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Masonic education

MW Bro. Stephen Godfrey

Masonic education pin

I have been most encouraged by the number of freemasons who have already spoken to me about education programmes that they are planning to give, or which have been given. Several brethren have already received the pin identifying them as a masonic speaker and a member of the Masonic Speakers Bureau we are building in our jurisdiction.

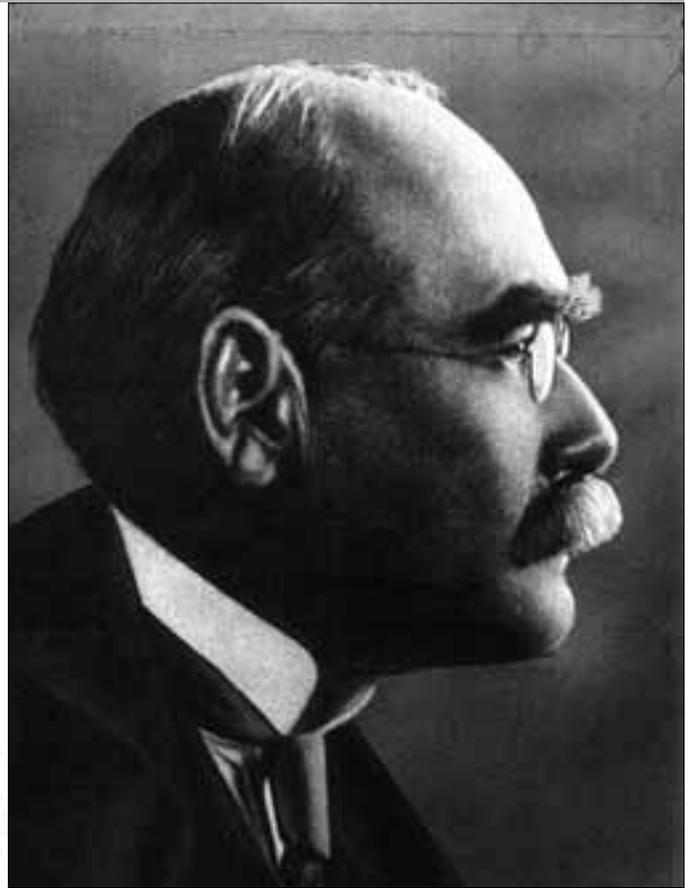
The parameters I have placed on receiving a pin are that some education, in lodge, or in a social environment is all that needs to happen. Our District Deputy Grand Masters have the pins. If education has been presented in your lodge and your DDGM is not present, then it will be presented when the DDGM is notified by the Master or Secretary. Seven to twelve minutes of education is

all that is necessary. What is more important to me is the discussion which arises from the presentation. It is when we discuss ideas that we begin to grow. William Glasser noted that we learn 10% from what we read, 20% from what we hear, 30% from what we see, 50% from what we hear and see, 70% from what we discuss with others, 80% from what we experience (emotional connections) and 95% from what we teach someone else.

By a brother presenting a topic of education, he achieves a greater understanding of what he has learned. My aim this year is for masons to learn more about our fraternity and build a strong Masonic Speakers Bureau.

Communication

William Glasser, in his book *Choice Theory* (New York :



This year marks the centenary of poet and author, Bro. Rudyard Kipling's (1865-1936) receipt of the 1907 Nobel Prize for Literature. Raised into Hope and Perseverance Lodge No. 782. E.C on 6 December 1886, he was elected secretary of the lodge the same evening. Demitting in 1889, he joined the Sociata Rosicruciana in Anglia in 1909 and was a founding member of The Builders of the Silent Cities Lodge No. 12 in France in 1922.

HarperCollins Publishers, Inc., 1998. p. 9.), paints a gloomy picture of human progress in relationships by a graph where he compares technical progress from 1900 to 2000 as climbing steadily until 1950 and then rising rapidly with the growth of computer and Internet use, to that of human progress—in better relationships—which he shows as a flat line from 1900 to 2000. Apart from some progress in management and

worker relations, and improvements in civil rights, relationships have not improved.

