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Fishes

by MW Bro. Carl H. Claudy

Grand Master of the Grand Lodge of the District of Columbia, 1943

The Old Tiler (sic), a series of short essays written by MW Bro. Carl H. Claudy, first appeared in print in August, 1921. One of America's most noteworthy masonic authors, Claudy was the Executive Secretary of the Masonic Service Association from 1929 to 1957. He was raised in Harmony Lodge No. 17, Washington, D.C., in 1908, serving as Master in 1932 and Grand Master of the Grand Lodge of the District of Columbia in 1943. Before his passing on 27 May 1957, he wrote many "Short Talk Bulletins", essays, and plays, among them *The Lion's Paw*, *The Master's Book*, and *The Rose Upon the Altar*.

"If I didn't love the old lodge so much I'd demit and go to a live one!"

The New Brother spoke disgustedly to the Old Tiler. He laid down his sword, hitched in his chair and snorted. "S'matter with the old lodge now?" he asked belligerently.

"Oh, the same old thing.

Same old gang. No possible chance of doing anything different than we ever did. No pep. No costumes. No new expenditure for anything. We have died on the vine and don't know it!"

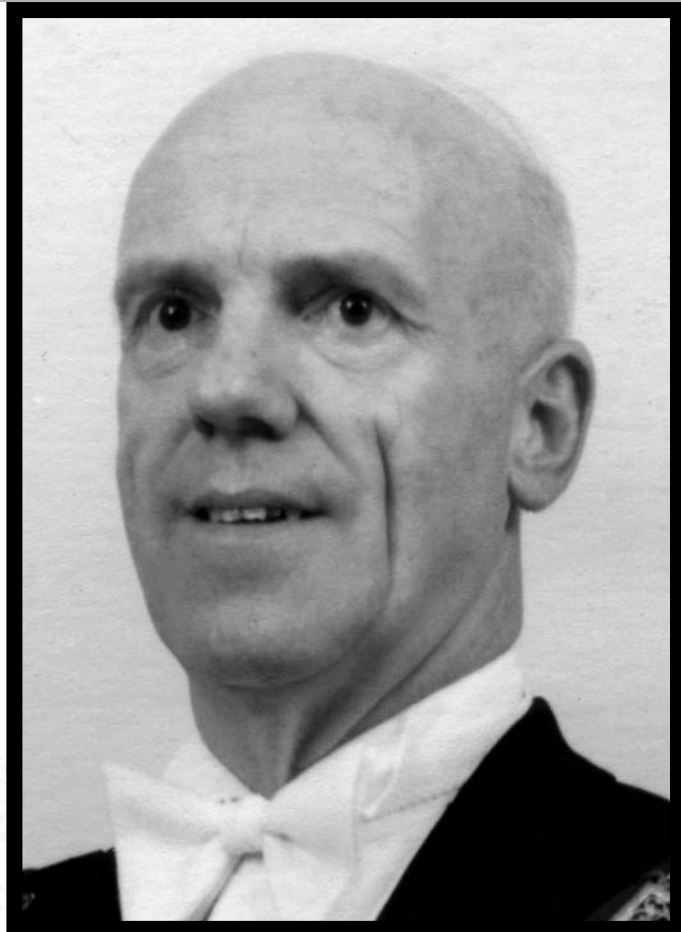
"Someone step on a resolution you offered?"

"Didn't offer any. Knew better. No use asking that bunch to do anything."

"Listen, brother, while I give you some advice. Look at an aquarium and consider the fishes."

"Huh?"

"Consider the fishes—the poor fishes. I asked the master of the aquarium what kept a bass in a glass pot full of water from eating up his small minnow companions. He told me he had trained the bass not to eat the minnows. I asked him how he could do that. He said he put a plate glass partition in the aquarium, with the minnows on one side and the bass on the other. The bass made a nose dive after a mouthful of minnows and got a noseful of invisible plate glass.



