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Cancer car program

by Ms. Marg Forbes, Dawson Creek, BC

In the fall of 1999 I attended the Cancer Clinic in Vancouver, and, as I was staying with my brother in North Vancouver, it was very expensive to travel by taxi to the clinic. It was then that my sister-in-law told me about the masonic Cancer Car Project.

I believe the first person to drive me was Ted Alexander. We immediately hit it off and became good friends. The second time Ted picked me up he appeared two hours early and decided to take me out for coffee—and oh my, was he embarrassed when he couldn't find the money in his pocket to pay for it—we had such a good laugh. In Ted's usual style he checked out my interests and discovered my love for gardening, so—to waste a little more time—we went and visited several greenhouses. Ted was very proud of his yard and cherry trees, one of which he had just planted in memory of his late wife so we also went to his house and checked

out his beautiful yard.

Another driver, Ray Turner, discovered I had a love of music and introduced me to the music of Diana Krall

Just this past fall I learned that all these wonderful, caring drivers were freemasons, I had no idea of this when they were driving me back and forth.

After I returned to Dawson Creek I thought so often of all the drivers and wondered how I could ever thank them.

Now I can pass on my enormous thanks for not only driving me, but truly caring about my health and how I was feeling.

Please pass this message on to all the drivers that take such good care of all of us from all over BC. Without their help many of us would find it very difficult to face the financial burden of travelling back and forth to the Cancer Clinic.

Ms. Marg Forbes writes to us through our Grand Lodge website where she has learned much about us.



Alex Mitchell was the motivator for one of Prince Rupert's most famous and well loved organizations—the Job's Daughters Drill Team. They were started in 1948 and during their existence had the support of Alex's wife, Laura. During their time, they visited Long Beach, California; Spokane, Washington; Richmond, Virginia; Calgary, Alberta and Kelowna, British Columbia. The team only had three captains—Edith Jordan, Margaret Giske and Carol Hill. The Prince Rupert Nite Society is holding a dinner and dance on April 5 in Vancouver, when they hope to take a Drill Team reunion photo.

Lodge notes

We now have the latest update on Bro. Mark Aussem of **Composite Lodge** and his climb up the "Summits of Hope" in Argentina. Mount Aconcagua (22,841') is located entirely in the province of Mendoza in western Argentina. It is the highest summit in the

Western Hemisphere, and is the highest mountain in the world, outside of the Himalayas.

Bro. Aussem made it to the 20,997' mark and had to stop although the flag carrying the message from the brethren of District 16 made it to the peak.

Any brethren that feel we don't do enough for charity as freemasons and wishing to participate still can.

All of the funds donated
continued on page 2



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Lodge notes

from page one

through the "Flags of Hope" program will be donated directly to BC Childrens' Hospital. Any donations over \$15 will be issued a tax deductible receipt.

The Cornerstone Players, from **Cornerstone Lodge**

No. 19, High River, Alberta, will present a 1765 initiation degree on May 30 at 1495 West Eighth Avenue in Vancouver. The evening, which will be attended by the Grand Masters of Alberta, Washington and our jurisdiction, is sponsored by

Acacia Lodge No. 22, Vancouver, and **Speilacoon**

Lodge No 22, Tacoma, Washington. For those unable to attend on this evening, on May 31 there will be a performance in Tacoma. Cocktails at 6:00pm, no-host dinner at 7:00 (\$20), degree at 8:15.

The **Vancouver Lodge of Education and Research** sponsored the 21st annual Vancouver Grand Masonic Day this past month, when over eighty brethren gathered to learn more about our history, our jurisdiction and our organization. Copies of the *Proceedings* are available for sale through our Grand Lodge Library.

