

Grand Lodge of BC & Yukon

EBee Vol 2 Edition 2 – February 2014

2020 Vision for Freemasonry

For anyone with corrective lenses, the term 20/20 vision reflects a properly functioning level of visual perception. Being now in the year 2014, the year 2020 is fast approaching, and as part of good planning, we should conduct the conversations today about our “2020 Vision” for Freemasonry.

Consider that the brethren currently being initiated, passed, and raised into the craft in 2014, assuming a normal advancement and personal progression, will be among the principal officers and leaders within our lodges and Masonic bodies. What lessons and impressions are being imparted today that will provide them, and us, with the best outcomes for the sustainability of our Craft? Only time will tell.

What is your “2020 vision”? I will pose some open-ended questions for your contemplation and consideration, and in a future edition of this publication, address some of the feedback I have received on this topic. I invite and elicit feedback from the brethren, and exhort you to explore your creativity and visionary capabilities.

What is a day-in-the-life at a Masonic lodge of 2020?

- Will the same allocation of time be devoted to administration, ritual, education, and fellowship?
- Who will serve the lodge, and what will be their commitments?
- Will technology be adopted to enhance the Masonic experience and simplify our proceedings?
- What will be done to make facilities versatile and suitable?

How with the Freemason of 2020 view himself?

- A participant in a progressive study (similar to a martial art or vocational pursuit)?
- A community leader and driver of positive changes?
- An entertainer and convener of social mirth?
- A sage and scholar?

- One who sustains and fulfills the landmarks and ideals of our Masonic ancestors?
- A rank-and-file member of a remote organization?

How will our families, communities, and society-at-large view Masons in particular and Freemasons in general?

- “Hobbyists” like science fiction fans or robotics enthusiasts?
- “Do-gooders” who support community endeavors as a service club?
- Patrons and aficionados of fine cuisine, libations, social events, and elegant lifestyles?
- Militant corps of patriotic citizens?
- Driven elitists seeking prestige and influence?
- Participants in esoteric mysteries and obscure rituals?

In 2020, how would our Craft be interpreted and perceived?

- How will Success be defined and measured?
- What, if anything, would constitute Failure or Defeat?
- What is worth preserving?
- What should be discarded or allowed to wither with time?
- By what criteria will Masons and Freemasonry be assessed, evaluated, and judged?

In 2020, how would a typical man seeking Fellowship need to integrate Freemasonry into the contemporary challenges of the day?

- What would be the career challenges?
- What would be the family expectations, both to elders and dependents?
- What would be reasonable schedule and financial commitments?
- What would be limitations to Masonic involvement?

In 2020, how would a man’s attachment and affiliation be stimulated and enhanced?

- What would connect a man to traditional Freemasonry?
- What would be typical communities?
- What historical figures and events should Freemasonry celebrate and promote?
- What would extend the fraternal bond to significant levels?

In 2020, how should the governance and infrastructure evolve to most effectively serve the Craft?

- What is the form and function of an ideal Lodge, for Freemasons?
- For what purposes should Grand Lodge take a Command-and-Control approach?
- In what situations would Grand Lodge more effectively preside with Servant Leadership?
- What guiding principles should drive financial and administrative decisions?

These are questions for which there are no singularly correct answers without establishing the context and scenario of particular situations. However by keeping these questions in mind, and crafting equally provocative inquiries, we can challenge ourselves to prepare our Craft to most effectively serve and sustain Freemasonry for our brethren and society at large.

Just as 2020 will see our most junior brethren ascend to leadership roles, there will also need to be a succession and transfer of stewardship. The benefits of knowledge transfer and mentorship, if properly applied, will ensure that the Freemason in 2020 will not be at a loss or deficiency as a result of the “changing of the guard”, but our Craft will preserve that which is best, and relinquish those attributes and characteristics that the brethren of 2020 do not demand or expect.

Ashlar College Program

by VWB Chris Foxon

Acacia

“Having thus ascertained our Master’s fate, they re-covered the body with great reverence and in order to recognise the spot for the future labour they well knew would be required of them, they placed a Sprig of Acacia at the head of the grave.”

