

## **Grand Lodge of BC & Yukon EBee Vol 2 Edition 1 – January 2014**

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Before you could become a Fellowcraft it was demanded of you that you become proficient in the work of the First Degree; that you learn "by heart" a certain portion of the Ritual, and make yourself competent to "stand and deliver" it on occasion.

Such a memorization is the sole survival of that ancient custom of Operative Masonry of demanding from the Apprentice, who had served the legal time (usually seven years), a Master's Piece; and example of ability in Masonry by which his fellows could judge whether or no he had made good use of his time and was fit to be "passed" from the state of being but an Apprentice, to that of being a Fellow (or companion) of the Craft.

Alas, that our modern Master's Piece is so modest in its required effort! For it takes no one very long, nor does it make much of a drain upon time or patience, to "learn the words" by heart. Lucky is he whose instructor is not content with teaching him just the words and their order, but who insists upon instructing as to their meaning and their history.

The modern Fellowcraft Degree is, as a whole, emblematical of manhood; to attain is to be grown up, Masonically speaking. As the entered Apprentice Degree speaks of birth and babyhood, of first beginnings and first principles, so does the degree of Fellowcraft speak of growth, of strength and of virility to those who have inward and spiritual ears with which to hear. No thoughtful man can avoid the impression that this degree is an attempt to emphasize the vital need of knowledge; to encourage study and research, to bring out the beauty of wisdom. It is true that the liberal education which the degree was once sup-posed to outline and encourage is no longer either liberal or educational in fact; but it is still symbolical of all that a good Mason should learn.

To understand the degree and what it attempts to do, one must have some knowledge of its history, and of William Preston, who brought the vigor of a trained mind to bear upon the often hasty and ill-considered lectures with which it progenitors were given. He turned these lectures into the elaborate exposition of the five senses, the seven liberal arts and sciences which we now have. In Preston's day such an exposition of knowledge was all inclusive; it is not Preston's fault that he knew nothing of science as we know it; that he knew nothing of medicine or biology or archeology or criticism, or electricity or astronomy in the modern sense.

There are those who would substitute for the Prestonian Lectures and the Prestonian-Webb form of the degree, wholly modern exposition of the obtaining of knowledge. With such as these we have nothing to do; our Fellowcraft Degree is hallowed with age, and it is a lovely thing to do as have all those good brothers and fellows who have gone this way before us. But there is nothing to prevent us from reading the degrees symbolically. We do not have to accept it as literal, any more than we have to accept the first verse of the seventh chapter of Revelations: "And after these things I saw four Angels standing on the four corners of the earth . . ." as proof that the earth is square and not round. We can consider the meaning of the degree, and govern ourselves accordingly. And if we do so, we will start now, at once, to make ourselves earnest students not only of Masonic knowledge, but of knowledge in general. For of knowledge and its obtaining, this degree is most certainly a teacher; from the time of entry through the West Gate until the finish of the lecture, the entered Apprentice in the process of being "passed" is instructed, taught, given knowledge and urged that only by knowledge can he hope to obtain complete growth and the final glory of Masonry and of life, the Sublime degree of Master Mason.

The most outstanding symbol in the degree of Fellowcraft is the Flight of Winding Stairs. In the Book of Kings we find; "They Went up With Winding Stairs into the Middle Chamber." We go up "with winding stairs" into "The Middle Chamber of King Solomon's Temple." Also we travel up a winding stairs of life, and arrive, if we climb steadfastly, at the middle chamber of existence, which is removed from birth, babyhood and youth by the steps of knowledge and experience, but which is not so high above the ground that we are not as yet of the earth, earthy; not so high that we can justifiably regard it as more than a Stepping Off Place from which we may, perhaps, ascend to the Sanctum Sanctorum; that Holy of Holies, in which

our troubled spirits find rest, our ignorance finds knowledge, and our eyes see God.

There is a symbolism in the fact that the stairway "Winds." A straight stairway is not as easy to climb as a winding one, which, because of the fact that it does wind, ascends by easier stages than one which climbs as a ladder. But, also, a straight stair has the goal in sight constantly, and while it may be more difficult in the effort and strength required, it is easier because one can see where one is going. There is no faith needed in climbing a ladder; one can visualize the top and have its inspiration constantly before one as one rises rung after rung.

