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The Grand Representatives

by RW Bro. Dave Kerridge

Your Fraternal Relations Committee has been examining the usefulness or value of appointing Grand Representatives to communicate our masonic activities to other Grand Jurisdictions and bring, in return, their greetings and endeavors to us.

We can all cite examples of successes where a brother, acting as a Grand Representative to a specific Grand Lodge, has built excellent relationships with that Grand Lodge. One that comes to mind is the relationship of our late RW Bro. Dave Bevin with the **Grand Lodge of Rhode Island**. Over many years, RW Bro. Bevin regularly communicated with his opposite number in that jurisdiction and developed such an excellent rapport with the brethren that they regularly sent him his passage to attend their Annual Communication.

Certainly many brethren can relate similar experiences. This is the ideal and supports and builds on the basic masonic

principle of brotherly love that extends beyond political and jurisdictional boundaries—an excellent example if it could be promoted.

Unfortunately this is not the norm. Most Grand Representatives never, or rarely, communicate with their charge. This may be due to the real or perceived idea that all communications between Grand Lodges must be passed through the Grand Secretaries of the respective jurisdictions. This lack of ability to build a more personal relationship is a strong element to dampen the enthusiasm of a Grand Representative. The only reference in our *Book of Constitutions* dealing with Grand Representatives is found in Article 51 and leaves much to interpretation. It is suggested that the rôle of Grand Representative needs to be more formalized if it is to be meaningful. The brother should receive a Warrant of Appointment (be credentialed), given the name and address of



"Time and the Virgin" from Robert Macoy's *Illustrated History and Cyclopaedia of Freemasonry*, 1896. A few interesting notes on this curious masonic illustration can be found later in this issue.

his opposite as well as permission to communicate with him and be expected to hand in a brief annual report of his activities. Otherwise, the rôle becomes nothing but a title. Several jurisdictions have found this to be the case and do not recognize Grand Representatives. These include the Grand Lodge of Pennsylvania, which is over 200 years old, and the Grand

Lodges of Arizona, of Nevada and of New Mexico.

Your Fraternal Relations Committee would like to solicit your opinion on this matter in order to formulate and present their recommendations to Grand Lodge. Please feel free to communicate directly with any member of this committee or the chairman, RW Bro. Dave Kerridge, <kerridge@telus.net> or +1-250 246-1247. ■



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For the new year

Best wishes for the New Year are extended from our Grand Secretary, RW Bro. R. Lawrence M. Parent and his office staff, our Grand Master, MW Bro. William O. Walls, and his good lady, Jackie. ■

Daughters of the Nile

The Daughters of the Nile was formed in Seattle, Washington in 1913 as a club for lady representatives of Shrine freemasons. It is unusual for an organization to be 'formed' in the west. There are now 147 temples throughout the USA and Canada with more than 58,000 members.

Members of the Daughters of the Nile are proud of their long association with the Shriner freemasons of North America and their continuing support of the Shriners philanthropy— hospitals for children. Each year the Daughters of the Nile contribute more than a million and a half dollars (US) to the Shriners Hospitals, to be used for prosthetic limbs, braces, shoes and other medical supplies for children.

In Zarah Temple, located in Vancouver, we have 20 clubs and six units, including four performing units: choir, patrol, band and pageantry. Our clubs are all over mainland British

Columbia and the Yukon. Some of our clubs make lap robes for the children who take the Shriner bus to Portland Hospital. One club sends hand-made 'cuddly bunnies' to the Shriners Hospital for Children in Portland each year where the children are given the bunnies of their choice. By continuing our support of the Shriners Hospital, the Daughters of the Nile are doing their part to help children lead better lives. It just seems to be a natural fit.

Eligibility in the Daughters of the Nile is based upon being over 18 years of age, and being related by birth or marriage to a member of the Ancient Arabic Order of the Nobles of the Mystic Shrine who, of course, are freemasons first.