Traditional History, Third Degree, Australian Work

There is no symbol more interesting or evocative to the average Mason than the Sprig of Acacia. The introduction of this idea which embraces the symbolism of the true sacred plant is intimately connected with the legend of the third degree. Although simply mentioned as a marker for a grave it has been associated with much symbolism. While there is wide spread discussion as to which



specific plant it might be; the *Acacia nilotica*, or *Acacia confuse*. It is generally held that the; *Mimosa nilotica* of Linnæus, the *shittah* of the Hebrew writers which and grows abundantly in Palestine.

The term *acacia* stems from a Greek word meaning innocence or freedom from sin and refers to a genus of trees and shrubs that flourish in and around certain regions of Oceania, Africa, North and South America, Asia,

and even Europe. It is pre-eminently the symbol of the immortality of the soul. It was for this very reason that it was planted by the Jews at the head of a grave. This symbolism is derived from its never-fading characteristic as an evergreen. It is also regarded as a symbol of innocence and of finally initiation. At Masonic funerals in Canada we normally would choose an evergreen such as cedar to symbolise the acacia and all it represents to a Mason. The sprig of acacia in its most ordinary meaning presents itself to the Master Mason as a symbol of the immortality of the soul which is to remind him of that better and spiritual part within us. By its evergreen and unchanging nature which is a gift from the Grand Architect of the Universe illustrates the point that as Masons our spirit/soul/essence will never die. In the third degree we experience the candidate's life rising out of the grave to be re-born into some greater manifestation of him.

Secondly the acacia is a symbol of innocence. The symbolism here is of innocence and purity since its wood was found by the ancients to be incorruptible and for that reason was said to be the material of choice for the construction of Noah's ark. In the Greek language, it signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbol refers, primarily, to him over whose solitary grave the acacia was planted, and whose virtuous conduct, whose



integrity of life and fidelity to his trusts, have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example.

Exodus Chapters 37 and 38 show that Acacia wood was used to construct the Ark of the Covenant and its poles, the table of showbread and its poles, the brazen altar and its poles, the incense altar and its poles, and all the poles for the hanging of the curtains as well as the supports. In short, all the structural load-bearing features of the Tabernacle were constructed using constructed of Acacia wood.

Lastly the acacia is to be considered as the symbol of initiation. This is by far the most interesting of its interpretations from its constant and symbolic usage in the ceremonies of initiation. The candidate is pulled figuratively from the grave in a state of rebirth with all previous spiritualities washed away and now he is able to find the path on his Masonic journey that will make him the best possible person. The symbolic lifting from the grave is regarded in many ways as the beginning of his true Masonic journey, a journey which will eventually lead to his initiation into the ethereal plane. A slightly different view of the Sprig of Acacia highlights the relationship between a Mason's soul and the Acacia plant. It is said that once a Mason is laid to rest and a sprig of acacia is placed at the head of the grave then over time the sprig will root and grow into a fine tree and that tree will flower and bear fruit and the fruit will fall on the grave and the seed will unite

with the Masons soul and hold it as a bond between the physical plane and the ethereal plane.

Freemasonry in Action

Grand Lodge Awards

February, 2014

25 Year Award

- Bro. David Worel, Whitehorse Lodge #46*
W. Bro. Frank A Wilps, Atlinto Lodge #42
W. Bro. Douglas A Brown, Eureka Lodge #103
Bro. Erwyn L Duke, Goldstream Lodge #161
W. Bro. Michael Grey, Victoria Columbia Lodge #1
W. bro. Marko M Shehovac, Corinthian Lodge #27
Bro. Robert D Rowland, Goldstream Lodge #161
Bro. William H Boutillier, Trepanier lodge #83

30 Year Award

- V. W. Bro. Trevor W McKeown, Whitehorse Lodge #46*
Bro. Norman A Campbell, Whitehorse Lodge #46
Bro. Frank L Ursich, Whitehorse Lodge #46
R. W. Bro. Norman C Purmal, Quesnel Lodge #69
W. Bro. Norman L Kwait, Atlinto Lodge #42
W. Bro. Daniel J Daigle, Whitehorse Lodge #46
Bro. John E Vogt, Trepanier Lodge #83
Bro. Bryan D Blakley, Atlinto Lodge #42
Bro. Robert W Dunn, Whitehorse Lodge #46
M. W. Bro. Ronald W Ackerman, Atlinto Lodge #42
Bro. Ronald P Cook, Atlinto Lodge #42
Bro. Albert R Henderson, Trepanier Lodge #83
Bro. Thomas S Clark, Whitehorse Lodge #46