But the winding stairway is one which tries a man's soul. He must "Believe," or he cannot reach the top. Nothing is clear before him but the next step. He must take it on faith that there is a top, that if he but climb long enough he will, indeed, reach a middle chamber, a goal, a place of light. In such a way are the Winding Stairs and the Middle Chamber symbols of life and manhood.

No man knows what he will become; as a boy he may have a goal, but many reach other Middle Chambers than those they visualized as they started the ascent. No man knows whether he will ever climb all the stairs; the Angel of Death may stand but around the corner on the next step. Yet, in spite of a lack of knowledge of what is at the top of the stairs, in spite of the fact that a Flaming Sword may bar his ascent, man climbs. He climbs in faith that there is a goal and that he shall reach it; and no good Mason doubts but that for those who never see the glory of the Middle Chamber in this life, a lamp is set that they may see still farther in another, better one.

We are taught that we should use that which God gave us, the five senses, to climb the remaining seven steps of the stairway, which are the seven liberal arts and sciences. Again we must remember that William Preston, who put such a practical interpretation upon these steps, lived in an age when these did indeed represent all of knowledge. But we must not refuse to grow because the ritual has not grown with modern discovery.

When we rise by Grammar and Rhetoric, we must consider that they mean not only language but all methods of communication. The step of logic means a knowledge not only of all methods of reasoning, but of all reasoning which logicians have accomplished. When we ascend by Arithmetic and Geometry, we

must visualize all science; since science is but measurement, and all measurement in the true mathematical sense, it requires no great stretch of the imagination to read into these two steps all that science may teach. The step denominated Music means not only sweet and harmonious sounds, but all beauty; poetry, art, nature, loveliness of whatever kind. Not to familiarize himself with the beauty which nature provides is to be, by so much, less a man; to stunt, by so much, a striving soul. As for the seventh step of astronomy, surely it means not only the study of the solar system and the stars, as it did in William Preston's day, but also the study of all that is beyond the earth; of spirit and the world of spirit, of ethics, philosophy, and the abstract . . . of deity.

Preston built better than he knew; his seven steps are both logical in arrangement and suggestive in their order; the true Fellowcraft will see in them a guide to the making of a man rich in mind and spirit, by which, and only by which riches, can the truest brotherhood be obtained and practiced.

The Fellowcraft Degree is one of action. Recall, if you will, where you wore your Cable-Tow; but think not that it confines action; it urges it. A great authority has stated that the words come from the Hebrew, and mean, effect "his pledge." Here, then "His Pledge" is for action, for a doing, a girding up, an effort to be made. What effort? To climb, to rise! How? By the use of the five senses to take in and make Knowledge a part of the mind and heart. What Knowledge? All Knowledge!

Conceived thus, the Fellowcraft Degree, from being a mere ceremony, a stepping stone from the Apprentice Degree to that of the Master, becomes something sublime; it is emblematic of the struggle of life, not materially, but spiritually, and it is a symbol with high hope and encouragement constantly held forth. There "is" a Middle Chamber; the steps "do" lead somewhere; man "can" climb them if he will. Not for the drone, the laggard, the journeyer by the easy paths upon the level, but for the fighter, the adventurer, the man with courage.

For that which is not worth working for and fighting for is not worth having. It is no easy journey that we make through life, and it is no easy journey that we make through the mazes of this degree. In its Middle Chamber lecture are profound philosophies, deep truths, great facts concealed. He who is a true Fellowcraft will

study these for himself; he will not be content with the Prestonian lecture as an end; it will be to him but a means.

For thousands of years men saw the rainbow and the best they could do was call it a promise of God. So, indeed, it may be to us all, but it is also a manifestation of beauty in nature, it is caused by the operation of well-understood laws, and when artificially produced in the spectroscope, it is the key with which we unlocked the mysteries of the heavens. For as long as man has lived upon this earth the lightning has flashed and the thunder roared to no end but terror and beauty. In the last few hundred years man has read the first part of the mysterious story of electricity and taken for himself the power God put in nature. Had man been content merely with what he saw and heard he would still be as ignorant as the beasts of the field.

So should the mysteries of the Fellowcraft be to you, my brother. It is but a great symbol, given in one evening, of all that a man may make of his life. It is a lamp to guide your feet; not, as Preston would have had it, both the feet and the path. Preston and his brethren were Speculative Masons, indeed, but we are enlightened as he never was; so that if we fail to use the light he lit, or see by its radiance a greater Stairway and a higher climb than ever he visualized, the fault is within us, and not in our opportunity.