During a recent official visit of RW Bro. Les Inglis to **Tsawwassen Lodge No. 185**, the lodge presented the Grand Lodge Archives with a Past Master jewel to be added to the display in the Grand Lodge



W Bro. Palmer Cox

Museum. Of the 193 lodges that have been warranted in our jurisdiction the Archives only holds jewels from 118, although it is hoped that one day the display will include a jewel from every lodge. At the District No. 4N meeting at

Prince George Lodge No. 178

MW Bro. William Ord Walls requested that the brethren, in lieu of gifts, make a donation to OES Cancer Dressings after which RW Bro. Bruce Minchin, on behalf of **Nechako Chapter No. 40**, Prince George, accepted a \$325 donation through our Grand Master

This Saturday, April 12, **Landmark Lodge No. 128** will hold their third annual Past Grand Masters Night with at least an even dozen Past Grand Masters conferring the Master Mason degree.

Lodge will tyle at 2:00pm with cocktails at 5:30 and dinner at 6:30. The dinner will be held at the Seniors Recreation Hall, Fraserview Complex, in Maple Ridge, BC

Ladies will again be able to participate in a very informative outing and tour while the lodge is at work

Bro. Michael Denton writes to tell us that September 20, 2002 was a historic evening in the history of **Victoria Columbia Lodge No. 1**,

Victoria. Some days prior to the arrival of the Nuclear powered Aircraft Carrier, *USS Nimitz* to Victoria Harbour, VW Bro. Norm McEvoy, Secretary of Victoria Columbia Lodge, received an email from the *Nimitz*, asking if there was likely to be a masonic meeting held in Victoria during the short time the vessel was in port. Rather than just replying saying, "Sorry, no meetings being held at that time," VW Bro. McEvoy made a few quick phone calls. As he was heading on vacation, he put the matter in the hands of W. Bro. Charles Buchanan, and W. Bro. Jim Ferguson.

Between them, our brethren were able to arrange for an emergent meeting to be held,

contacted as many brethren of the lodge as possible, and replied to the *Nimitz*, that although there was no regular meeting being held, arrangements had been made to receive as many brethren from the ship as were able to attend at a special meeting, to be held in their honour.

The meeting was held with W Bro. Jim Ferguson acting as Worshipful Master (the Master of the lodge wasn't able to attend due to business commitments.) The DDGM, RW Bro. Michael Denton was also in attendance.

The acting WM, W Bro. Buchanan and the DDGM received fourteen brethren from the *USS Nimitz* in open lodge. They were all welcomed and received the 'Forget-me-not' pin that has become a custom in this lodge to welcome first time visitors. Also, they received Golden Jubilee pins that W Bro. Buchanan had managed to secure very quickly from Ottawa.

Although there were fourteen brethren in attendance, there were more who had to remain on the aircraft carrier on duty. However, an interesting fact is, that of the fourteen, three or four had never met before. Although they are all stationed on the vessel, they are among a company of over 7,000 deputed to serve on the ship.

The following day, in appreciation for the efforts made by the lodge, Ensign Ron Mendosa invited the brethren of the lodge, and their wives and families, to a private tour of the ship. This was indeed a privilege, for no public tours were being given for security reasons as the ship was in Battle Readiness and fully armed for battle.

Ensign Mendosa and Lt. Michael Gramolini Sr., the ship's CAG Gunner, treated their masonic visitors to a delicious meal in the Officers Mess.

The tour of the ship lasted the whole day. We were given

a full tour of the ship, including the bridge and aircraft control tower.

Scottish Rite

The term Scottish Rite is a short form for The Ancient and Accepted Scottish Rite of Freemasonry of Canada.

Scottish Rite is a system of masonic degrees which elaborate and supplement the content of the three Craft degrees. It recognizes the supremacy and exclusive jurisdiction of Grand Lodges over the first three degrees of Freemasonry and the masonic funeral rites and ceremonies. It greatly strengthens and extends their teachings by ritual, drama, and allegory. It holds that no degree has a higher value than that of Master Mason.

We would suggest that the instruction given in the Craft degrees is, however, not always fully grasped by the candidate. He needs further instruction and enlightenment to understand the great truths which Freemasonry possesses and which Freemasonry teaches. The first three degrees are but the wonderful entrance to the great Temple of Freemasonry.