35 year Award

- R. W. Bro. Clayton Matthews, Whitehorse lodge #46*

R. W. Bro. Jacques Boily, Atlinto Lodge #42
R. W. Bro. Martin J Allen, Whitehorse lodge #46
W. Bro. Steven G Coull, Whitehorse Lodge #46
Bro. Micael C Blumenschein, Whitehorse Lodge #46
Bro. Richard F Wood, Whitehorse Lodge #46
Bro. Arthur W Birss, Whitehorse Lodge #46
R. W. Bro. Trevor W Guilransen, Quesnel Lodge #69

40 year Award

W. Bro. Hugh W Wray, Whitehorse Lodge #46
W. Bro. Marshall C Rand, Trepanier Lodge #83
Bro. Charles Eikand, Whitehorse Lodge #46
Bro. Brian M Kates, Whitehorse Lodge #46
Bro. Vernon M McGeachy, Whitehorse Lodge #46
Bro. Andrew N Duncan, Whitehorse Lodge #46
Bro. Colin H Yeulet, Whitehorse Lodge #46
Bro. Raymond A Sears, Whitehorse Lodge #46
W. Bro. Dennis L Schneider, Whitehorse Lodge #46
Bro. Adrian G Barzan, Whitehorse Lodge #46
Bro. Charles M Halliday, Whitehorse Lodge #46
R. W. Herbert A leer, Quesnel Lodge #69

45 year Award

W. Bro. Kenneth J Mulloy, Atlinto Lodge #42
W. Bro. Wayne S Marty, Atlinto Lodge #42
Bro. Jean N Besier, Whitehorse Lodge #46
R. W. Bro. John M Scott, Whitehorse Lodge #46
W. Bro. Neille B Keobke, Atlinto Lodge #42
M. W. Bro. Thomas O Mickey, Atlinto Lodge #42
V. W. Bro. Richard W Auty, St. George's Lodge #41
W. Bro. Ian W McPhie, Quesnel Lodge #69
R. W. Bro. Arthur K Christensen, Atlinto Lodge #42
W. bro. Donald P Frizzell, Atlinto Lodge #42

W. Bro. Herbert H Fredin, Trepanier Lodge #83
Bro. William C Scobie, Aurora Lodge #165
Bro. Marc Steinbach, Whitehorse Lodge #46

50 Year Award

R. W. Bro. Andrew W Stuart-Hill, Columbia Lodge #38
W. Bro. John W Fenmore-Collins, Malahat Lodge #107
V. W. Bro. Manly D Friesen, Nanaimo Lodge #110
V. W. Bro. Gerald J James, Trepanier Lodge #83
Bro. Jack A Willoughby, Vancouver & Quadra Lodge #2
Bro. Bryan K Christensen, Atlinto Lodge #42
R. W. Bro. Frederick A Packford, Goldstream Lodge #161
Bro. James M Menzies, Atlinto Lodge #42
Bro. James F Jury, Fort t. John Lodge #131
Bro. Ranier W Lund, Goldstream Lodge #161
Bro. Bergen L Phinney, Joppa Lodge #112
R. W. Bro. Delbert C Cyr, Quesnel Lodge #69
W. Bro. Brian W Porter, St. George Lodge #41
Bro. David Gibb, Camosun Lodge #60
Bro. Frank K Caldwell, Aurora Lodge #165
W. Bro. Thomas G Milne, Corinthian Lodge #27
Bro. Walter D Thompson, Victoria Columbia Lodge #1
V. W. Ray T Bryant, Vancouver & Quadra Lodge #2
W. Bro. William H Ferguson, St. George's Lodge #41
R. W. Bro. Wallace H McKay, Victoria Columbia Lodge #1
Bro. Lorne D Broughton, Goldstream Lodge #161

60 Year Award

R. W. Bro. George E Wood, Prince Charles Lodge #153
Bro. Edward E Jackson, Whitehorse Lodge #46
Bro. Keith M Lightbody, Vancouver & Quadra Lodge #2

Freemasonry in Action



Grand Masonic Day is the premier event for Masonic Education and Research in the Grand



Jurisdiction of British Columbia & Yukon and this year's event was a tremendous success.



