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His Christmas

"Did you have a happy Christmas?" inquired the New Brother in the anteroom.

"Indeed, yes! Did you?"

"Not particularly. Same old day, same old expense, same old gifts, same old things," yawned the New Brother. "What did you do that made it happy?"

"First thing I went to church," answered the Old Tiler.

"Why, I didn't know you were a church goer!" The New Brother was surprised.

"It is debatable," confessed the Old Tiler. "But on Christmas I like to go to church. Anyway, I had to see the rector. I had a turkey for someone who would need it. After church I got in the automobile and the chauffeur drove me to see Brother Fosdick and—"

"Whoa! You have a car and a chauffeur?" demanded the New Brother.

"Always on Christmas," grinned the Old Tiler. "Feel

mighty important, too! But it's not mine, of course. A banker lends it to me."

"Oh!"

"I couldn't get around without a car," explained the Old Tiler. "So Brother Vanderveer lends me his. I called on old Brother Fosdick. He hasn't been in lodge in ten years, but he doesn't know it. He thinks he was at the last meeting, and will be there the next. His mind isn't as clear as it was. He orders me to vote on this and how to do that, and is so important about it that he has a good time, thinking he is still a power in the lodge. It's not much of a Christmas present, but it's what he likes best."

"Oh!" said the New Brother.

"Then I was driven to the Masonic Home. Had some toys for some pets and never can deny myself the pleasure of giving them."

"Pets?"

"Pets is the word. Two



W Bro. Joel Roberts Poinsett (1779-1851) was a fervent liberal. As special agent for the USA in Buenos Aires and Brazil, and later minister to Mexico, he frequently meddled in the affairs of his hosts, incurring their animosity. President Martin Van Buren appointed him secretary of war for his services in supporting the federal cause as leader of the South Carolina Unionist Party. He is credited with introducing Freemasonry into Mexico and the poinsettia to America, and for founding the National Institute for the Promotion of Science and the Useful Arts. He was Worshipful Master of Solomon's Lodge No. 1, Charleston, South Carolina.

children of a brother of this lodge."

"Oh!"

"We had a riotous time, the kiddies and I. They showed me their tree and all their gifts and we played tag a while and they blew horns and it was real Christmas-like. It's a shame to take up so much of the children's time but I had a lot of fun and they were very kind, of course because I am old."

"Is that it!" said the New Brother.

"The big kick came in the

afternoon. I made a few calls on sick and housed brethren, and then went to dinner. After dinner we got in the car and went to the orphan asylum, and I had the time of my life. We must have given away five hundred dollars in toys and games and books and dolls."

"You gave away five hundred dollars?"

"No, we did. I didn't pay for them. I am poor. Brother Vanderveer paid for them. All I did was buy them and take

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His Christmas

from page one

them there in Brother Vanderveer's car. He went along because he likes to."

"All you did was spend the money and distribute it and plan it. He just went along, I see," said the New Brother.

"Yes, I'd pay for part of them, but that would take some of the joy from Vanderveer," the Old Tiler explained happily. "We had fun. Then we went back to Brother Vanderveer's home and he gave me a present- think of that! There it is!" The Old Tiler pointed to a handsome stick.

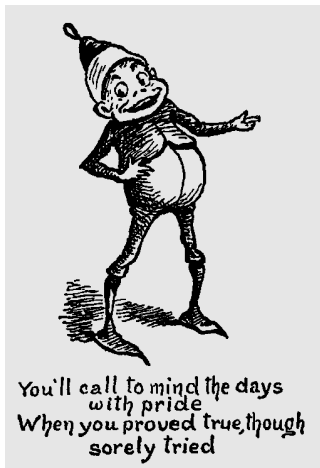
"He's quite a wag, is Brother Vanderveer. He's already done so much for me, lending me his car and all. I had no present for him, I told him so. He said I had already given him Christmas, which was nonsense, because I hadn't given him anything. I hardly know where the day went. But I had a real good time. That's what Christmas is for, isn't it?"

"I always thought it was a day to get up late and laze around and stuff myself and go to bed disgusted," snapped the New Brother. "I think I'll try your scheme next time."

"There's plenty of room for you in the car," answered the Old Tiler. "I'd love to have you and so would Brother Vanderveer."

"Oh!" said the New Brother, thoughtfully. ■

Reprinted from "Old Tiler Talks" by Carl Claudy -1924



W Bro. Palmer Cox

Hele

Should we pronounce *hele* as *heel* or *hail*? What does the word mean and where does it come from?

