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Movember

Raising Awareness For Men's Health

by RW Bro. Philip Durell, Senior Grand Warden

Last year W Bro. Tomas Mojica of Tsawwassen Lodge No. 185 led a team of sixteen brethren that raised \$12,637 for prostate cancer research. Each member of the team grew a mustache—or mo—during the month of November—or Movember—and received fantastic support and donations from brethren throughout the jurisdiction.

This year I am inviting you to join in, grow a mo and form your own teams all over the jurisdiction under one network—Freemasons of BC & Yukon. Teams can be based on lodges, districts, concordant bodies, geographic area or any other basis. The team captain should be a Freemason but it is up to each team as to whether they allow non-Freemason Bros and Sistas to join.

The Movember movement

Movember was started nine years ago by four Australians who wanted to do something to raise awareness of prostate cancer and encourage men to

take it seriously. Since then it has grown exponentially each year.

In the 2011 campaign, Canada raised \$42 million of a worldwide total of \$126 million, and nearly a quarter of a million Canadians took part. Every participant gets their own Movember webpage or Mospace and can be solo or join a team. I encourage every brother who registers to join a team in their area and further encourage that team to join the Freemasons of British Columbia and Yukon network.

Movember Canada tracks funds raised by each individual, each team and each network. Male participants are named—appropriately for us—Bros and female participants, Sistas. Checkout W Bro. Tomas Mojica's Mospace at <http://ca.movember.com/mospace/1408372/>

Funds raised in Canada stay in Canada

Movember Canada is a Canadian registered charity which issues tax receipts to



MW Bro. Dr. Israel Wood Powell, Most Worshipful Grand Master for 1871-1873, and his moustache.

donors (tip: pay electronically by credit card or PayPal and the receipt is immediate). For 2010 86% of funds raised went directly to Prostate Canada programmes, 2% to prostate cancer awareness education, 2% to head office administration and 10% to fundraising costs such as advertising, card fees and fun motivational events to encourage participants—being part of Movember is fun!

Why we should support Movember

As a fraternity we should be concerned with men's health and I believe that a jurisdiction-wide effort could make a significantly greater contribution to prostate cancer awareness and to funds raised for research.

It really is important that all brethren in our jurisdiction make sure that they get their

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annual check-ups and encourage friends and loved ones to do likewise. Early detection increases the survival rate. Joining the Movember movement is a wonderful way to remind yourself each year.

If you need any help signing up or forming a team please follow the guidelines at ca.movember.com or send me an email at pdurell@shaw.ca and I or another brother will be pleased to help out. ■

Lodge notes

W Bro. Alexander C. Reid of **United Service Lodge No. 24** and Eileen Palmieri, last year's Grand Patron and Grand Matron of the Order of the Eastern Star, received media coverage this past summer for their leadership in raising almost \$50,000 for the purchase of neonatal equipment for BC Children's Hospital. ■

Challenge

By Bro. L. J. Humphrey

I have always believed that one of Freemasonry's definite aims should be the making of truth vital; the spreading, by example, of the gospel of the real worth of truth, honour and square-dealing, in this day of flashy appearances and deceptive values. An experience of mine today strengthens that view.

I had been telling a companion on the way to the office of an address I had heard on the subject of truth and truth-telling. He blurted out bluntly :

"In these days?"

"But surely..." I protested.

"Listen," he retorted. "If you want to get along, don't give people the truth. It doesn't pay."

The final phrase was added



W Bro. L. Wallace Patience of Mount Zion Lodge No. 120 celebrated his hundredth birthday on 28 August. Initiated into Kamloops Lodge No. 10 in 1960, he received his Fifty Year Service Award two years ago.

in a tone of derisive emphasis. It had the effect of driving home the essential bitterness of his thought. It shocked me. I put my hand to my chin. I didn't know quite what to say. He nodded and was gone. And I began to think.

Now if he had simply implied that the truth can be hard on occasion I would not have given the subject a moment's thought; but his words carried a wider implication so pointedly that I simply could not dismiss them from my mind.