Good Food and Good Company
Bowman



Junior Grand Warden R.W. Bro. Ian



Martin P. Starr - Bro Starr is an author, esoteric researcher, President of the Scottish Rite Cathedral Society and Vice-President of the Scottish Rite Research Society.



Freemasonry in Action

Kamloops Lodge #10 Donates to Royal Inland Hospital



On Tuesday February 11th Worshipful Master David Barclay and the members of Kamloops Lodge No. 10 presented a cheque for \$50,000 to Royal Inland Hospital to go toward the purchase of a new machine that will drastically shorten the waiting time for men needing prostate care. A bequest was made to the Lodge by a member who passed away and the Lodge decided to use part of the money to go toward Men's Health.

L-R Bro. John Chicoine, SW, WB David Barclay, WM, Ms. Heidi Coleman, CEO of the Royal Inland Hospital Foundation, Dr. Derek Ottem, Urologist, and Bro. Steven Puhallo, JW.



Vancouver Masonic Cemetery Association

Where could you find the founder of a major B.C. Department store, an Olympic Gold Medal winner, a World War I Victory Cross Winner, world famed musician, other noted Freemasons and members of their immediate family in one place? The answer of course is your Masonic Cemetery located in Burnaby, B.C.

Early in the Masonic History of B.C. the Vancouver Masonic Cemetery Association was established. An area of Mountain View Cemetery was set aside for the use of Freemasons in good standing and their immediate families.

By 1922, the area in Mountain View became insufficient for the estimated needs of the Freemasons, and thus was born the concept of an entire Cemetery set aside and administered by Freemasons for themselves, their wives and other immediate family members.

From the start, the decision was made that the Cemetery would not belong to one Lodge or a group of Masonic Lodges. Rather, it was organized as a separate entity, with a Board of Directors, elected from the membership of the local Lodges that extend from Hope to Powell River.

The Board of Directors selected and purchased an area of thirty-two (32) acres located in Burnaby, one block west of the Brentwood Shopping Mall. A complete overall plan for the Cemetery was surveyed and published, a plan that is followed today with only minor adjustments. One small area was sold in 1946 to provide for Beth Israel Cemetery and subsequently other property surplus to our requirements has been disposed of resulting in the existing 16.1 acre site. The sale proceeds were used to increase the perpetual capital fund.

Over the years, interment practices have changed and the Cemetery has responded to these changes. The Cemetery now contains niche walls and

an area for the scattering of cremated remains, a practice that was basically unknown when the dedication service was held in May of 1924. Today, approximately 80% of all interments are by ways of cremated remains.

The grounds are lushly planted with flowering trees and bushes, gardens of flowering plants and quiet areas of reflection. The area is maintained to a very high standard by a staff of grounds keepers under the administrative direction of the Secretary Manager. They take great care in maintaining and preserving the beauty of this peaceful site. We are very proud of your Masonic Cemetery where today interment of Freemasons and their families from all over British Columbia, and indeed the rest of Canada and around the world, take place regularly – in what, to the best of our information, is the only truly Masonic Cemetery in North America and perhaps in the world, owned and operated by Freemasons for Freemasons and their families.

The second part of the challenge is a decline in sales. We know we have a beautiful, well maintained Cemetery that provides burial and alternatives such as the niche walls and an area for the scattering of cremated remains. We are also confident that Freemasons and their families, who use your Masonic Cemetery, can do so at a cost that is very competitive – less than charged by our competitors. (In some cases our charges are approximately 50% of competitor charges).

Brethren, although naturally we prefer to defer decisions pertaining to death, we know that the “Grand Architect of the Universe” has prepared a place for us all and some of us are hastening to this place sooner than others.