There are thousands who pass through this degree who see in it only a ceremony, just as there are thousands who see in a rainbow only the color in the sky, thousands who see a lightening flash only as a portent of danger. Be you not one of these! Do you see the Winding Star an invitation, an urge to climb, to learn, to know, to reach that Middle Chamber of your life from which you can look back on an effort well made, a life well spent, a goal well won; and then forward . . . to what awaits you in the final degree?

For the Sublime Degree of Master Mason, to which you aspire and which one day may be granted you, is a symbol, too . . . perhaps the greatest symbol man has ever made for himself to point a way up a yet greater Winding Stair to a more vaulted Upmost Chamber, where the real Master Mason, raised from a Fellowcraft, may reach up as a little child, and touch the hand of God!

# Ashlar College of Education (2010)

Licensed under the Grand Lodge of British Columbia and Yukon

## History

The creation of a College for Freemasonry was a careful step-by-step process; it did not just happen. The Grand Lodge Committee on Education (2004-05) met at Grand Lodge in June 2005. Its members had already been in discussion on the concept of a diploma program during 2004-2005. The meeting at Grand Lodge in June 2005, held one lunchtime, was the first meeting face to face with all committee members; it met to hear arguments, for and against, advancing the idea of a College from theory to reality. The Committee had a copy of the diploma material from Australia, which was felt to be worthy of duplication for our jurisdiction; some members had already begun to convert papers into material for the BC&Y Mason. At that time our program was called a Masonic Diploma Program.

Over the next 4 years, brethren of the committee, and others, re-wrote material for courses, and the curriculum began to form. The decision to use three strands under which the courses fell – History, Governance, Symbolism, - had also been approved. And by June 2008, the first 6 courses for level 1 had been written. An official opening of the College took place in Ashlar Lodge No. 3, on the occasion of Grand Master Alan Cross' official visit to his home district and his lodge. And since the brethren spearheading the project had already approved the naming of the college as Ashlar College of Freemasonry, it seemed fitting to go to Ashlar Lodge No. 3 for the launch. In May 2010, the license was presented to MW. Bro. Stephen Godfrey (Dean of the College) and VW. Bro. Norman McEvoy (Chair of the Board of Directors) by MW. Bro. Brian Tuckey at his official meeting to Districts 1 and 21.

Very quickly a constitution was written and the College formally open in January 2011 with close to 50 students registering. A flurry of work took place with brethren from various areas of the province to create further courses for level 2 and 3. Today all courses are prepared and ready to go.

From its outset, the college was created for brethren in BC&Y who wanted to engage in some directed work on masonic topics. The concept of the college was to encourage brethren to read material on a topic, to reflect on the work and to

respond in some way to what had been read. The college was not intended to grade work, to determine a pass or fail. It was for total encouragement of brethren to read – it is really a reading course. And it remains today. The courses are not set in concrete but are regularly upgraded and improved after feedback from the students, and the course writers.

Our overall goal, if we indeed have one, is to make a considerable contribution in assisting brethren in making their “daily advancement in Masonic Education.” It is a belief of the directors that by the creation of a more knowledgeable membership, the college will not only contribute to personal growth but lead to overall strength of Freemasonry in general and our own Grand Lodge and constituent lodges in particular. Our craft needs well-read masons, who can prepare and present material for education in lodges. Today we have close to 80 brethren working on courses and different levels.

### How the College works

Students who register are sent the first course with the name of a brother who is to be the adjudicator for the course. Student and adjudicator work together until a satisfactory response has been completed. The Adjudicator informs the Dean of the College who registers the completion of the course and passes the next course material on. In level 1 and 2 course work is passed in order, history, governance, symbolism, history governance, symbolism, etc. At level 3 the student may complete all assigned courses, but he has the option to choose up to two topics that he wishes to explore by himself – directed studies, and replace any two of the six set course.

A certificate is presented to students who have successfully completed each level, and these are presented by the Grand Master at an annual communication (if the student is able to attend). Otherwise the certificate is passed to the DDGM of the district the student comes from, and is presented to him by the DDGM at a convenient time.

### Qualifications to register

Some material is relevant only to our jurisdiction. Therefore all students must be Master Masons and a member of this jurisdiction.