Freemasonry teaches us all to be more tolerant, to listen and discuss our opinions in a harmonious manner. We should ensure that, when entering any lodge meeting, we have met all brethren in an genuine and cordial manner. Thus when we consecrate our lodge at its opening, our lodge room

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Masonic education

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becomes a place of peace, honesty, and amicability—a place where we can think clearly and discuss our thoughts and ideas and listen to others as well. Conversation is two ways: listening and speaking. We need to be good at both. ■

Van Zor Grotto

by W Bro. Joe Cassidy

The Mystic Order of Veiled Prophets of the Enchanted Realm, whose subordinate bodies are the Grottoes, is an organization by and for Master Masons; its membership is restricted absolutely and exclusively to Master Masons in good standing. Although it is primarily an organization for good wholesome fun and frolic, it also has its serious side. Its slogan is *Good Fellowship*, and in contact with our fellow man, this principle is exemplified to a marked degree.

For some years prior to 1889, several members of Hamilton Lodge No. 120, New York, sought relaxation from the sterner duties of life by holding occasional informal meetings for fun and good fellowship. The chief spirit in the fun was LeRoy Fairchild, and in the summer of 1889, he and a devoted band of followers discovered the Enchanted Realm in which, upon entering with song and laughter, they and their successors have founded a rich heritage.

The first meeting was held on 10 September 1889. The idea of the Order proved immediately attractive. Many distinguished freemasons entered the Enchanted Realm and returned pleased and charmed by its brilliancy. On 13 June 1890, the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm was founded.

It is a social organization for the Master Mason and all such are welcome to our Enchanted Realm. It encourages renewed interest in the Craft lodge, its activities and attendance. While it is not and makes no claim to be part of Symbolic Craft Freemasonry, we ever bear in mind that our membership is composed entirely of Master Masons.

The ritual is original and unique. It is mysterious, startling and spectacular with a Persian atmosphere. While pervaded with a spirit of wholesome fun, it teaches a serious lesson which lingers with the initiate, instilling in him a spirit of optimism, a kindly feeling for his brother man, and an impression of Good Fellowship, which is something devoutly to be desired.

That the Grotto occupies a legitimate place and is doing a wonderful work, cannot be denied. It extends the hand of Good Fellowship to all Master Masons, having a smile for all and a frown for none.

On 9 October 2007, Van Zor Grotto invites all who are interested in learning more of the Grotto to join them for a Master Mason Night which will be held at the Marpole Masonic Hall, Vancouver. The meeting starts at 7:30 pm and all Master Masons in good standing are cordially invited to attend, ask questions, learn more and have some fun and Good Fellowship. ■

Amity defined

Amity:

Mutual understanding and a peaceful relationship.

Concordant:

Agreeing; harmonious.

Appendant:

Subordinate, attached or added.

What is the relationship between Craft Freemasonry and the many and various other

If

by Bro. Rudyard Kipling

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too:
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same:
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build'em up with worn-out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss:
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!

bodies? Every Craft masonic jurisdiction—Grand Lodge or Orient—forges its own relationship with such bodies as the Scottish Rite or Royal Arch.

In the United States the use of the term appendant seems to have first been restricted to those orders conferred as appendages of the Knights Templar degree, but has since expanded to refer to all bodies "in amity".

In England the term concordant seems to have first been restricted to the Holy Royal Arch, after the declaration—or concord—included in the 1813 *Articles of Union*, but has since expanded to refer to all harmonious bodies "in amity". *History of Freemasonry and*

Concordant Orders (1890) by Henry Leonard Stillson and W. J. Hughan best represents this usage. In official use it appears that both terms, appendant and concordant, are discouraged. The United Grand Lodge of England still styles the Order of Eastern Star as adoptive, but also consider it irregular.

The use of the term adoptive to refer to those bodies accepting women or youths, once common, also seems to be discouraged in England, perhaps because of its historical use in describing various irregular bodies. Papers published in *Ars Quatuor Coronati* only use appendant to refer to those orders conferred as appendages of the Knights

Templar degree. Pick and Knight's *The Freemason's Pocket Reference Book* (revised 1965) uses neither term, only referring to the Eastern Star as adoptive. The American author, S. Brent Morris, in *The Complete Idiot's Guide to Freemasonry*, terms all the various bodies as appendant.

Coil's *Masonic Encyclopedia* terms the Order of Easter Star, Order of Amaranth, Job's Daughters and Rainbow for Girls as adoptive, but doesn't categorize DeMolay. Albert Mackey, in his *Encyclopedia* (revised 1966) refers to the Eastern Star as adoptive, and only terms appendant those orders conferred as appendages of the Knights Templar degree.