The Craft degrees are the ground base of Freemasonry. Without them, Freemasonry would not exist. The Scottish Rite builds a superstructure on this firm base, and thereby provides a means where the earnest seeker after truth may receive further, deeper knowledge and understanding of the same great truths.

The whole of Canada constitutes a single Scottish Rite Jurisdiction. The government of the Scottish Rite in Canada resides in the Supreme Council 33°, which selects and elects its own membership from their various Valleys (lodges) throughout Canada.

The Scottish Rite Charitable Foundation has a capital fund

nearing \$9 million primarily from members' contributions. The proceeds are used to promote, encourage and carry on charitable work within Canada. From its incorporation, the Foundation has concentrated its efforts in support of research into the causes of, and hopefully the eventual cure of, intellectual impairment especially as it affects children, and persons of advanced years, in the form of Alzheimer's Disease.

I am

The name itself stands as a symbol of the wisdom of the ages. I am part of an institution that has forever followed the Glorious Light in the East. I am part of the hopes, the yearnings and the efforts of a world-wide group of men who are meeting and working in the name of the Almighty One. I have a share in the spreading of ideals of Justice, of Tolerance and of Kindness. To me is given the opportunity for unveiling symbols which impart Golden Truths.

I have the opportunity to grow morally in an atmosphere of sacred silence.

I am a member of an institution which throughout the ages has taught and followed the ways of peace, yet never for a moment has capitulated to the demand of dictatorship. I am a member of an institution which has forever inspired men to engage vigorously in the struggle for the preservation of God-given rights—freedom of worship and freedom of thought.

My masonic membership offers the greatest blessing that is given to man—the opportunity to be serviceable to my fellow creatures.

Great are my privileges.
Great are my responsibilities.

I am a Master Mason.

"I am a Master Mason" reprinted from *Rays of Masonry* by Dewey Wollstein, 1953.

|| POPULI
QUIDEM
ACCIPIO
LUMINE
FIERI
APPARUIT
MATER
LUMEN. ||

Royal Arch

by W.Bro. G.W. Eaton, Zion Lodge No. 77

Our three Craft degrees in British Columbia and Yukon are York Rite degrees

The logical completion of the sequence of York Rite degrees can only be acquired through membership in a Chapter of Royal Arch Masons and a Council of Royal and Select Masters.

The degrees of 'Mark Master Mason', 'Most Excellent Master' are conferred in lodges whose officers are those of the Chapter. The Supreme Degree of the Holy Royal Arch is conferred in a Chapter of Royal Arch Masons. The familiar blue of the Craft lodge regalia is replaced by scarlet, purple and gold on the aprons and sashes and jewels in the Chapter. Hence the nicknames "Blue Lodge" and "Red Lodge" which are still sometimes heard. The work of the Royal Arch Chapter is very closely related to that of the Craft lodge, and the Freemason finds a warm and comfortable home in the Chapter. The degrees afford historical and philosophical background on the work and meaning of Freemasonry. The MMM degree deals with an incident in which a worker is charged with an offense in the building of the temple. In the MEM the temple is completed

and dedicated. In the HRA degree the lost genuine secrets of a Master Mason are rediscovered.

Some charities supported by Royal Arch Masons in British Columbia include the Keystone of Life Foundation which provides small items of needed medical equipment to hospitals, the operation of an intermediate care facility for seniors—the Royal Arch Masonic Home, and a bursary program.

There are 36 chapters in the jurisdiction of British Columbia and Yukon.

Visit the Grand Chapter website <grandchapter-bc-yukon.ca> for further information on times and places of meeting or contact the Grand Scribe Ezra, 102-1495 West 8th Avenue, Vancouver BC.

Our supporters

It is refreshing to hear that the United Church of Canada, or at least the Council of South Gloucester United Church near Ottawa, supports their minister, the Rev. Gordon Roberts, in his involvement in what they refer to as the "archaic order" of Freemasonry. *The Observer*, for February 2003 quotes the recently installed Grand Chaplain who said, "The language of faith allows for all sorts of inclusiveness."