## How to register

Our website has a copy of the registration form. This once filled is sent, with the onetime registration fee of \$100 to the Dean of the College – MW. Bro. Stephen Godfrey. Each course taken costs \$10 so an additional \$30 should be submitted to cover the first three courses of level 1.

The college is now in a position to be able to get new students to start immediately rather than waiting for January of each year to commence the new class. You can register today and be into your first course within three days.

## Length of time to complete

A brother once registered can take as long as he wishes to complete individual courses. Some students who have registered have experienced changes in their personal vocation, which has made it impossible for them to complete a course already started. They remain registered and can continue when circumstances become favourable for them to return to studying.

## Further information

Over the time the College has been available, four brethren from other jurisdictions have requested to join the College. Unfortunately because some courses deal with matters that are specific to our jurisdiction, they cannot join. The College is working on future plans to allow Masons from other jurisdictions to join.

The College of Freemasonry is an opportunity to make daily progress in your Masonic knowledge – one lesson taught to you in the Fellow Craft Degree. Take the next step.

Any further inquiries may be made to the Dean at [ashlarcf@gmail.com](mailto:ashlarcf@gmail.com)

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# *Freemasonry in Action*

## *Grand Lodge Awards*

*December 1 to January 27, 2014*

### *30 Year Award*

*Bro. Kenneth Gordon Bryan, Eureka Lodge # 103*

### *35 year Award*

*R. W. Bro. William Waterman, Pythagoras Lodge #194*

### *50 Year Award*

*Bro. Brian Robert Nicol, Temple Lodge #33*

*Bro. Arnold Henry Krenz, Temple Lodge #33*

*Bro. Robert Henry Gilmar, Selkirk Lodge #55*

*W. Bro. Leonard Alexander Varty, Selkirk Lodge #55*

*Bro. Robert Gordon Stanley, Ancient Light Lodge #88*

*Bro. John Campbell Cumming, Ancient Light Lodge #88*

*R. W. Bro. Leslie Archie Smith, Tweedsmuir Lodge #152*

### *60 Year Award*

*R. W. Bro. William Robert Thompson, Temple Lodge #33*

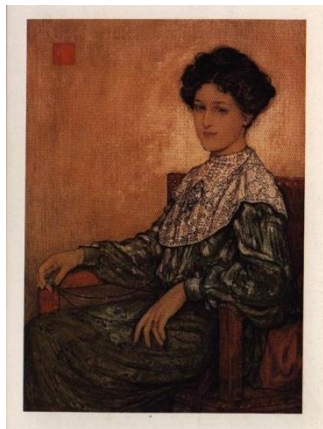
*Bro. David Alexander Mitchell, Ancient Light Lodge #8*

## Co-Masonry and Bro. Katharine Maltwood

R.W. Bro. Douglas Franklin  
Haida Lodge No. 166

According to the noted Masonic writer Henry Wilson Coil, Co-Masonry is the practice of the Rites and Orders of Freemasonry by women. In the opinion of its members and supporters, Co-Masonry is fully and wholly Masonic, but not all Masonic bodies recognize it as such. Grand jurisdictions in amity with the United Grand Lodge of England neither allow women to become Freemasons nor permit female Freemasons to visit their constituent lodges. Still, the phenomenon of women Freemasons is worthy of study, and several Masonic researchers have written books and articles about the subject.

There is evidence that women were initiated into Adoptive Masonry during the eighteenth century in France. The continuous practice of Co-Masonry, however, began with the initiation of Miss Maria Desraimes, a prominent nineteenth-century French writer on women's suffrage, who was proposed for membership in Loge Les Libres Penseurs (Free Thinkers) in Le Pecq, near Paris, in 1881.



Maria Deraimes (1828-1894)

The Lodge applied for dispensation to the Symbolic Grand Lodge which refused permission. Nevertheless, Miss Desraimes was initiated on January 14, 1882 at a meeting attended by many Brethren, including Grand Lodge officers. Immediately, the Lodge's charter was suspended. She became active in the Craft, and played a key role in the creation of a new androgynous Masonic body known as "La Grande Loge Symbolique Ecossoise" on April 4, 1883, and which chartered its first constituent lodge, Le Droit Humain (Human Right Lodge) in Paris on the

same day. The ceremonies followed those used in contemporary Continental lodges.