MW BRO. THOMAS YOUNGER MCLACHLAN
25 December 1921 - 20 January 2008
Grand Master 1975 - 1976

Born in Blackridge, Scotland, MW Bro. McLachlan and educated in Scotland, where he also married Helen Rodden in 1942 and was Initiated into Randolph Lodge No. 776 on 26 October 1944.

Affiliating with Friendship Lodge No. 144, Trail, on 28 April 1953, he served as Worshipful Master for 1965-1966 and was elected an Honorary Life Member on 15 January 1972. He later affiliated with King Edward Lodge No. 28, Greenwood, on 2 February 1975. He was appointed a Grand Steward in 1967 and District Deputy Grand Master for District 7 in 1970.

Long time general manager and president of Kay Motors Ltd. (1953) in Trail, he was active in his community: a founding member of the Kootenay Industrial Development Association, representing eight communities in the Trail Rossland area, he served as president in 1975, and later served as president of Kootenay Incentives, promoting secondary industry in the Trail area.

That made him pause for a moment but he soon returned. For three days that determined

bass tried to dive through the glass he couldn't see. After the

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Fishes

from page one

third day his nose was so sore he gave up. Decided, probably, that the minnows were ghost minnows and couldn't be eaten! He has lived with them a year since and never tried to eat one, even when it rubs against his nose.

"Now, brother, you consider the poor fish. He doesn't try anything because once he did and got a sore nose. You think the old lodge is dead because it won't spend money for costumes or stage an entertainment or buy a new temple or something. You are convinced it has withered on the vine, because it hasn't done anything progressive. Every brother in it talks the same way. Everyone wants to do something, but a few years ago a crowd of standpatters put a plate glass between the membership and any minnows of progress. The plate glass is long gone and the standpatters are a ring no more. But you and all the rest are afraid to offer constructive programmes because you think the plate glass is still there. Between you and the bass, there's little difference in wealth."

"Wealth? I don't get you!"

"I said wealth. You are the poor fish."

"That's handing it out pretty straight," commented the New Brother. "Now, tell me, Old Tiler, why you think this old lodge doesn't spend money for anything except necessities and charity? You think it is a good lodge, a flourishing lodge, an old lodge!"

"Got any loose change in your pocket?" asked the Old Tiler.

"Sure, a handful," said the New Brother, pulling it out.

"Hold a dime in front of one eye and close the other. What do you see?" commanded the Old Tiler.

"Why, I see a dime, of course!" was the surprised answer.

"Exactly. You see a dime. You don't see the \$1.87 on the chair. A dime is close so that you can't see the \$1 a foot away. That's the idea of brethren who won't spend lodge money for anything they don't have to. They see the treasury full to bursting and investments piling up, then they try to look through a dime and are so scared to spend a dollar they don't dare read the treasurer's report aloud for fear someone will steal it!"

"It was a fine lodge, now it is running on its reputation. It used to spend money wisely. Everything we needed we had. We had jamborees and smokers and entertainments; we had picnics and outings; we had educational lectures and a library; instructive talks were given new brethren and candidates. We spent what we took in and made better freemasons by so doing. Gradually we began to look at the thin dimes so hard we couldn't see the success, progress, reputation, we had bought with dollars. So we stopped spending. Now we have money and a reputation of having died on the vine. What shall it profit a lodge if it lay up large numbers of dollars in the treasury, and lose its hold on its members? Where is the profit of penuriousness and lack of progress, even if we have money? What good is money unless you spend it? A million dollars at the North Pole isn't as valuable as one fur coat. All the money in the world on a desert island wouldn't buy one newspaper. You must spend money to get the good of it. You must spend money to make money. And you must spend money to keep your lodge alive and make your members better members and your freemasons happy freemasons."

"I never thought of it that way," hesitated the New Brother.

"I think I'll start a public aquarium," continued the Old

Tiler.

"For what?" the New Brother was unwise enough to ask.

"For the poor fish, of course," snapped the Old Tiler. "I've got one here to start with."

"Come on in the lodge room with me," commanded the New Brother firmly. "No Old Tiler can call me a poor fish and get away with it!"

"What are you going to do?" asked the Old Tiler.