Brethren, we are soliciting your help. We ask that you make yourself and immediate family members aware of your Masonic Cemetery, visit it, and, most importantly, give thought to having yourself and your loved ones interred in your Masonic Cemetery. Of course any financial assistance that may be provided will be gratefully received. With your thoughtful

assistance we believe we can meet the challenge of maintaining your Masonic Cemetery.

I would like to read two testimonials:

1. "We took possession of our condo at the northwest corner of the 21st floor in Buchanan West, just southerly across Halifax and Buchanan Streets in mid March of this year. We have an excellent view to the north, viewing the North Shore Mountains in the distance and your well cared for cemetery below us.

Would you kindly express our appreciation and thanks to all the individuals who make the Masonic Cemetery a delight to see. Your grounds are immaculate throughout, with the trees, shrubs and grass in extremely good order. We have also noted that whenever we see your workmen labouring on this property, they do so in a most workmanlike, diligent and conscientious manner. All your efforts are highly valued by us."

Oh, and the answer to the questions at the beginning – Charles Woodward (Woodward Stores), Percy Williams (runner), Robert Hanna (soldier), Arthur Delamont (Kitsilano Boys Band), and members of the Patullo, Odlum and Brown families, past Grand Masters and past Potentates.

HEARTBEAT

Mayo Clinic, Water and Heart Attacks

How many people do you know who say they don't want to drink anything before going to bed because they'll have to get up during the night!!

Heart Attack and Water - **Drinking 1 glass of water before going to bed avoids stroke or heart attack!** I never knew all of this! Interesting.....

Something else I didn't know ... I asked my Doctor **why people need to urinate so much at night time.** Answer from my Cardiac Doctor - Gravity holds water in the lower part of your body when you are upright (legs swell). When you lie down and the lower body (legs and etc) seeks level with the kidneys, it is then that the kidneys remove the water because it is easier.

I knew you needed your minimum water to help flush the toxins out of your body, but this was news to me.

Correct time to drink water... This is very important and is from a Cardiac Specialist!

Drinking water at a certain time maximizes its effectiveness on the body: 2 glasses of water after waking up - helps activate internal organs 1 glass of water 30 minutes before a meal – helps digestion

1 glass of water before taking a bath - helps lower blood pressure

1 glass of water before going to bed - helps avoid stroke or heart attack

I can also add to this.. My Physician told me that **water at bed time will also help prevent night time leg cramps.** Your leg muscles are seeking hydration when they cramp and wake you up with a Charlie Horse.

Mayo Clinic on Aspirin

Dr. Virend Somers is a Cardiologist from the Mayo Clinic who is the lead author of the report in the July 29, 2008 issue of the Journal of the American College of Cardiology.

Most heart attacks occur in the day, generally between 6 A.M. and noon. Having one during the night, when the heart should be most at rest, means that something unusual happened. Somers and his colleagues have been working for a decade to show that sleep apnea is to blame.

1. If you take an aspirin or a baby aspirin once a day, take it at night.

The reason: Aspirin has a 24-hour "half-life"; therefore, if most heart attacks happen in the wee hours of the morning, the Aspirin would be strongest in your system.

2. Aspirin lasts a really long time in your medicine chest; for years. (When it gets old, it smells like vinegar).

Something that we can do to help ourselves - nice to know.

Bayer is making **crystal aspirin** to dissolve instantly on the tongue. They work much faster than the tablets.

Why keep Aspirin by your bedside?

It's about Heart Attacks -

There are other symptoms of a heart attack, besides the pain on the left arm. One must also be aware of an intense pain on the chin, as well as nausea and lots of sweating; however, these symptoms may also occur less frequently.

Note: There may be NO pain in the chest during a heart attack.

The majority of people (about 60%) who had a heart attack during their sleep did not wake up.

However, if it occurs, the chest pain may wake you up from your deep sleep. If that happens, immediately dissolve two aspirins in your mouth and swallow them with a bit of water.

Afterwards: - Call 911. - Phone a neighbour or a family member who lives very close by.

- Say "heart attack!" - Say that you have taken 2 Aspirins. –

Take a seat on a chair or sofa near the front door, and wait for their arrival and
....DO NOT LIE DOWN!

Please share this message. It may save lives!