The Daughters of the Nile are committed to the belief that the masonic family must move forward into the twenty-first century. Some things must stay the same but we must also be flexible, so as not to become bent out of shape. ■

Charity

Cloverdale Lodge No. 168 has again shown its commitment to the community with a donation of \$7,000 to the Fraser Valley Cancer Clinic for the purchase of two portable chemotherapy pumps. ■

Eastern Star

by Nelda E. Witt

When asked to submit an article on the Order of the Eastern Star, one wonders where to start. We assume that Master Masons are familiar with our order, our aims and our goals. In brief, the Order of the Eastern Star is the largest fraternal organization in the world, to which both men and women may belong. Worldwide, there are approximately one million members under the General Grand Chapter. The real origin of

Eastern Star, like Freemasonry, will always be shrouded in mystery. As to the origin of Eastern Star degrees, in its initiatory form, there is no shadow of doubt that the honour belongs to Dr. Rob Morris, poet laureate of Freemasonry. Eastern Star is a social order comprised of people with spiritual values, but it is not a religion. A deep fraternal bond exists between its members, a wholesome relationship of sisterly and brotherly love. The order is composed of people of deep spiritual conviction, and is open to people of all faiths.

The purposes of the order are charitable, educational, fraternal and scientific. Projects support national, jurisdictional, and local charities. In this jurisdiction our charities are cancer diagnosis, care and comfort, and cancer dressing stations.

The Grace Shane Fellowship is given for cancer research and treatment; the Erma Boyce Memorial Library is for the use of anyone researching cancer; free cancer dressings are available to all those with a prescription; and the Foster Secretary Association Stamp Project is used to raise funds to stamp out cancer.

The Elizabeth Bentley Bursary for education and the ESTARL (Eastern Star Award for Religious Leadership) are bursaries for training for religious leadership; the Worthy Grand Matron's Special Project for this year is to provide one unit of the garden on top of the Cancer Clinic roof thereby providing a place of beauty and peace for the patients, family and staff of the Cancer Clinic; and the OES Auxiliary provides loans of medical equipment for members in need.

Many local Chapters also support their communities with volunteer work with senior and youth groups, bursaries for local high schools, support for regional cancer clinics, the

purchase of equipment for local hospitals, and much more.

Only men who are freemasons, and women with a masonic affiliation may be members. These affiliations include: affiliated Master Masons in good standing, their grandmothers, mothers, stepmothers, sisters, half-sisters, wives, daughters, step-daughters, legally adopted daughters, daughters-in-law, granddaughters, great granddaughters, nieces, mothers-in-law, sisters-in-law and daughters of sisters or brothers of Master Masons in good standing or, if deceased, were in good standing at the time of their death. Members either active for three years in the International Order of Rainbow for Girls or the International Order of Jobs Daughters, or who have reached the age of 18, are eligible for membership.

To enquire about membership talk to a current member or contact a local chapter. To find chapters in your area, contact Nelda E. Witt, Grand Conductress, t: 250-256-4563; f: 250-256-4256; e: newitt@lillonet.ca. ■

Service is our motto

Did you know that you have a service bureau called the Vancouver Masonic Service Bureau, where medical equipment is available for brethren, family, and friends? This equipment is supplied at no cost to any user provided a freemason sponsors the user. Your bureau is operated on donations to enable us to replace and/or repair the equipment. All donations received are issued with a charity tax receipt. The Vancouver Masonic Service Bureau is the largest in North America and is part of a network of service and relief boards throughout Canada and the United States. Your board



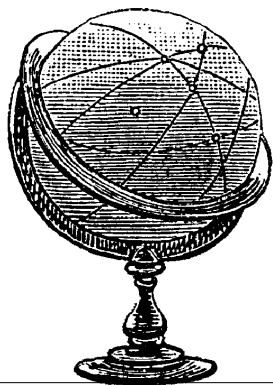
As age draws on apace
Still heavenward
lift your face

W Bro. Palmer Cox

also issues a monthly publication called the *Trestle Board*, showing what each lodge is doing at the regular and emergent meetings. It also publishes a *Directory* twice a year showing the Masters and Secretaries of the lodges.

In addition, sojourning brethren may receive financial assistance upon proper request, up to a certain amount. Three staff members maintain your bureau.

Should your lodge wish to have more information or have a speaker to talk about your Service Bureau, please contact us at 604-732-5414 or email at <vmsb@axion.net>.



OUR MASONIC WORLD

Ontario

The actual name of this Grand Lodge is the 'Grand Lodge of Canada in the Province of Ontario.' It maintains the name 'Grand Lodge of Canada' for reasons of history and not ego: when it was formed in 1855, it encompassed what was then Canada—today, Ontario and Quebec.