The following quote by Coil perhaps best defines American usage:

"In the United States, various terms have been applied to the high degrees, such as appendant, appurtenant, concordant, supplementary, allied, associated, and finally, one that is descriptive but inconvenient: degrees for which the degree of Master Mason is a prerequisite. Some oppose the term high degrees, because they dislike the implication that the Master's degree is not the highest, but the name is simple and convenient and its long usage would seem to preclude any possibility of avoiding it."

In Canada, and specifically in this jurisdiction, a distinction has sometimes been made between those bodies conferring degrees and restricting membership to freemasons, chiefly the Scottish and York Rite bodies; bodies restricting their membership to freemasons or their relatives, and bodies restricting their membership to freemasons or relatives but more focused on social, educational or charitable pursuits than on solemn ceremonial. The distinction is unofficial, and debatable.

The Grand Lodge of British Columbia and Yukon has

*"Associate
yourself with
men of good
quality if you
esteem your own
reputation for
'tis better to be
alone than in
bad company."*

W. Bro. George Washington

adopted a list of bodies with which it is "in amity" but it does not officially use either term, appendant or concordant.

Lodge notes

Nanaimo's first masonic blood drive this past May was such a success that organizer, Bro. Jed Jackson of **Doric Lodge No. 18** is already looking forward to next year's event. With presentations to the lodges, local advertising and a bit of free television promotion, there was a significant number of walk-in contributors. The event was a success, not only in the amount of blood contributed, but also in raising the Blood Services' profile with freemasons and bringing Freemasonry to the public's attention.

RW Bro. David Crawford, DDGM District 5, recently travelled east where he had the opportunity to sit in **St John's Lodge No. 1**, Charlottetown PEI, with both his son, VW Bro. Rick Crawford, Grand Piper for the Grand Lodge of Nova

Scotia, and his grandson, W Bro. Duncan Crawford, who is the current Worshipful Master of that lodge.

Dogwood Lodge No. 192, having voted to change their bylaws and become the second daylight lodge in this jurisdiction, typed its first daylight communication on Saturday, 15 September in the Eureka Masonic Hall, Langley at 9:30 am.

RW Bro. Mel Olsen, DDGM for District 5 is very pleased with the support from the lodges of Vancouver's Island at their Reunion Night and Education Day in August. With attendance of ninety-one for a barbeque steak dinner, and sixty participating in their education programme—including our Grand Master and nine of his Grand Lodge officers—the organizers have much to be proud of.

Conference

LODGE OFFICERS' CONFERENCE 2008

The first annual Lodge Officers conference, to be held 25-27 April 2008 at Sun Peaks Resort near Kamloops, is starting to draw interest from all over the province.

This is a comprehensive, first-class Leadership and Management Conference. It has the full backing of Grand Lodge, and speakers will attend from throughout North America to provide practical knowledge, leadership skills, and inspiration to all those who are leaders in the Craft.

Ladies will have a full comprehensive programme as well. The cost is more than reasonable; you'll spend a weekend at one of the finest resorts in the province, and you'll come away prepared to Inspire, Inform and Enable.

Brochures and posters have been distributed to the lodge secretaries. Or visit our Grand Lodge website for information. Simply go to Member Services and click Lodge Officers

Lodge Officers' Conference 2008

INSPIRE, INFORM, ENABLE!

Take your lodge to the next level, with your lady's support! Plan to attend the Officers' Conference at the Delta Sun Peaks Resort next April 25, 26, & 27, 2008.

Conference Fee:

\$190 single/ \$220 per couple
(before November 30)

Rooms: \$109 per night plus tax.

Jon Broadberry

jbroadberry@shaw.ca

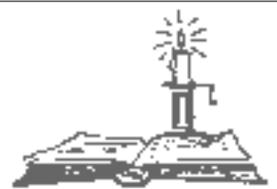
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at
Grand Lodge*

Conference 2008.

Organizers are asking you to register as soon as possible. And don't forget to bring your lady. This is just as important for her as it is for you.

We are a first class organization, and we deserve a first class event! Officers and lodges have all felt the need for practical knowledge and skills. This conference will help make that happen. There are few other opportunities that provide the level of leadership that this conference will.