Noted in the September 2003 issue of the United Church Observer.

Mystic tie

From the Greek *mysterion*, secret religious ceremony (*muein*, to close the lips); Latin *ministerium*, same meaning, masonically, the "mystic tie" symbolizes the bond of brotherhood. Apparently the words were first popularized, if not first used, by Robert Burns in his poem of farewell to the brethren of Tarbolton Lodge, Scotland, in which he takes leave of his "dear brethren of

<http://freemasonry.bcy.ca>

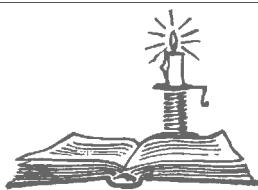
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the mystic tie." Some confuse the mystic tie with the cabletow, in spite of the fact that the cabletow is removed when the real tie of the obligation is assumed.

Source: **MSADigest - Masonic Vocabulary**

Gizeh

The Membership Committee of the Gizeh Shrine would appreciate the opportunity of visiting each masonic lodge in British Columbia and the Yukon within the next two years.

The intention is to provide to the fraternity an explanation of what the Shrine—the world's greatest philanthropic fraternity—is all about, and to describe the services they provide to burned and disabled children through their twenty-two Shriners Hospitals.

For information on this forty-five minute presentation—including a speaker, video and a question and answer period—or to book a presentation, contact W Bro. Steve Whiteside at +1-604-876-8600.

The snake

While neither the snake nor serpent appears in masonic symbolism or ritual, many regalia-makers have used it to fashion the belt hook on masonic aprons. Intended as a symbol of wisdom, the eternal, the universe, the world or regeneration and rebirth, this usage has been singled out by some anti-masons as "proof" that the "Brotherhood of the Snake" worships Satan. All they have proved is their ignorance of the serpent's historical usage. Regalia makers quite probably simply adopted a common belt-hook used by manufacturers of clothing for British schoolboys.

That said, the symbolic usages of the snake are of interest to students of religion, esoterica, and of history.

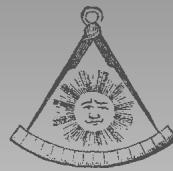
In mainstream Christian beliefs, the snake represents temptation and evil: the snake

is the servant or embodiment of Satan. But in most cultures and times it has had a more positive significance.

In ancient 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. Some writers suggest 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 a snake called Pytho. The symbol *Serpens Caudivorens*, 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. Chinese mythology maintained that the world was surrounded by two entwined snakes, which symbolized the power and wisdom of the creator.

Astrologers, or those interested in the historical development of astrology, 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 Alpheichius. 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



GRAND MASTER'S ITINERARY APRIL, 2003

2	Wed	Vimy Night	Vimy Lodge No. 97	Port Coquitlam
3	Thurs	District No.19	Chetwynd Lodge No. 187	Chetwynd
4-6	Fri/Sun	All Canada Conference,		Winnipeg
8	Tues	OES Installation	Royal City No. 7	New Westminster
9	Wed	District No. 6	Nelson Lodge No. 23	Nelson
11	Fri	Principal Officers Meeting		Vancouver
12	Sa	50th Anniversary	Coronation Lodge No. 151	Duncan
19	Sat	50th Anniversary	Granite Lodge No. 154	Nelson
23	Wed	District No. 8	Elk River Lodge No. 35	Fernie
26	Sat	International Day	Creston No. 54	Creston, Idaho
28	Mon	District No. 9	Kootenay Lodge No. 15	Revelstoke

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, before dropping it altogether.

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 Manley 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 fallacious—to assume that if the serpent represents specific masonic attributes, that other attributes of the serpent are therefore also masonic.

Excerpted from our Grand Lodge website, <freemasonry.bcy.ca>

From your editor

While your editor encourages emailed submission of textfiles, he regrets that jpeg format photos are generally not of suitable quality for print reproduction. Oh, and the bit of Latin on page 3 translates as, "They who have been given light, must be the light."