Co-Masonry was established in Switzerland in 1898, then in London, England with the creation of the Human Duty Lodge in September 1902. One of the earliest initiates and the founder of Human Duty Lodge was the leader of the Theosophy movement, Ms. Annie Besant. Three years after this lodge was created, Ms. Besant styled the term “Universal Co-Masonry” which is still used. By 1908, members of the Order in England expressed concern over the Continental ritual and ceremonies. These members founded the Honourable Fraternity of Ancient Masonry and adopted the Emulation Ritual worked under the United Grand Lodge of England. In its earliest years, the Honourable Fraternity allowed both men and women to join its constituent lodges. Shortly thereafter, only women were initiated. Still, each candidate became a “Brother.”



Co-Masonry in England established a parallel system of York and Scottish Rite bodies parallel with those related to regular Freemasonry, including the Mark, Royal Arch and Rose Croix. A photograph from the 1920 portrays women in the regalia of all of these Orders. By 1934, there were 700 lodges of women Freemasons worldwide, under their respective Grand Lodge jurisdictions.

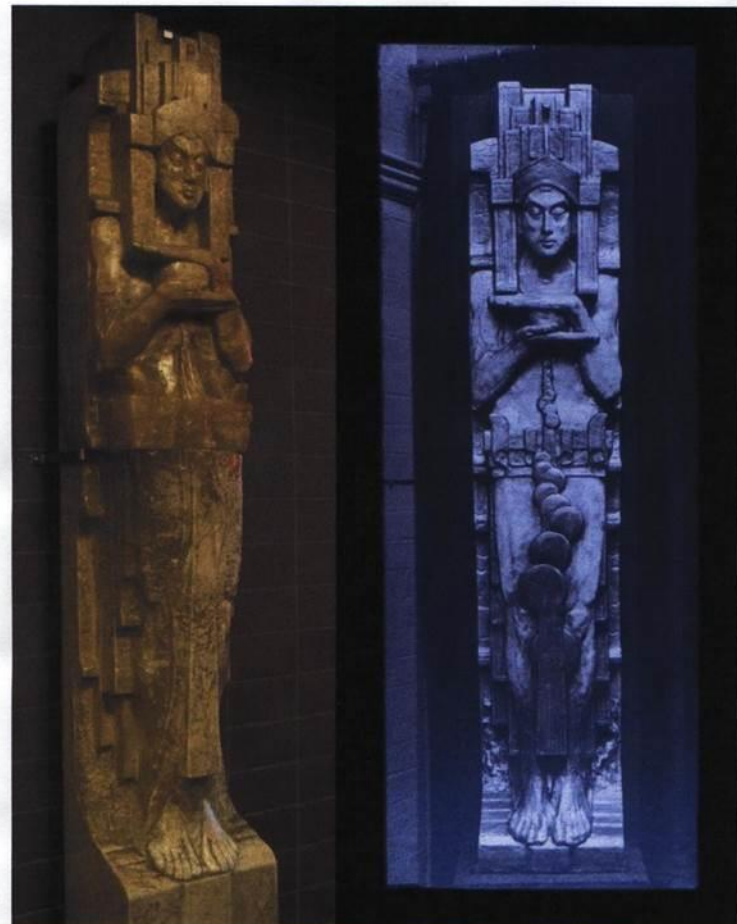
Co-Masonry attracted philosophers, teachers, artists and women dedicated to social change. One was an artist named Katharine Emma Maltwood. She was born Katharine Sapworth on April 17, 1878 in Woodford Green, London. Showing a great aptitude for art, she attended the Slade School of Art, University College, London, in 1896 and 1897. Her training continued with studies in Italy and Paris in the late 1890s. In 1901, she married a wealthy businessman, John Maltwood, enabling her to devote her life to sculpture, writing, travel, collecting and Freemasonry—often combining all of these interests and activities. From 1911 to 1930 she exhibited her sculptures at the Royal Academy, earning for her modest fame.

Katharine Maltwood read extensively in many areas, including the Arthurian Legends, Theosophy, British Israelism and Freemasonry. While living in Somerset in 1925, she claimed to have discovered the Glastonbury Zodiac, a physical and cultural phenomenon. Following extensive research into the sources of the Arthurian Legends she became convinced that the “Kingdom of Logres” was actually Somerset. The realm of the Knights of the Round Table, she believed, was a monumental system of earthworks spread over ten miles in the region of Glastonbury Tor. This “Zodiac”, she believed, formed part of a ceremonial complex, one of a class found the world over, which witnessed the existence of a mystery cult in the third and second millennia before the modern era. Mrs. Maltwood even commissioned aerial photography to provide additional evidence in order to prove her discovery.