So join your brethren at Sun Peaks on 25-27 April 2008. This is going to be a weekend you won't soon forget. Register for the conference, write your cheque payable to the KMTA, and reserve your Delta room. ■

Be cautious

Over the past decade, there have been increasing attempts by members of irregular masonic bodies to contact regular freemasons and have informal communications with us. Many of these irregular organizations originated in Europe, and have spread rapidly to the east coast of the USA and Canada. This is due in large part to the increased availability of information about Freemasonry, and the use of Internet bulletin boards and list servers.

At the same time, some regular freemasons in this country consider it fashionable or cosmopolitan to fraternize with these irregular freemasons on the Internet, and to invite them to informal masonic socials where ladies and non-masons are invited, and where traditional masonic customs are often abused.

On occasion, they have been invited to attend meetings of appendant or a affiliated bodies and research organizations, and have even been admitted to membership in some of them. These practices

can be very embarrassing and damaging to regular Freemasonry, particularly when unsuspecting eligible candidates join one of these bodies without being aware they are an irregular organization.

When the find they are not welcome in their hometown lodge, varying degrees of animosity against our fraternity will likely result from those who might have otherwise become regular freemasons and members of our lodges. Our fraternity is being stolen by these irregular freemasons. The day may not be too distant when these organizations will want to level cornerstones and gain the same stature and recognition as our own Grand Lodges.

We should not, under any circumstances, grant them acknowledgement of legitimacy. To take the position that they are merely a different type of Freemasonry is not only misguided, it is factually wrong. When encountering these individuals, either in person, or on the Internet, we should remember our obligation that is a violation to have masonic communication with them. ■

*Excerpted from **What Every Mason Should Know About Regular Masonry**, Grand Lodge of Texas.*

Other jurisdictions

One day masons in Ohio

The Grand Lodge of Ohio held a "Become a Master Mason in One Day" event in April 2002. Held at ten different locations around the state, a total of 7,756 candidates became Master Masons on that day. In March 2003, an additional 3,100 candidates became Master Masons in Ohio during another one-day class experience. This represents almost 11,000 new members, which is more than ten percent of their current membership.



GRAND MASTER'S ITINERARY OCTOBER 2007

4	Thu	District 23	Langley Lodge No. 184	Langley
5	Fri	Hands Across the Border		Ferndale
10-12	W-F	Western Canada Conference		Canmore AB
13	Sat	District 8	Creston Lodge No. 54	Creston
15	Mon	District 25	Ancient Light Lodge No. 88	Ladner
18	Thu	Railway Night	Acacia Lodge No. 22	Vancouver
19	Fri	Consistory Reunion	Scottish Rite	Vancouver
20	Sat	Installation	Haida Lodge No. 166	Oak Bay
		Reception of GM by Job's Daughters, Bethel 2		Victoria
25	Thu	Principal Officers' Meeting		Grand Lodge
27	Sat	Installation	Aurora Lodge No. 165	Victoria

A survey conducted in 2006 indicate that 18% of the one-day class members are attending lodge meetings on a regular basis while 8% are officers within their lodge.

While there has been much discussion about the effectiveness of the process, proponents have argued that one-day classes provide a quick boost of finances and members to the organization with the dropout rate for the one-day class inductees being roughly the same as for those who went through the degrees in the usual manner.

Today, over thirty-five American Grand Lodges have adopted "one-day classes" in one form or another. Notwithstanding the financial gain and membership increase, many freemasons adamantly oppose the one-day class.

A few rules in Mississippi

Question: Can the Master of a lodge offer the assistance of his lodge to the family of a mason who has died?

Answer: No. The Master should be foremost in showing attention to the sick and destitute and in the relief of their wants, but he should under no circumstances volunteer or suggest a masonic funeral.

Question: Can an officer of the lodge wear his jewel when speaking about Freemasonry in a public assembly?

Answer: No. The public display of any of the jewels or other insignia of Freemasonry peculiar to the lodge room is prohibited, except when the lodge is moving in procession under the control of its Master.

Question: Can a Fellowcraft serve as a masonic pallbearer?

Answer: None except Master Masons in good standing can march in a masonic funeral procession or act as masonic pallbearers. ■

Queries

Q. What is the origin of the phrase "darkness visible"?

A. It appears in John Milton's *Paradise Lost*, 1.62f. :

A dungeon horrible on all sides round

As one great furnace flam'd yet from those flames

No light, but rather darkness visible

Serv'd only to discover sights of woe

The same phrase, "darkness visible", was used, far less effectively, by Bro. Alexander Pope, in the *Dunciad* and by Gilbert White, in his *Natural History of Selborne* (1789). ■