"Offer a resolution to spend \$1,000 in the next six months in educational work among our members, and you are going to second it."

"There goes the start of a perfectly good aquarium," sighed the Old Tiler. ■

Final toast

by Bro. Will Read

Many Tylers, when the proceedings at the festive board have ended, call upon the brethren to drink the last toast with the following words: *Dear brethren of the Mystic Tie, the night is waning fast. Our duty's done, our feast is o'er; this song must be the last. 'Good Night, Good Night.' Once more, once more repeat the farewell strain: 'Happy to meet, sorry to part, happy to meet again!'*

This stanza is the last of a six-verse poem entitled 'The Final Toast', written by an obviously enthusiastic freemason in India in the middle of the nineteenth century. It is not generally known that there is more than one verse and it is unlikely that many brethren would be able to recite the whole poem. But the complete poem is in common use in parts of Australia. From time to time and in different countries the poem has appeared in print, but for many years the earliest record of it was in *The Masonic Vocal Manual* published at Hebdon Bridge, Yorkshire, in July 1852. Every printing,

however, differs in some respects from the original which reads:

1. Are your glasses charged in the West and South, the Worshipful Master cries; They're charged in the West, They're charged in the South, are the Wardens' prompt replies; Then to our final toast to-night your glasses fairly drain
"Happy to meet—Sorry to part—Happy to meet again again
Oh! happy to meet again!",
CHORUS: Happy to meet—Sorry to part—Happy to meet again, again,
Oh! happy to meet again.
2. The Masons' social brotherhood around the festive board,
Reveals a wealth more precious far than selfish miser's hoard
They freely share the priceless stores that generous hearts contain
"Happy to meet, Sorry to part, Happy to meet again!"
3. We work like Mason's free and true, and when our task is done,
A merry song and cheering glass are not unduly won;
And only at our farewell pledge is pleasure touched with pain
"Happy to meet, Sorry to part, Happy to meet again!"
4. Amidst our mirth we drink
"To all poor Masons o'er the world
"On every shore our flag of love is gloriously unfurled,
We prize each brother, fair or dark, who bears no moral stain
"Happy to meet, Sorry to part, Happy to meet again!"
5. The Mason feels the noble truth the Scottish peasant told
That rank is but the guinea's stamp, the man himself's the gold
With us the rich and poor unite and equal rights maintain
"Happy to meet, Sorry to

part, Happy to meet again"! 6. Dear brethren of the Mystic Tie, the night is waning fast Our duty's done—our feast is o'er—this song must be our last: "Good night". "Good night"—once more, once more repeat the farewell strain— "Happy to meet, Sorry to part, Happy to meet again!" Many have attributed the

poem to Kipling; some have attributed it—or at least the last verse—to Robert Burns; but it was not written by either. It was written by Bro. D. L. Richardson in Calcutta in the 1840s.

The error of ascribing the poem to Burns is understandable because of the phrase 'Brethren of the Mystic Tie' and because of the reference in the fifth verse to the 'Scottish peasant' which is so obviously drawn from the line 'The rank is but the guinea's stamp, The Man's the gowd for a' that' in Burns's song 'A man's a man for a' that'.

Kipling is ruled out as an antecedent because he was only six months old when the author of our poem died, but the latter obviously knew his Burns. Bro. David Lester Richardson (1801-1865), the author of 'The Final Toast' also wrote and published many works of poetry and prose, mostly historical. ■

Excerpted from AQC vol. xci (1978).

News

In an historical event that would garner no more than the usual congratulations in our jurisdiction, this past January W Bro. Joseph Adegboyega was installed as Worshipful Master of **Piedmont-Pioneer Lodge 685**, North Carolina, making him the first black Worshipful Master in what has been an historically segregated jurisdiction.

In February, **Tranquility Lodge No. 2000**, Texas

dedicated memorials in honour of the astronauts who lost their lives when the Space Shuttle Columbia was destroyed while reëntering Earth's atmosphere.