Besides, I knew him fairly well and was sure that he was not expressing a trivial, passing disappointment or annoyance merely, but a deep belief—an appallingly worldly-wise conviction. "In these days?" he had asked. Yes, in these days when vast armies struggle over this very matter of truth versus falsehood, honour versus dishonour.

I tell you, I worried and puzzled over this. I kept saying to myself: Now here is a young

fellow, smart, energetic, who believes—actually believes—that truth as a guide to life is outmoded, that its opposite is better, evidently because it "pays."

Is his idea exceptional? Unfortunately it is expressed in various forms quite often—and this is a fact that constitutes a great challenge to all Freemasons.

What is man's relation to man that a talented, bright and apparently promising young fellow should think as he does? How has our moral standpoint degenerated that his idea as a working principle should govern him? How did it gain hold?

And what of masonic influence and teachings? Has it failed? If there were brotherly love, relief and truth in the world people would not think as he does. Which brings me back to my first paragraph. All we Freemasons could do much good if we would so live that others would look up to us as exemplars of truth and truth-

telling in its warmest, richest sense. If we would, by actual living, set truth's real value against the gaudy falseness around us; if we would make our fellow humans see that there is nothing in all the world so sound as the word of a man of honour. If, in short, we made the truth of vital importance—something to be longed for its own sake. ■

Excerpted from Masonic Bulletin, September 1941.

Tolerance

by W Bro. Albert Pike

No man truly obeys the masonic law who merely tolerates those whose religious opinions are opposed to his own. Every man's opinions are his own private property, and the rights of all men to maintain each his own are perfectly equal. Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical; and assert the right to persecute, if we would; and claim our toleration of it as a merit. The Freemason's creed goes farther than that. No man, it holds, has any right in any way to interfere with the religious belief of another. It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that, if there were any right of persecution at all, it would in all cases be a mutual right; because one party has the same right as the other to sit as judge in his own case; and God is the only magistrate that can rightfully decide between them. To that great judge, Freemasonry refers the matter; and opening wide its portals, it invites to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem; every man who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed, and believe in the one, all-powerful, all-wise,

everywhere-present God, architect, creator, and preserver of all things, by whose universal law of harmony ever rolls on this universe, the great, vast, infinite circle of successive Death and Life:—to whose ineffable name let all true Freemasons pay profoundest homage! for whose thousand blessings poured upon us, let us feel the sincerest gratitude, now, henceforth, and forever!

*Excerpted from **Morals and Dogma**, p. 43.*

Quote, unquote

The following quotes are provided to promote discussion.

“Our main business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.”

Sir William Osler (1849-1919)

“A candidate may be as narrow, or as broad as his conscience teaches him to be in regard to his extra-lodge spiritual life but before he enters a lodge, he must give up all expectation of monopolising Freemasonry in the sense of his own particular and personal views.”

Bro. Rev. John G. Gibson (1909)

“The masonic handshake is part of masonic ritual as used in the ceremonies for the three degrees. It has no place, outside those rituals and should not be given at any time to any brother except within the working of the ritual of the relevant degree.”

Pro Grand Master, UGLE (2012)

“Let every dawn of morning be to you as the beginning of life, and every setting sun as its close; then let every one of those short lives leave its sure record of some kindly deed done for others; some goodly strength or knowledge gained for yourselves, so, from day to day and strength to strength you shall build up indeed, by art, by thought, and by just

will, of which it shall be said, ‘See not what manner of stones are here, but, see what men’.”

L. R. Collier, PPSGD, UGLE.

The apron

This jurisdiction has never enshrined in its *Constitutions* any rule and regulation as to the proper way to wear the masonic apron and the question of whether to wear it inside or outside the jacket has been left to the individual lodges. The two main points of view can be summarized from articles published in our *Grand Lodge Masonic Bulletin*:

Outside the jacket

By RW Bro. A E. Roberts, October 1951. p. 15-16.