In her research and discussion among colleagues, Katharine Maltwood became aware of Freemasonry. The various sources of Craft knowledge and traditions—Egyptian, Israelitish, Anglo-Celtic, etc.—intrigued her. Hence, on May 12, 1931, she was received into a Lodge of the Honourable Fraternity of Ancient Freemasons which, by that time, was known as the “Grand Lodge of England” [not to be confused with the United Grand Lodge of England]. She was entered, passed and raised in the three established degrees following, in all likelihood, Emulation Ritual. Her Master Mason’s certificate is now held in the collection of the Maltwood Art Museum of the University of Victoria. The extent of Katharine Maltwood’s activities in Co-Masonry is the subject of continuing research. We do know, however, that she received the publication entitled *The Speculative Mason* published by the Grand Lodge of England. She annotated and marked extensively issues she read between 1934 and 1954. The October 1935 issue features a book

review of *A Guide to Glastonbury's Temple of the Stars* written by Mrs. Maltwood. The twelve chapters of her book describe each astrological "giant" earthwork and how it relates to the Arthurian sage.

A direct link, however, between Katharine Maltwood's interest in Freemasonry and her art exists in the eight-foot high sculpture she created entitled "The Holy Grail". The sculpture was originally modelled in plaster and then gilded. A later version was executed in alabaster and is on display at the Maltwood Art Museum of the University of Victoria. The figure holds an orb in a manner with obvious Masonic import. Mrs. Maltwood stated that the Grail symbolized the vault of heaven inserted on earth. She believed, in her own words, that "it embodied the lost knowledge man must rediscover to achieve spiritual salvation." Again, the allusion to that which was lost would have meaning among Freemasons.



Interestingly, this sculpture was intended to be reproduced in number on a colossal scale (some thirty feet high) as a series of pillars supporting the dome of an unspecified cathedral. Although this cathedral was evidently not built, the sculptural program is a magnificent example of the connection between operative

masonry (cathedral building) and speculative Masonry. In several of Katharine Maltwood's other sculptures, and certainly in the Masonic objects she collected, her own remarkable journey as a Freemason is dramatically evident.

Finally, why does the Maltwood legacy exist, and why is it in Victoria, British Columbia, Canada? In 1938, John and Katharine Maltwood moved to Victoria. They became overwhelmed by the darkening shadow of Fascism, and feared that England would be occupied by Germany. They brought with them a huge collection of art, artifacts, furnishings and books, including the sculptures created by Mrs. Maltwood. These objects, and their substantial country house at Royal Oak, were bequeathed to the University of Victoria. Only part of the fascinating Maltwood legacy has been revealed, but it deserves more research.

In conclusion, I would suggest that Co-Masonry presents a fascinating story to students of the Craft. It is an historical phenomenon related to, but apart from, our own system. Co-Masonry had a powerful effect on one artist, in particular, and her influence continues to be felt.

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## *Freemasonry in Action*



In January 2014 the Brethren of Euclid Lodge No. 158 met and welcomed their visitors to the Yates Funeral Home in Port Alberni for the last time. Next month, they will be taking up residence in their new quarters, "over the hump" at the Yates Funeral Home in Parksville.

One notable visitor was VWB Rick Crawford, past Grand Piper of the Grand Lodge of Nova Scotia. Most of you will remember Rick's father, RWB Dave Crawford, Past DDGM of District 5. I know you all join with me in wishing Euclid Lodge No. 158 every success in their new location.

Fraternally,

Tim Yates



## Masonry is a Learning Organization

R W Bro. Ken Sweet  
Blue Mountain Lodge 182

Masonry initiates men into the mysteries of life itself and with the assistance of the compass and square, the Tenets and Principles helps him to build his Temple within so that he may be better able to honour his creator. 3

I feel that in modern day Masonry the teaching has become somewhat superficial and that we must once again begin to provide the membership with a way to interpret, understand and embrace the deep powerful teaching given to us in "THE WORK" through the values concealed in the signs and symbols and words.