This Grand Lodge's 146th annual communication was held in Toronto on July 18, 2001, with our then Grand Master, MW Bro. James C. Gordon, present. The Grand Master, MW Bro. Robert McKibbin, completed the second year of his two-year term. Unlike BC, the Grand Master and Deputy Grand Master serve two years each, with the Grand Wardens being officers for ritual purposes only.

Ontario has a couple of excellent benevolent programmes. The Grand Lodge has a Blood Donors Committee, which noted blood donations were down because of Canadian Blood Services regulations barring blood from anyone who had spent six months in England. It also has the Help-2-Hear programme, providing money for research to allow children to hear again.

The Grand Secretary reported a membership loss of 1,386, though it's a little difficult to figure out as the number of active memberships is different than the number of active members. Three lodges surrendered warrants, six lodges merged with six others, while two lodges were warranted, and a daylight lodge in Waterloo was granted a dispensation. Ontario has 630 lodges.

It appears lodges have to be given money to promote Freemasonry. The PR Committee states: "Grand Lodge wants to give your District \$1000 to showcase Masonry." The money goes toward setting up booths, kiosks, etc. The Committee even sends lodges pictures of different booths to choose from. It is also creating a brochure that can be given to members to let them know how they can talk to nonmasons about the Craft. Another committee has come up with an audio cassette for nonmasons, which these days is like handing someone a 78 rpm record.

Several timely seminars have taken place with relevant topics: "Education With a Twist," "Thanks a L.O.T. (Lodge Officers Teamwork)," and "The Lodge Open House" among them. Ontario also offers a College of Freemasonry correspondence course, and a course for prospective DDGMs, who are elected by lodges and not appointed by the Grand Master. There is also a 'Brother to Brother' plan, which is being

fine-tuned with suggestions from around the jurisdiction.

Unlike BC, there is generally only one ritual in Ontario (the Canadian Work) and lodges are expected to follow it to the letter. It is propagated via Lodges of Instruction, which take place throughout a district. The Ritual Committee also made some undisclosed changes to the installation ceremony.

Members voted to recognise the Grand Lodges of Croatia and Morocco. Ontario still doesn't recognise Prince Hall Freemasonry, but the 2001 *Proceedings* reveal a Brotherhood Barbecue was held in Windsor on July 8th, with Prince Hall freemasons mixing with those from the Grand Lodge in Ontario. So, there's hope yet.

The *Proceedings* contain reviews of other Grand Lodge *Proceedings*. BC for 2000 is reviewed in less than a page, and there is also a separate note about our Ritual Committee remarking how the ritual should not be read in open lodge, as indeed it shouldn't.

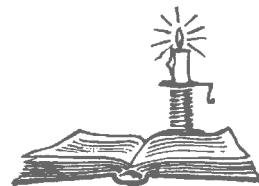
Ontario is privileged to have a freemason with a worldwide reputation as its Grand Historian. R.W. Bro. Wally McLeod didn't present a history report *per se*, instead he outlined various novels where mention can be found of the Craft, including H.G. Wells, Guy de Maupassant, and, of course, Bros. Kipling and Conan Doyle

Review by VW Bro. James Bennie, *Lodge Southern Cross No. 44.*

A clean apron

With a cotton pad and shoe cream cleaner, clean the white leather area. Close to the border and ornaments, use a Q-Tip. Wipe dry.

If there are spots or stains, moisten a cotton pad with non-acetone Cutex nail polish



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The Library at Grand Lodge

Grand Lodge 132nd Annual Communication

June 19-21, 2003
Dawson Creek

Our online registration form can be found at:
freemasonry.bcy.ca/gl2003

<http://freemasonry.bcy.ca>

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remover and wipe (don't rub) over stain. Let dry completely and repeat if necessary. Use on white leather only. Do not touch the border or ornaments. Most stains disappear or are at least lightened.

Dampen the applicator of Tana Super White liquid (for leather, suede and canvas), add some of the liquid and carefully spread, in a thin layer, over the white area of the apron. Close to the border and ornaments, work carefully with a Q-Tip, in order to prevent staining. Let dry completely and buff with a cotton pad. In very worn areas a second coat might be necessary, in order to achieve a fairly uniform white covering.

To prevent further damage and discoloration of the white leather, mainly done by the metal ornaments, cut a piece of thin white felt (obtainable from most fabric stores), a bit larger than the white leather and slip it under the triangle of the top of the apron. The ornaments should rest on top of the felt and not rub onto the leather during carrying or storing in the case. Where the carrying case has cloth flaps, these should be folded under the tassels.