When Bro. Edwin "Buzz" Aldrin, Jr. landed on the Sea of Tranquility in 1969, he had been deputed to claim masonic territorial jurisdiction over the moon for the Grand Lodge of Texas. Take a look at www.tl2k.org for details. ■

Business of the lodge

by Bro. Chris Bonde

I have heard many brethren say that they do not want to visit a certain lodge because it's meetings are long and drawn out. The following comments are my observations of many different lodges over a period of time. I am not saying that I am correct, however, I think that they may improve our meetings.

When discussing a certain point, free presentation of all the facts and viewpoints are welcome, however, discussion cannot consume the meeting or lead into argument. In the long run, the rules of order must operate to bring the discussion to an end. Keep the discussion on the main point. Such may be difficult. However if a good Board of General Purpose is conducted by a good Senior Warden most of the discussion will have been done in a friendly manner to an acceptable conclusion. Even if we have a pique with a brother that cannot be decided outside of the lodge meeting as should be done, we have to respect masonic tradition.

The basic fundamentals are to facilitate action, not obstruct it; to enable the assembly to express its will; to give every member a fair hearing; and to maintain order.

The Secretary's reading of the minutes does not require a motion, an acceptance by the members then adoption by the

Master is adequate.

The Treasurer's report and committee reports should never be accepted or adopted, only received. If the organization accepts the Treasurer's report then it cannot be audited, it is now set. If the organization accepts a committee reports, then all recommendations are to be implemented. (Recommendations, implied or otherwise, Treasurer's report always has implied recommendations.) The recommendations should be discussed under the correct order of business, usually New Business.

All motions need a proper mover and second, then a discussion thereon and finally a vote. The reason a second is required is to ensure that at least two people are in favour of the motion. It is preferable that all motions be written with a copy to the Secretary and the Master.

The correct wording for a motion is "I move that..." Never, "I would move..." or "I make a motion..." Not only are these forms incorrect but they sound bad.

The Master of the lodge is the ruler: his word cannot be disputed. Any disagreement should be made before the meeting in the Board of General Purposes. All motions or resolutions should be written prior to the meeting so that the Secretary and Treasurer may have most of the meeting in hand, not to mention the Master. If any brother raises something that has not been discussed, then the Master has the right to say that it should be referred to the board as the business had not come before the lodge 'regularly'.

If the lodge has been conducting business with certain procedures for a long time and some of those procedures appear a bit off base for the present day actions of the lodge, why not talk it over with the brethren and change those procedures? The main part of the lodge is to

Your Grand Secretary's Office is now accepting applications for the position of Senior Clerk, remuneration based on experience. Applications will be received until close of business, Friday 14 March 2008.



Grand Lodge
1495 W. 8th Ave.
Vancouver, BC
V6H 1C9



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enjoy each other's company, not repeat something that is really not ritual but a procedure at that particular time for doing business.

As an example, many lodges use the following procedures that are not necessary at all.

"Bro. Senior Warden, how do you find the minutes in the West?"

"Bro. Junior Warden, how do you find the minutes in the South?"

"Does any brother about the lodge have any comments about the minutes?"

First, would any Master Mason make a comment to differ from the Wardens? Second, why not ask the whole lodge at once to save time?

The Master of the lodge will ask the Secretary or the Senior Warden what the next order of business is, or "do we have any candidates? or "do we have any balloting?" If the Master knows the answer, why bore the brethren with a ridiculous question that in essence implies that the Master knows nothing or that the Master is trying to waste time?

RW Bro. Robert A. Tate spoke at the Western Conference of Grand Lodge Officers, in Banff in 1950:

"In some lodges it is still the custom for the Worshipful Master to request the Senior Warden for the next order of business. Such procedure has no place in any Saskatchewan lodge. It is absolutely unnecessary and tiresome practice that should be discontinued."

So I say there are some procedures that should be discussed and possibly discontinued. Discuss these at your next Board of General Purposes, and eliminate them from your procedure. ■

Comment

In a day of mistrust, suspicion, discrimination, separation and even hatred, Freemasonry removes the distance between men.