"Life is a one time gift"

As a member of a lodge approaching its 100 year mark since consecration, I am interested and curious about how other lodges within our jurisdiction celebrate and commemorate this momentous occasion.

This article summarizes a particular ceremony which I obtained from MW Bro. Bill Cave, immediately following the 100 year celebration at Quesnel Lodge 69. In sharing this I am doing so with the expectation that it will not be improperly used or circulated, but will remain within the confines of our brethren.

Re-Dedication Ceremony

Saturday 31st August 2012

This ceremony was, in large part, developed by V.W. Bro. Mike Cockerell of Victoria Columbia No.1 and was partly changed by R.W. Bro. Rick Money to fit Kamloops Lodge No.10's 125th Anniversary ceremony. It was revised at that time by MW Bro. Cave and his officers in preparation for the ceremony in Kamloops and then subsequently for the one in Golden.

While the ceremony is typically read, the Grand Line demonstrates pride and good craftsmanship to the Brethren by delivering portions from memory.

A cloth-covered table will have been prepared which will be the Great Lights; the Book of Constitutions (closed); the vessels of Corn, Wine and Oil and the Working Tools. The Charter or suitable alternative is used instead of a representative Lodge. An empty bowl will collect the three elements. A cloth covers the entire table.

Entry of the Grand Master's Suite

When the Grand Master is ready to enter the Lodge, The Outer Guard announces "The Most Worshipful Grand Master." The Worshipful Master

raps three times. The suite enters in the M.M. Degree normally just as a visit of the Grand Master to a Lodge. The Grand Master enters Lodge. SD and JD cross wands at the Lodge entrance and place their wands over and slightly behind the GM. The Book of Constitution is in front of the Grand Master.

The GM proceeds to the altar where he is presented and given Grand Honours. After presenting the suite, the GM instructs the Grand Lodge Officers to be seated at their designated places about the Lodge.

Part 1. Historical Presentation:

The history of the lodge is shared with the brethren.

Part 2. Re-Dedication Ceremony

Ceremony begins on completion of the historical presentation. The Grand Marshall, Grand Master, and Grand Chaplain make the introductions and invocations for the ceremony. At the request of the Worshipful Master, the Grand Master and his suite re-dedicate the lodge.

The Grand Line present a brief explanation of the jewels of their office, namely the square, level, and plumb rule. Upon confirmation the Grand Master announces that the emblematic foundation stone of the lodge has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully performed their duty, and I declare this Lodge to be well-formed, true and trusty, and correctly founded according to the rules of our antient Craft. Let the elements of re-consecration and re-dedication be presented.

The Grand Director of Ceremonies now directs the Grand Marshall to hand the vessels to the several officers, as follows:

- Vessel with Corn, to the Deputy Grand Master.
- Vessel with Wine, to the Senior Grand Warden.

- Vessel with Oil, to the Junior Grand Warden.

The Corn is scattered, the Wine and Oil are poured by the Grand Line officers with meaningful commentary associated with each action. This is followed by a blessing from the Grand Chaplain, and Grand Honours given nine times.

Part 3. Placing Principal Officers in the Chairs

The Grand Master presents the Worshipful Master with the Lodge Warrant (or its equivalent). The Working Tools are restored to the table and the Grand Line escorts the Principal Officers of the lodge to their chairs. Following a perambulation about the lodge, the Grand Line returns to its respective seats.

Immediately following this, the Grand Master delivers a charge to the Worshipful Master similar to what is expressed during an installation. Subsequently, the Senior Grand Warden places the Senior Warden in his rightful place, and the Junior Grand Warden does the same for the Junior Warden.

When the Principal Officers have been installed and the Grand Line have communicated their respective ceremonial portions, the Grand Master and Grand Chaplain conclude the rededication and benediction.

Part 4. Speeches

The Order of speakers at this point will need to be established, depending on who is present and the protocol of order.

This is an opportunity for the Grand Master and his selected officers, as well as the Worshipful Master, to supplement the events with their own personal reflections on the event, as well as their aspirations for the next 100 years of Freemasonry within that Lodge.