The apron should have nothing to obstruct its view, every part being fully displayed as an ever-ready guide on the way to masonic duties.

Although the clothing of early days lent itself to the full view of the apron, the change in man’s attire today cannot and should not alter the significance of the apron, nor hide any part of it from view, for as a whole it has a deep symbolic import and conveys its important and instructive lesson.

Bro. Elbert Bede says: “If there is a purpose in wearing the distinguished badge of a mason in the lodge room, it should be worn in such a manner as to show not only pride of the owner as being one of those who may wear such a badge, but also that it may serve the purpose for which it is intended. Our Freemasonry may be invisible, but the apron shouldn’t be.”

The apron which does not protect the clothing is of little use; likewise the apron which is but partly shown, does not fittingly symbolize protection from vice. Therefore strictly speaking the apron should be worn outside the coat, not underneath it.

Underneath the jacket

by MW Bro. Lawrence Healey, February 1952 p. 47

From the time of the formation of Grand Lodge in British Columbia, up to recent years, it was the established practice to wear the apron under the coat.

Both the Irish and Scottish Constitutions follow the centuries old practice of wearing the masonic apron under the coat, whereas in England, only when full evening dress, with tails, is donned, is the girdle slipped under the garment, the cut-out pattern of the front of which permits full view of the apron. The late Earl of Donoughmore, Grand Master of Ireland, has suggested that Freemasons, being presumed to be working craftsmen, it was unthinkable that anyone should work with his coat on, and the practice of wearing the apron under the coat illustrated the fact.

This ruling, therefore, is of particular interest to the members of British Columbia lodges as an incentive to continue to establish usage and custom, and wear the apron as the brethren of this Grand jurisdiction have always worn it, fastened under the coat and in such a manner as to be visible.

Funeral wear

While there is again no constitutional ruling on the point, the Grand Secretary’s office recommends the wearing of the apron under the jacket at funerals and memorial services.

Agreed?

We are all agreed that our Craft and its teaching are thickly overlaid with symbolism. Such being the case, it need not be pointed out that if we have not touched the rules by which symbolism is to be dealt with, the proper study of it has yet to be begun. In the ceremonies of Freemasonry there is a great deal that requires explanation, and the



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and science
of right
living

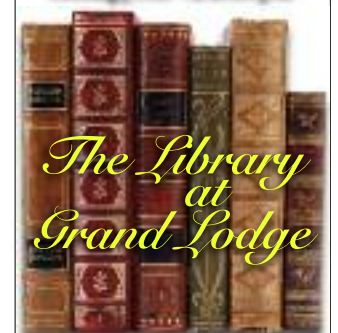


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enquirer in each case is told that it is symbolical, but to his natural rejoinder " Symbolical of what? " he receives no answer whatever. The one great and pressing duty of Freemasons is to try to recover the lost meanings of many Masonic symbols; and to do this effectively it would be desirable to ascertain whether the symbolism now possessed has come by inheritance, or is the accidental result of adoption or assimilation.

If Masonic symbolism has been inherited, then the analogous customs of remote antiquity should form the subject of study and investigation, and we should look for its explanation in the way things were done and practised in very early times, and introduced at a comparatively recent date.

If, on the other hand, the symbols of Masonry have been borrowed and appropriated from any other source, then we must look for their meanings in the sense they were understood by those who incorporated them with, and engrafted them upon, our ancient Institution.

Are we anywhere near agreement on this matter?

Excerpted from Miscellanea Latomorum, April, 1943.

Scouting

by Lord Baden-Powell

We want to show the boys how to be happy, how to enjoy life, both in the present, and in the future. By encouraging—in a healthy, cheery, and not in a sanctimonious and looking-for-reward spirit—your Scouts to do good turns as a first step, and to do service for the community as a development, you can do more for them even then by encouraging their

proficiency or their discipline or their knowledge, because you are teaching them not how to get a living so much as how to live.