How often have you heard members say Masonry makes good men better. This is a little presumptuous of us I believe as we provide the tools in a manner of speaking and it is the individual who must apply them to his life.

As an initiate when you asked for the Word the response was:

" Do which you please and begin"

" Begin you"

" You begin". 1

It all begins with you, the member

In the trades, electrical, plumbing and carpentry those wishing their license must first Apprentice during which time they must study and write an exam followed by another year as Journeyman. As a comparison we, as Masons have an Entered Apprentice and a Fellowcraft. As a Brotherhood we continually ask our initiates to build their temple within but in our rush to get them to Master Masons I liken it to giving all the tools to a tradesman; asking him/her to apply them to their trade but neglecting to instruct them on the operation of those tools.

In 2003 the LEO (lodge education officer) was instituted in our lodges to bring back the teaching. What is the teaching? We hear often that there is another level of understanding hidden within the book we know as "The Work". The Greek Temple of Apollo at Delphi has the following engraved "Gnothi Seauton above the door. Plato had it inscribed at the entrance to his school. This was the central component to Socrates teaching and was also being promoted by Pythagoras in his esoteric teaching of philosophy 2 . We are familiar with this inscription



translated as "Know Thyself" as it appears in "The Work". You are admonished "to guide your reflections to that most important of all human studies: the knowledge of yourself". 1 As all things written are subject to interpretation and change I suggest to you that you view the word yourself not as one word but as two- your SELF.

When we are talking about the mysteries we are talking about a new teaching- a purer theology. For this Socrates was poisoned, Jesus was crucified and Joan of Arc was burned at the stake. Why mysteries? Perhaps because nothing excites our curiosity like that which retires from our observation and seems to forbid our search for Truth. Mysteries seen through a veil appear to be worthy of greater respect.

The mysteries (new truths) were concealed from mortal eyes by allegories, enigmas, metaphors, signs and symbols and in the case of Jesus in Parables. These early groups teaching the Ancient Mysteries and Freemasonry were considered secret societies because they were both human institutions and concealed sacred truths or Mysteries from the eyes of the profane. 3

Hermes, a patron of Freemasonry, along with other Ancients held the preparation for death their central aim. Joseph Campbell calls them Myths. Jonah goes into the mouth of the whale and then returns. Jesus is put into a tomb and resurrected and Freemasonry has Hiram Abif, represented by the initiate who is killed, buried, and then figuratively raised from the tomb of transgression.

In Freemasonry the outer guard secures the outer door and confirms preparedness but figuratively shows the need to guard against all outer influences of society. All the chairs in a lodge are in a progression such that when completed the member will have the skills to run meetings and be a contributor in this society. I suggest that a teaching of conflict resolution, negotiation, and dialogue skills along with a practicing knowledge of brotherly love, prudence, justice and mercy would create harmony. There would be no need to retire from a lodge to settle differences. This would also complement the ability of the member to serve *on not for profit Boards*.

The inner guard besides confirming entitlement to enter symbolically reminds us to be on guard of all negative thoughts as thoughts create actions and all actions

have consequences. I would suggest that learning how to shift from anger to love, from judgement to compassion, to looking at our individual beliefs and through open discussion, address them.

The study of Music is not necessarily about playing but of sound. What is the purpose and value of singing, chanting, Mantras, ohming or clapping? The study of Arithmetic is the study of numbers. Gematria is an arithmetic study of the hidden meaning of the Torah. The Kaballa is a philosophy of evolution in which all creation is referred back to God. The central teaching is the tree of life. The study of Geometry is many fold and of Nature and Science; it shows the interconnectedness of all living matter.

There is no shortage of material in THE WORK that addresses the Spiritual and I feel that this needs to be promoted. This is not to say that our past history is not important but I am saying that Temple we are to build is in, not out.

Freemasonry has its foundation anchored in the ancient Mysteries as is clearly shown by the adoption of a belief that man is one with God, that life is resurrected and the desire to achieve a higher level of consciousness. The discovery of the SELF (SOUL) through self-introspection and the adoption of principles and tenets that convey compassion and love to all things seals the deal so to speak.

Freemasonry is but one path of study. The study of THE WORK through commitment, diligence and patience, I believe, will ensure that we receive the wages promised when we are called to that subliminal abode above.

Remembering that the spirit shall return unto God who gave it and the body shall return into dust as it was, 4 I leave you with this thought to meditate on: are you a human being on a spiritual journey or a spiritual being on a human journey?