The Scottish Rule and W. Bro. Robert F. Blandy

R.W. Bro. Douglas Franklin

Haida Lodge No. 166

Chairman, Grand Lodge Committee on Rituals

Ritual usage within the jurisdiction of the M.W. Grand Lodge of British Columbia and Yukon is an interesting and often complicated saga. Within this history is the remarkable contribution of a Past Master of Henderson Lodge No. 84, Oak Bay.

When the Grand Lodge of British Columbia was created in 1871, Grand Master M.W. Bro. Israel Wood Powell adopted the “Scottish Rule” pertaining to ritual. Simply stated, the Grand Lodge of Scotland has permitted its constituent lodges to use any recognized ritual, whether or not the usages agreed with those in Scotland, provided that ritual observes the landmarks and time immemorial practices of our Order. In 1871, there were two types of ritual work practised in British Columbia: the English Emulation and the so-called American Rite, including variations of the ritual as revised by Bro. Thomas Webb. At its annual communication only four years later, in 1875, the Grand Lodge of British Columbia debated a motion to adopt a “Uniform Ritual” for the Grand Jurisdiction. This motion was defeated.

During the next twenty years, various attempts were made, either to change the Scottish Rule, or to adopt a single ritual. All were defeated. In 1888, Cascade Lodge No. 12 in Vancouver obtained its Charter and, with it, permission to use the ritual of the Grand Lodge of Canada in the Province of Ontario, a variation of Emulation ritual, simply known as the “Canadian Work.” By 1893, Grand Lodge recognized three workings: “The English” (Emulation), “The Scottish (also known as American), and “The Canadian”. The American Ritual was sometimes referred to as the Ancient York Ritual because the Antient Grand Lodge of 1751, rival of the Grand Lodge of England, had used this working since time immemorial. In 1906, Southern Cross Lodge No. 44 in Vancouver adopted a version of the Australian working, which was also a modified form of Emulation.

In 1923, for the first time, the Grand Master suggested that a committee of nine Brethren prepare and submit to Grand Lodge at its next annual communication standards for the four rituals authorized in this jurisdiction.

Nothing of consequence in the matter of ritual usage occurred until 1949, when Grand Lodge passed a resolution “That the Grand Master be requested to appoint a Special Committee to investigate the matter of rituals and forms of work now in use in the Grand Jurisdiction and to submit a report thereon to Grand Lodge.” The Grand Master appointed W. Bro. Robert F. Blandy, Past Master of Henderson Lodge No. 84 in Oak Bay as Chairman of the Special Committee. Over the next three years, W. Bro. Blandy and his committee gathered facts regarding ritual usage, investigated how other jurisdictions acted, and began to shape a policy for the Grand Lodge of British Columbia and Yukon. According to the Grand Master, W. Bro. Blandy was a “dynamic Chairman” and “a man of strong character who tackled every assignment given to him with zeal and assiduity.”

In his career, Robert Francis Blandy was a businessman who pioneered the settlement of New Alberni in the early 1900s. He and his cousin Doug Stone, also a Freemason, built the first shipyard in the Alberni district in 1911. He became the first municipal clerk or manager when the City of Port Alberni was incorporated in 1912. Several years later, he moved to Oak Bay where he served as municipal clerk for many years.

In 1951, W. Bro. Blandy and his Committee submitted their landmark report to the Communication of Grand Lodge with the following recommendations that were adopted:

1. Formal recognition be given to the use in this Jurisdiction of Masonic ritual and working of the general type and system used in (a) Ontario, Canada; (b) in England; and (c) in the United States of America.
2. Each Lodge be permitted to use any of the three said types
3. Printed forms be prepared for each type, and made standard—with due regard for flexibility, and for secrecy;
4. Provisions be made for propagating and maintaining these standards, including the setting up of a standing committee or board to have charge of the ritual.

With the adoption of these recommendations as rulings by Grand Lodge, the Grand Jurisdiction created a systematic method whereby constituent lodges could interpret the Scottish Rule within guidelines, under the approval of a committee of Grand Lodge. In the years to follow, the “Canadian Working of British Columbia” was adopted in 1955, the “British Columbia York Rite” in 1962

(amended to the “British Columbia ‘Ancient’ Work” a year later), the “British Columbia Emulation Work” in 1969 (the Perfect Ceremonies of Craft Masonry, Emulation Lodge of Improvement, London), and the “British Columbia Australian Work” (The Work, Lodge Southern Cross No. 44), the final version of which was approved in 2009.

