silence which the candidate not only promised to observe but a silence which he faithfully observed.

A similar custom as that practiced in the ancient Egyptian and Greek mysteries, obtained among the ancient Germans at their banquets, a wreath of flowers with a rose in its centre was suspended from the ceiling over the banquet table, as a symbol that everything that was spoken during those social gatherings should be kept as a secret among the partakers of those banquets.

This custom we find even at more recent periods, in several other countries the guests that were entertained at particular banquets wore a rose as a part of their head dress, while on the ceiling and upon the tables roses were either painted or produced in a natural state, for a like purpose, *i.e.* as the symbol of silence.

It is thus that the rose, the queen of flowers, became the favorite flower of the freemasons, the disciples of the Royal Art, and the greatest of their festivals, that of St. John the Baptist, is richly decorated with roses, thus reminding every freemason of the three-fold meaning of that emblem of love, of joy, and of silence. The three rosettes on a Master Mason's apron indicate that every Master Mason has thrice been obliged to fidelity, to secrecy, and to silence. Fidelity to the Craft, secrecy as regards our sacred secrets, and silence

as to the proceedings of the lodge, which should never be disclosed to the non-mason. ■  
Published in *The Craftsman* in 1875.

## Speakers needed

All freemasons are invited to prepare presentations for the next Grand Masonic Day, scheduled for 5 March 2011 at the Vancouver Masonic Centre.

Presentations can be on any topic of masonic interest or of interest to freemasons. They usually cover a wide range of topics, with either six or eight presentations given during the day. Each presentation is allotted thirty minutes, including discussion. Power Point is available.

Topics at the most recent Grand Masonic Day held in March ranged from The Royal Family and Freemasonry to Agape, The Healthy Lodge, Parking Karma, and an extensive look at intergenerational communication and how younger members think of Freemasonry, and what they look for in it.

In addition, the organizing committee is looking for "a few good men" who would be willing to help with the organization and presentation of future Grand Masonic Days.

To volunteer for the committee, for further information, or to submit a presentation for next March, contact VW Bro. John Keirstead at 604-524-1661 or keirsteadjohn@netscape.net. ■

## Rebirth

by James Tresner

I sometimes wonder what it would have been like to be a freemason in the late 1500s in Scotland, when the rebirth of Freemasonry as a Speculative Craft from the Operative Craft was happening.

The Scots, to their credit, are known as very conservative of

fundamental values. What must a craggy old warden of a lodge thought when he saw men joining the lodge who had never set one stone atop another in their entire lives; men who worked with pen and parchment, not their hands; and spent their time talking about ideas and theory. It must have offended his practical soul.

How could a man call himself a freemason and not work stone?

How could he claim to be a member of a lodge and not live in a lodge?

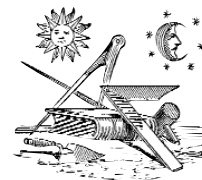
"I dinna ken what it is," he might have said, "but it's nay the Masonry."

And yet, of course, it was. It was Freemasonry about to emerge with renewed strength and life; speculative Freemasonry about to change the emotional and cultural world as surely as operative masonry had changed and shaped the physical world. The operative masons had dreamed dreams of faith and security and safety, and worked with skill and sweat to bring those dreams to reality. The speculative masons would dream dreams of humanity, liberty, fairness, and intellectual liberty, and they would labour with skill, and often with sweat and blood and tears to bring those dreams to reality.

The operative mason had only a little ritual—enough to define the few officers of the lodge, set basic rules of conduct, and instruct in the practical work-place rules which kept people from getting hurt. The speculative masons seized upon ritual as a means of instruction and thought, and expanded it to meet their needs.

In some ways, the two Freemasonries were very different—but in all the important ways, they were the same. They were the means by which dream-driven men could accomplish those dreams.

And so Freemasonry



Freemasonry:  
the art and science  
of right living



GRAND LODGE  
of BRITISH COLUMBIA and  
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Grand Lodge of BC & Yukon  
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Communication

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Kamloops

Online registration  
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changed again, after the battles and revolutions which reshaped society. It became, essentially, a charity. We found new philanthropic causes, and devoted time and energy to them. We solved problems for the society and the culture. Philosophy became less important, and ritual became more so. Freemasons, perhaps, became less distinguished by what they thought than by how they thought. It was very comfortable, and very rewarding. And we hardly noticed that the comfort was that of a well made coffin. That is the Freemasonry into which I was initiated, passed and raised.