The *Oxford English Dictionary* gives the meaning "To hide, conceal; to keep secret," its use dates from about 825 BCE. The dictionary says that its use is now obsolete.

There is another meaning given; to cover, cover in; for example covering roots or seeds and the like with earth.

The meaning of the word so far as Freemasonry is concerned is, I believe, to keep secret.

The word may be pronounced either *heel* or *hale*. The late RW Bro. Sir Lionel Brett, PDGM, Nigeria, who spent some years as a judge in that country and who was a Past Master of Quatuor Coronati, wrote:

In his *Life of Johnson* Boswell records that on 28 March 1772 Johnson said "When I published the *Plan for my Dictionary* Lord Chesterfield told me that the word *great* should be pronounced so as to rhyme to *state*, and Sir William Yonge sent me word that it should be pronounced so as to rhyme to *seat*, and that none but an Irishman would pronounce it *grait*." Now here were two men of the highest rank, the one, the best speaker in the House of Lords, the other, the best speaker in the House of Commons, differing entirely.

It is significant that this difference of opinion concerned the same vowels as in *hail* and *hele*.

I think Bernard Jones in his *Freemasons' Guide and Compendium* wrote good sense on the point. He points out that the words "hele, conceal and never reveal" must have been put together as a triple rhyme, and suggests that if, as he maintains, the last two words have changed from *ale*

to *eel* there is no reason why the first should not do the same. However we must acknowledge the fact that, as indicated above, there have always been differences of opinion. ■

Reprinted from the *Quatuor Coronati Lodge No. 2076 notice for May 2003*.

Online

Brethren who surf the web may be interested to note that if you visit the Canadian Cancer Society's website, they have provided a link to our Grand Lodge's website. To find it, type "Canadian Cancer Society" into a web search engine such as google.ca, select Canadian Cancer Society, chose

British Columbia and Yukon from the pull-down menu, then under 'get support' choose "Transportation" and you'll find the link in the second paragraph. ■

Why Masons Quit

by Bro. George Parton, Arizona

Very early on in my career I was taught a very basic truism on the science of selling. It is attributed to Samuel H. Kress, a successful merchandiser of the early twentieth century: "Show them what you sell them and sell them what you show them."

How does this apply to our Craft? Think on this: how many men have ever applied for initiation to our great brotherhood because of the wonderful work our officers perform in lodge? How many have applied because some Grand Lodge officer is dropping in for some accolades? How many have come to Freemasonry for anything that takes place within a tiled lodge? Of course the answer is none.

Now back to, "Show them

what you sell them and sell them what you show them." I was drawn to Freemasonry because I admired someone and something that I identified as positive in my life. "In my life" of course did not include any ritual or grips or secret words. I was an outsider. The things that impressed me were things in my life; regular everyday experiences.

Now when I made the decision to become a freemason I did what all have done, I put myself into the system and things began to happen. Things I had no understanding of and for sure had no resemblance to the things that had brought me. However, I did what was required. I participated in all the strange goings on with the blindfolds and stuff. With the unselfish help of my coach I even memorized all that happened, still not knowing what any of it meant. I made him proud as I stood there and recited it all. I waited. Years and years I waited for this to get back to the things I had admired. I am still waiting.

I have come to realize that our emphasis on making freemasons for the most part is to provide new meat for the ritual. Everybody is careful to get the assignments right, the furniture in order and the candidate properly prepared. When each performance is over, everybody critiques the cast and the newly obligated brother is soon forgotten as we go on to the next act.

In my qualified opinion Freemasonry will thrive again when we take it out of the lodge room and put it back into real life. I cherish the personal visits I've received from various brothers through the years.

On a sad note, many of those brothers will no longer come to lodge. The Worshipful Master when I joined, the acting Master when I was raised, the Worshipful Master when I was raised, as well as the top line signer on my

petition—to name only a few—will not come to lodge. I am still very fond of each of these brothers and enjoy any contact I have with them. However, they will not attend lodge meetings.

Of course these are not new freemasons. They are all experienced, seasoned brothers. Do you suppose it was something in their respective personal relationships with other freemasons outside of lodge that soured them? Not likely. It always gets down to someone somewhere getting a little bit bigger than their britches down at the lodge. Unfortunately, most just go away and leave things to those with the big britches.

The new freemason is as vulnerable as the old. If he doesn't see some parallels between his expectations and the reality of the experience, he is likely going to lose interest. Too many times he does.