Friendship, morality, and brotherly love are the hallmarks of our relationships. There is a basic integrity in the fraternity so often lacking in many of life's relationships. Freemasonry has always been a friend and ally of religion. In fifty years as a minister and as a freemason, I have found no conflict between my masonic beliefs and the Christian faith.

My masonic activities have never interfered with my loyalty to and my love for my church. Quite the contrary, my loyalty to my church has been strengthened by my masonic ties. Good freemasons are good churchmen.

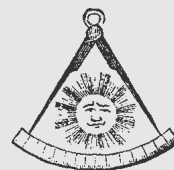
Let no one say you cannot be a Christian and a freemason at the same time. I know too many who are both and proud to be both

But we are proud, as freemasons, that members of all faiths have found value in the fraternity. Rabbi Seymour Atlas, holder of some of the highest masonic honours, writes of what he finds in Freemasonry: "I was brought up in a religious home, a son of a Rabbi with seven generations of Rabbis preceding me ... I am proud to be a freemason who believes in the dignity of God's children and opposes hatred and bigotry, and stands for truth, justice, kindness, integrity and righteousness for all.

*Bishop Carl J. Sanders
United Methodist Church*

A freemason is a man who professes a faith in God. As a man of faith, he uses the tools of moral and ethical truths to serve mankind. A freemason binds himself to like-minded men in a brotherhood that transcends all religious, ethnic, social, cultural, and educational differences.

In fellowship with his brothers, a freemason finds ways in which to serve his God, his family, his fellowman, and his country. A freemason is dedicated. He recognizes his responsibility for justice, truth, charity, enlightenment, freedom



GRAND MASTER'S ITINERARY MARCH 2008

1	Sat	March Ball	Van Zor Grotto	Richmond
8	Sat	District 4S	Cariboo Lodge No. 4	Barkerville
10	Mon	District 17	Prospect Lodge No. 172	Vancouver
12	Wed	District 2	Dormer Lodge No. 191	Surrey
13	Thu	Meeting	Board of General Purposes	Vancouver
13	Thu	Crab Night	Joppa Lodge No. 112	White Rock
15	Sat	Official Visit	Dogwood Lodge No. 192	Langley
16	Sun	Church Parade	Districts 13, 14, 16	Vancouver
18	Tue	District 5	Doric Lodge No. 18	Nanaimo
20-22	Th-S	Grand Sessions	Job's Daughters	Surrey
26	Wed	Meeting	Principal Officers	Vancouver
27-29	Th-S	All Canada Conference		Winnipeg

and liberty, honesty and integrity in all aspects of human endeavor. A freemason is such a man.

Rev. Jim Bilbrey, Ph.D.

ULC Congregation ■

I believe...

Puritan Ezra Stiles, president of Yale, knew of Franklin's deist leanings, but wanted, if possible, to pin down the nimble-footed freethinker to some basics. In friendship Stiles asked for some kind of creedal confession, however limited. Franklin, who said that this was the first time he had ever been asked, on 9 March 1790, readily obliged:

"Here is my creed. I believe in one God, Creator of the universe: that he governs the world by his providence. That he ought to be worshipped. That the most acceptable service we can render to him is doing good to his other children. That the soul of man is immortal and will be treated with justice in another life—respect its conduct in this. These I take to be the fundamental principles of all sound religion, and I regard them as you do, in whatever sect I meet with them." ■

Sun Peaks

Registration for the Officers and Ladies Conference on April 25, 26, & 27, 2008 has been almost overwhelming! As of 26 January, the block of rooms we had originally set aside at the Delta Sun Peaks Resort was sold out, and a further block had to be arranged.

Even more encouraging is the information that ladies' registration is running at about 75% of the men's, which is much higher than we had anticipated.

Lodge secretaries should now have all received an information package. The hotel's basic rooms at \$109 are sold out. Rooms with two double beds for \$109 are becoming scarce.

At press time there are still a number of Deluxe and Premier rooms, at the Conference rate of \$129.

If you are planning to attend and have not yet registered with Rick Money (kmta@telus.net) or reserved your room at the hotel as a "Masonic Officer" (250-578-6000), time is of the essence.

Registration will close on 15 March. ■