But the best form of instruction of all for a Scoutmaster to give is by force of example. ■


Serpents

It cannot be overemphasized that the serpent or snake plays no rôle in the teachings or ritual of regular Freemasonry. Its introduction as a fastener for masonic aprons is easily seen as the work of regalia manufacturers. That said, the symbolic usages of the snake are of interest to students of religion, esoterica, and of history.

In mainstream Christian beliefs, the snake represents temptation and evil: the snake is the servant of Satan. But it has also had its more positive significance.

In Egyptian mythology the world was created by four powers, one of which was the sun god Amun-Ra who took the form of a snake and emerged from the water to inseminate the cosmic egg, the kneph, which was created by the other gods. In another story, a god named Hathor transformed himself into a poisonous snake called Agep and killed Seth. He also guarded the wheat fields where the spirit of Horus was said to live, bringing the sheaf of wheat to be regarded as the symbol of rebirth. W Bro. H. Meij suggests that this is the root of the masonic usage of an ear of corn in the Fellowcraft degree.

In Greek mythology Zeus freed two eagles which met at the centre of the world, sometimes called the navel of the earth, which is guarded by



**GRAND MASTER'S ITINERARY
OCTOBER 2012**

10-12	W-F	Western Canada Conference		Banff
13	S	District 8	Cranbrook No. 34	Cranbrook
18	Th	Railroad Night	Acacia No. 22	Vancouver
22	M	District 16	Cascade Lodge No. 12	Vancouver
26-27	F-S	Anniversaries: V&Q No. 2 & Camosun No. 60 Victoria		

a snake called Pytho. The symbol *Serpens Candivorens*, a snake biting its tail, represents the unending cycle of nature between destruction, and new creation, life and death. The Greeks called this figure *Ouroboros*.

Astrologers will point out that some systems include a thirteenth sign of the zodiac known as *Ophiuchus Serpentarius*, the Serpent Holder. This constellation lies between Sagittarius and Libra, somewhat over Scorpio. In the sixteenth and seventeenth centuries this constellation was called Alpeichius. Known as the "God of Invocation", this house was named after the legendary healer, Ophiuchus (*Asclepius*). The two serpents in his hands later replaced the twin ribbons around the caduceus which became a symbol for physicians. Plato called this thirteenth sign "the god of the underworld", Pluto, although Christians during the mediæval ages, changed it into the figure of St. Paul holding a viper.

The 28th degree of the Scottish Rite, Southern Jurisdiction, the Knight of the Sun (Prince Adept), incorporates the Worm Ouroboros (the dragon, or serpent, holding his own tail in his mouth), into its iconography, representing the immortal and eternal principle as well as both love and wisdom. The 25th degree, The

Knight of The Brazen Serpent, also incorporates this symbol.

Some writers have seen in the snake the duality of the male, phallic principle exemplified by its physical shape, combined with the regenerative female principle demonstrated by its shedding skin. The caption under Bryant's picture of the Orphic Egg reproduced in Manly P. Hall's *The Secret Teachings of All Ages* reads: "The ancient symbol of the Orphic Mysteries was the serpent-entwined egg, which signified Cosmos as encircled by the Fiery Creative Spirit." "The egg also represents the soul of the philosopher; the serpent, the Mysteries. At the time of initiation the shell is broken and man emerges from the embryonic state of physical existence wherein he had remained through the fetal period of philosophic regeneration." Some masonic writers will identify this initiatory aspect of the serpent with masonic initiation.

Freemasonry teaches the hope in eternal life and promotes the principles of brotherly love and wisdom. In these attributes the serpent can be seen to have masonic significance. It is simplistic though—and false—to assume that if the serpent represents specific masonic attributes, that other attributes of the serpent are therefore also masonic. ■

Nota bene

Do EAs and FCs pay dues?

Under the heading of 'Dues' in the *Book of Constitutions, Rulings and Edicts*, dues are not chargeable to Entered Apprentices or Fellow Crafts.