Another item that cannot go unnoticed is hypocrisy. It really doesn't take long for a new freemason to question "meeting on the level" when everything is pretty much established and run by the inner few. Cliques abound. This of course is justified by the inner circle by stating they are the only ones to do anything.

Having experienced the funeral of my mother lodge, I am saddened to see the strife still remaining in our fraternity. There is an old story about the city dogs and the country dogs. The essence of the story is that the city dogs, being hemmed in and restricted, bolt through the door at the first opportunity while their country counterparts will remain happily on the front porch of a home in an unfenced yard in the middle of a section of land. Why? Comfort, freedom, love, acceptance, trust? There probably isn't one answer but the fact remains, people as well as other critters go and stay where they are welcome and comfortable. If we don't have

folks coming to lodge, especially for long periods of time, they may not be comfortable.

Now it is easy to point out the problems. How do we fix them? The same way we do in any other relationship or experience. We must be sensitive to others' feelings; not superficially, but really caring how others feel. Of course if we don't really care, then our actions will show it regardless of what we say. ■

Bro. Parton is a proud member of Paradise Valley Silver Trowel Lodge No. 29, Phoenix, Arizona

A plea

Brethren who have borrowed books from the Library at Grand Lodge are asked to be diligent in returning them. It is an unfortunate development, much to be deplored, that in the last few years more books than our curator cares to contemplate have gone missing. Please take a minute to peruse your bookshelves. ■

Lodge notes

The brethren will be pleased to hear that MW Bro. William Ord Walls is well enough to attend lodge. This September past he was received with Grand Honours at **Composite Lodge No.** when he visited to present VW Bro. Steve Pederson with his Past Grand Steward apron

Mount St. Paul Lodge No. 109, Kamloops, held a Mediaeval Night of Masonic Fun with their ladies this past November with entertainment supplied by the Society for Creative Anachronism, dedicated to the re-creation and re-enactment of the middle ages.

For the third year in a row, members of **Victoria Columbia Lodge No. 1** and **Confederation Lodge No.**

116, Victoria, provided Thanksgiving dinners to over 550 people this past October. The food was paid for by the lodges and lodge members as well as private donations, and served by the brethren.

The brethren of **King Edward Lodge No. 28** are justly proud of a Past Master of that lodge, W Bro. Earl D. Spence, who recently received the Governor General's Medal of Bravery for rescuing an elderly lady from a burning building.

With special dispensation, **Malahat Lodge No. 107**, Mill Bay, has conferred the title of Honorary Past Master on Bro. Hugh John (Jack) Lappin who, with 89 years to his credit, this year found he was unable to carry on with the duties of Senior Warden.

Richmond Lodge No. 142 recently celebrated fifty years of service by four brethren: RW Bro. Stephen May, Bro. John Randall May, Bro. Fredrick Duncan May, and Bro. Jack S. Savage with a presentation by our Grand Master, MW Bro. C. William Ferguson, followed by a sockeye salmon festive board enjoyed by nearly a hundred brethren from all parts of the province, Yukon Territory and Washington State. ■

Hiram

A \$2000 donation by our Grand Lodge to the BC Guide Dog Services has resulted in them naming one of their youngest recruits Hiram. They have just graduated their twenty-ninth guide dog team and have started training four new dogs. ■

Funeral Lodge

In 1871 when the Grand Lodge of British Columbia was formed, there were no funeral rules or regulations. Lodges that conducted funerals used whatever ritual they could

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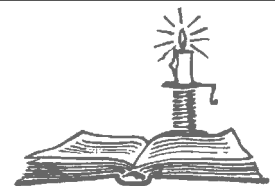
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devise. In Grand Lodge on June 19, 1891, VV Bro. Rev. A. W. Stilltoe, Grand Chaplain and Bishop of the Anglican Diocese of New Westminster moved that a committee be appointed to draft a Masonic Burial Service.

A report was presented in Grand Lodge in 1892 and in 1893 the Burial Service was approved, printed and sent to all the lodges. A committee, struck in 1923 to consider a revision of the funeral and general directions, made no change to the funeral service in 1924 but several points for Masters to consider were clarified and are now in *General Regulations for Masonic Funerals*.

Under the heading "Masonic Burial Service" the committee contented itself with pointing out that Masonic Funeral Ceremonies should be performed as a token of respect and fraternal affection to the memory of a departed brother and conducted by competent officers. For the effect to be sublime, the committee stressed, the Worshipful Master, the Chaplain and the DOC, as soon as installed, should familiarize themselves with the Masonic Funeral Service and General Regulations.