This method is intended for use on leather only and must *not* be used with plastic aprons. These notes are supplied for informational purposes only; no guarantees are implied. Your editor, who is definitely not of the do-it-yourself school, recommends consulting a reliable dry-cleaner.

Supplied by Mrs. Hannelore Gewers. *Grand Lodge Bulletin of the Grand Lodge of Alberta Vol.61, No. 6 June 1996.*

Time and the virgin

The burial place of a Master Mason is under the Holy of Holies, with the following legend delineated on the monument:—A virgin weeping over a broken column, with a book open before her; in her

right hand a sprig of cassia, in her left an urn; Time standing behind her, with his hands enfolded in the ringlets of her hair. The weeping virgin denotes the unfinished state of the temple: the broken column that one of the principal supporters of Masonry (H.A.B.) has fallen; the open book implies that his memory is recorded in every freemason's heart; the sprig of cassia refers to the discovery of his remains; the urn shews that his ashes have been carefully collected, and Time standing behind her implies that time, patience, and perseverance will accomplish all things.

Excerpted from *Illustrated History and Cyclopaedia of Freemasonry*. Robert Macoy.

The forelock

Taking time by the forelock—Seize the present moment; "Carpe diem." Time personified is represented with a lock of hair on his forehead but none on the rest of his head, to signify that time past cannot be used, but time present may be seized by the forelock.

Excerpted from *Brewer's Phrase and Fable, 1894.*

Nota bene

Our Grand Master does not consider the *Masonic Bulletin* to be a vehicle for promoting the views of the Grand Lodge principal officers. This is why he has chosen not to have his photograph on the front page of each issue, nor has he exercised any editorial control.

Recent articles published in the *Masonic Bulletin* have raised controversial issues that the members of this jurisdiction have not yet decided to address. It should be noted that these articles, whether considered representative of enlightened or misguided perspectives, are the opinions



GRAND MASTER'S ITINERARY JANUARY, 2003

2	Thu	District No.27	Coronation No. 151	Duncan
4	Sat	Installation	Victoria-Columbia No. 1	Victoria
8	Wed	District No.13	Melrose No.67	Vancouver
9	Thu	District No. 2	Westminster No. 174	Langley
10	Fri	Principal Officers Meeting		Vancouver
15	Wed	District No.26	Prince of Wales No. 100	Vancouver
20	Mon	Burns Night	Discovery No. 149	Campbell River
23-25	Thu-Sat	Grand Lodge of Colorado		
28	Tue	Presentation Night	Abbotsford No. 70	Abbotsford
31	Fri	Masonic Workshop		Abbotsford/Fraser Valley

of the individual authors and do not necessarily reflect the opinions of our Grand Master, his principal officers, or this Grand Lodge.

Your editor would like to stress that the contents of this *Bulletin* are guided by a philosophy of inclusiveness coupled with the practical reality that the only opinions that can be published are the ones that are submitted.

Masonic notes

At its Grand Lodge Session in September, 2002, the **Grand Lodge of Iowa** redefined "proficiency" so that a demonstrated knowledge of the fraternity—its history, mechanisms, symbolism and principles—rather than rote memorization will constitute the "proving up" of a Master Mason.

The **Masonic Service Association** of North America notes the recent publication of *Working the Rough Stone* by Dr. Douglas Smith. This is the first study of eighteenth century Russian Freemasonry to appear in English. Anyone interested in Russia, Europe during the Enlightenment, and the history of Freemasonry will find this book of interest.

The 2002 Grand Communication of the **Grand Lodge of Idaho** saw the presentation to this Grand Lodge of the certificate for the first registered livestock brand in Montana. This brand for the P&O Ranch, owned by charter members of **Bannock Lodge No. 16**, Montana, was the square and compasses.

The three dots, . . ., often found in masonic publications and documents, is called a "tripod" or "trigon", and is used in mathematics to represent "therefore". In Freemasonry it simply represents a single dot or period. Albert Mackey tells us that the practice arose in France in the 1700s and that the arrangement of the dots suggests the position of the lights around the masonic altar.

Call a brother

We need to get out as individual freemasons and make contact with our brethren who don't attend lodge. We need to reach out to our sick and distressed. We need to offer an older brother a ride to lodge. We need to remember that we are a fraternity, not just on lodge night, but always.