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## The Masonic Game of Life

R W Bro. Ken Sweet  
Blue Mountain Lodge 182

Our forefathers began the game of life and passed on the rules through the word of mouth. As all players had the same goal and were happy, others wanted to join the game so more teams were formed. Then for whatever reason it was decided to write down the rules and the game then became subject to interpretation and change, but, still more teams were formed. And as time went on those who had no teaching saw no need for teaching and teaching was eliminated from the game of **LIFE**, but **ritual** was maintained and for some reason the teams did not continue to grow in number.

Then a new word was introduced into the game called **competition**. Those teams that played together now played separate from each other. In order to differentiate the teams two new words were introduced to compliment the word competition namely: **winners** and **losers** and the game was no longer enjoyable as it was and the players decreased.

Who could do the best **ritual**, who could do the most visiting and who could process the most new players became the game of **LIFE** and the players and the team decreased as the aged passed on. And as time went on those who had no understanding of **ritual** saw no need for good **ritual** so **ritual** was deemed unimportant to the game.

The word **charity** in its literal meaning was introduced to the game to give a new focus and the players responded with **donations**. The word **fundraising** replaced the word **donation** in the game and as the **charities** grew the number of players decreased as the aged, aged. The **raising** slowed and the **funds** declined until the **fun** itself was gone. Then as the players were few and there was no pleasure in it: the game ended. It began with teaching and it ended without.

Where your focus is defines who you are.

## *Freemasonry in Action*

### *Westshore Masonic Center*



*Existing Building*

The Westshore Masonic Building Corporation is within \$300,000 of developing a \$5,500,000 center on land our previous Brothers had the vision to purchase. Our Masonic Brothers came together in 1955 and purchased land on Goldstream Ave the main through-fare into Downtown Langford. While it was difficult to complete the sale of the

property and construction of the present hall, they had a dream upon which they acted. We are committed to extending that dream with the building of a new Masonic Center.

The 24,000 square foot three storey building will house 8,200 square feet of commercial space on the ground floor; 7,300 square feet on the second floor which will house a 300 seat banquet facility that can be divided into 100, 200 or the full 300 seat area, a commercial kitchen/service area, a large patio c/w covered BBQ area and washrooms; 7,100 square feet of third floor which will have a Lodge room, library, reception area, storage, office and washrooms.

An Iconic Temple of this stature will raise the profile of Freemasonry throughout the province and especially here on the island.

Here is an opportunity to move Freemasonry forward in our community that we are very much looking forward to. Think of the thousands of people who

will be exposed to our ideals every time they enter the banquet facility for a reception, wedding or event.



*Proposed Building*

Yours in “Brotherly Love, Relief and Truth”,

RWB Gary Robertson [grobert@shaw.ca](mailto:grobert@shaw.ca)

RWB Bob Strelaeff [rsm1@shaw.ca](mailto:rsm1@shaw.ca)

**ED Note** The Lodge is currently seeking donors to help in their fundraising efforts to reach their final goal.

## **Heartbeat**

### **WHAT IS HEART DISEASE ?**

Your heart is a muscle that gets energy from blood carrying oxygen and nutrients. Having a constant supply of blood keeps your heart working properly. Most people think of heart disease as one condition, but in fact, heart disease is a group of conditions affecting the structure and functions of the heart and has many root causes. Coronary artery disease, for example, develops when a combination of fatty materials, calcium and scar tissue (called plaque) builds up in the arteries that supply blood to your heart (coronary arteries). The plaque buildup narrows the arteries and prevents the heart from getting enough blood.

### **HOW CAN I PREVENT HEART DISEASE?**

Heart disease is preventable and manageable.

Your best defence is controlling the risk factors that could lead to coronary artery disease, such as high blood pressure, high cholesterol, diabetes, smoking, stress, excessive alcohol consumption, physical inactivity and being overweight.

If you've been diagnosed with a heart condition, there are treatments to help you manage your illness. You can further reduce your risk by considering these heart healthy steps:

- Be smoke free.
- Be physically active.
- Know and control your blood pressure.
- Eat a healthy diet that is lower in fat, especially saturated and trans fat.
- Achieve and maintain a healthy weight.
- Manage your diabetes.
- Limit alcohol use.
- Reduce stress.
- Visit your doctor regularly and follow your doctor's advice.