In 1957 it was suggested that many lodges, particularly those located in the city of Vancouver and other populous centres, had difficulty conducting masonic funerals, especially for deceased sojourners. A committee was struck to consider the formation of a Lodge of Sorrow to operate under a special license from the Grand Master with authority to arrange and conduct Masonic funerals.

In 1958 the special committee on masonic funerals recommended that Grand Lodge makes provision for legislation which would permit the Grand Master to grant a license to a group of qualified brethren to form a memorial

lodge with authority to convene in any convenient place for the sole purpose of carrying out the masonic funeral service for duly entitled deceased sojourning freemason's for whom a proper request had been received. The following year section 141A was inserted in our *Constitutions*.

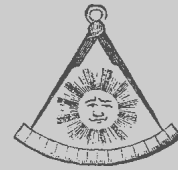
The first funeral lodge to be established under the license of the Grand Master was Vancouver Funeral Lodge No. 1 on September 24, 1959. The second was Victoria Lodge No. 2 on July 15, 1961 and the third was White Rock Funeral Lodge No. 3 on November 29, 1962. The White Rock Lodge was disbanded in July 1967 and the licence withdrawn.

About 1960, a change in burial practices saw a demand for more cremations than interments. To accommodate this, the Ritual Committee, under Chairmanship of RW Bro. Robert A. Gilley, was asked to revise the burial and memorial services. This was done and approved at the Grand Lodge Annual Meeting in 1972.

As there are very few funeral services where the body of a deceased was to be interned, the memorial service was updated. Lodges should note that they are allowed to open at a place where the memorial service is to take place although the regulation does not say the lodge should be opened in short form, as Vancouver Funeral Lodge has always done.

The latest revision of the Funeral Service and Regulations was approved by Grand Lodge at the 123rd Annual Communication held at Harrison Hot Springs in 1998.

Vancouver Funeral Lodge No. 1 and Victoria Funeral Lodge No. 2 conduct funerals for sojourning brethren. The masters of all lodges should be familiar with our funeral service, as they know not when they may be called upon to perform that duty. The



GRAND MASTER'S ITINERARY DECEMBER, 2003

6	Sat	Board of General Purposes	Vancouver
13	Sat	Principal Officers meeting	Vancouver
13	Sat	District No. 17 Lynn Valley No. 122	North Vancouver

Wardens, Chaplain and Director of Ceremonies also have a part in the ceremony and should possess a copy while serving in that office, and then pass it to their successor. The new Masonic Funeral Service booklets are user friendly, easy to hold and read. They can be obtained from the Vancouver Masonic Service Bureau or through the Grand Secretary's Office at a cost of \$4 each or 5 for \$15.

Vancouver Funeral Lodge No. 1 will be pleased to provide a speaker to review the process and content of funeral ceremonies when requested. ■

This article is excerpted from a history prepared by RW Bro. W. Laurie Norman, who we trust will forgive the heavy hand of the editor



A personal note

Because of the great number of cards, phone calls and emails received from members of our masonic family I thought I would be excused for using this means of extending deepest thanks from Sonia and myself for the warmth, compassion and support expressed to us at the loss of our precious daughter, Reverend Carol.

MW Bro. Clark M. Gilmour

My family and I would like to extend our sincere apprecia-

tion to the members of the masonic family for their kind expressions of sympathy during our recent loss. Muriel passed away 8 September, 2003 while undergoing surgery at Vancouver General Hospital. She thoroughly enjoyed the many social events we attended and the many friendships she made with members of the masonic family

MW Bro. Alex Reid and his daughters, Muriel M., Louise and Alexandria

Family

A meeting was held on 3 November to introduce a new generation to DeMolay. We look forward to hearing future news of the growth of Newcastle DeMolay Chapter in Nanaimo. Contact Ron Gibson at <gibsonra@telus.net> if you know of someone who might be interested in joining.

The Scottish Rite Southern Jurisdiction recently elected Ronald A. Seale of Louisiana to replace C. Fred Kleinknecht as Sovereign Grand Commander. ■

Oops

Your editor is unsure which is the most embarrassing: the erroneous claim in the October *Masonic Bulletin* that Northouk was responsible for introducing Antient into English Freemasonry, or the fact that not one of our readers pointed out that in fact Dr. Anderson made the change himself in the titlepage of his 1738 second edition. ■