And so I have a certain fellow-feeling with that old Scots operative warden, because Freemasonry is changing again. I rejoice in that—because I know the alternative is death, and I love Freemasonry too much to watch it die, or to know that it will die shortly after I do. And I know that any organization which does not reflect the needs of its living members is not long with us.

We have been given a second chance at life, and only the profoundly ungrateful would turn their backs on it. Social and cultural changes have resulted in young men looking for a source of spiritual and ethical values in venues other than religion. The age of candidates seeking admission into Freemasonry is growing lower and lower. Only a few years ago, the typical candidate was in his mid-forties. Now he is in his early thirties.

He comes having researched Freemasonry on the Internet. Often he comes after having read the rituals. He comes knowing much about what he is doing, and he often comes with many questions. And he comes expecting answers.

As some of our lodges have discovered, statements such as “you don’t need to worry about that,” “don’t ask questions until you have

learned the lectures,” “the ritual has everything you need to know,” “don’t fall on deaf ears—they are heard and treated with the contempt they deserve.

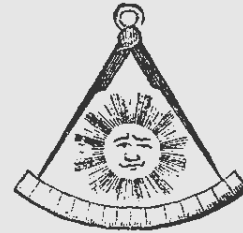
It’s important to understand that these freemasons do not come looking for a fight—that’s the last thing they want. They want brotherhood. They want intellectual stimulation. They want to have someone at their back in the battles of life. They want to be with men dedicated to making a difference. They want to be with those who have subdued the ego and focus on that which is real and not on “petty piques and quarrels.” They want to be in an association with older men who have promised to mentor and to share wisdom and experience.

In other words, and rather embarrassingly, they come looking for exactly what we have been telling the world we have to offer. In some ways, we are in the position of an automobile dealership which advertised luxury cars for sale because we used to have them, and now have buyers on the sales floor wanting to purchase—and some lodges are having to say, “wouldn’t you rather have a nice golf cart instead.”

There is no question that Freemasonry is supposed to be all the things they are looking for. Our ritual says it. Our masonic heroes have written about it. We have all knelt at the altar and promised to make it real. So we can hardly blame them for expecting to find it.

They are willing to cut us quite a bit of slack. They understand that no one knows everything. I have not yet found one who became angry when I said, “I don’t know the answer, but I’ll find out.” Or even better, “I don’t know the answer, but let’s find out together.”

What they don’t like is “Go away kid, ya bother me!” And what happens, far too often, is



## GRAND MASTER’S ITINERARY JUNE 2010

Grand Lodge of Manitoba  
Annual Communication  
Thursday, 3 June to Saturday, 5 June  
Winnipeg

Mount Saint Paul Lodge No. 109  
Installation  
Saturday, 12 June  
Kamloops

Grand Lodge of British Columbia & Yukon  
Annual Communication  
Thursday, 17 June to Saturday 19 June  
Kamloops

that they do go away. And they tell their friends, “don’t take the trouble to look at Freemasonry, it doesn’t have what we want.”

Really, they are not asking for much. They are only asking for what we should be able to give in civility, let alone fraternity. “Don’t ignore me, share with me, treat my questions and concerns as important, help me learn, let me help with the lodge.” And, perhaps most important, “Understand that I am dream-driven, too. And my dreams are important just as yours are.”

And it is true. Just as the old operative masons were driven by dreams, as the first speculative freemasons were driven by dreams, as the freemasons who created the great charities were driven by dreams, as we are driven by dreams, so are the young freemasons. And they are our future.

For years, in speaking to masonic groups, I told the audience that I was certain Freemasonry would survive—that something that “right” and that ancient simply could not die.

I can admit to myself, now,

that I was whistling past the grave-yard. I wanted it to be true, I thought that if I told myself often and strongly enough, it would come true.

And I know it is true. Dream-driven organizations can never die — unless they kill the dream.

You see, in the life of every organization there comes a point of choice—a point at which circumstances, fate, even the dreams themselves culminate in a moment of decision. When that point is reached each person must make a choice. It isn’t possible to avoid it; for not choosing is a choice. One choice leads on to new growth, strength, vigor, power and relevancy, with all of the effort and even pain that growth always entails. The other choice leads to the ease of death and the comfortable warmth of decay.

The fraternity is at that point, and each of us must choose!

You may choose life; or you may choose death; but you must choose!

*Excerpted from The Short Talk Bulletin, “Freemasonry’s rebirth”, vol 88 no. 3 (March 2010).*