When each of the four rituals was approved, Grand Lodge established that, henceforth, newly-constituted lodges must select one of these standard rituals.

After a productive life, W. Bro. Blandy was called to the Grand Lodge Above on November 25, 1957. In his address to Grand Lodge in June 1958, the Grand Master paid tribute to “a gentleman and scholar unsurpassed, (who) had worked for years and, at times, with little or no encouragement, on rewriting the various rituals of our Grand Lodge.”

Thus, the reason why we have different ritual workings in our Grand Jurisdiction is based on the Scottish Rule, invoked by our first Grand Master, and the central role of W. Bro. Robert F. Blandy, Past Master of Henderson Lodge No. 84, in creating our standard rituals.

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----- 1950

----- 1951

WATCH-CHARM MASONS
BY BRO. HAROLD A. KINGSBURY, CONN,

This article was originally published in the "The Builder Magazine" September 1916 VII Number 9. It still has relevance today. It is re-printed with the permission of [Phoenixmasonry, Inc.](#)

THE CAUSE; THE MENACE; THE CURE

We have in the Craft many brethren who have been termed "Watch-Charm Masons." That is, brethren to whom Masonry means but little more than the privilege of wearing a charm, button or jewel- -men who have but little or no understanding of what Masonry really is, for what it really stands, and what it really teaches.

This class of Masons may be divided into two groups or types:--(1) Those who joined merely out of a desire to wear a Masonic charm, and (2) those who affiliated out of a real desire to become true Masons but, since affiliation, have never had the opportunity of being started with understanding on the search for Masonic Light.

The first type owes its existence to the fact that the members of a lodge cannot always accurately gauge the motives which actuate an applicant for the degrees. The menace of this type is that the brethren of it, not understandingly observing that in the square and compass the triangle of the Spiritual dominates the square of the Material, that the double-headed eagle bears the Delta upon its heads, and that the Templars' charm carries the Passion Cross, are prone to make little or no effort to live the symbolism that they wear, and in-so-far as they fail to live that symbolism, then in-so-far do they fail to uphold and advance the Craft. The partial cure--there probably is no complete cure--is to endeavor to gauge yet more carefully than is now done, the motives of applicants.

We are not, here, primarily concerned with this type and so let us dismiss it and hereafter consider the second type, i. e., those who have the desire to become true Masons but need to be started upon their way with understanding.

The existence of this second group, or type, is due to several causes. The primary cause, and the only one here considered, is this:--Very few, either of the officers or of the lay brethren of our lodges, think so far as to instruct new members--or old ones either-- in the veiled and underlying meaning of Masonry and Masonic Symbolism. That is, few of the brethren who are--or at least ought to be--informed bethink themselves to make an effort to conduct their less well informed brethren "behind the scenes" of the lodge work and the monitorial instructions. Of those to whom the idea does occur many answer their promptings to instruct with, "Well I know so little I guess Brother A won't miss much if he doesn't hear from me." Yet most of us can remember that, in our early Masonic life, even a hint of the underlying meaning of the work or a suggestion of a book to read would have been good for us and, in most cases, very welcome.

The menace of this state of affairs is that this primary cause has become self-perpetuating and, unless counteracted, will undermine the foundations of the Craft. That is, it is raising up a large body of brethren who are mere ritualists. For example:--How --many Worshipful Masters today are moved to give a course of lectures similar to, say, Oliver's "Signs and Symbols" ? To be sure it might be replied "How many were there in Oliver's day?" But the point is this;-- many lectures along the line of Oliver's are now available to any Master and why shouldn't each Master be moved to at least read the printed page to his Lodge ?

These well-meaning, and often-times ardent, non-understanding Masons of this "Type II" are just the brethren who, simply because of their enthusiasm for Masonry, very frequently become officers of our lodges and so become those to whom the new brother naturally looks for instruction--which he does not, and cannot, get from that source. The harmful results of such a

condition are many. Any thinking Mason can find many incidents in his own experience. For example:--

I once asked a recently made Master Mason if any part of the work seemed, to him, to teach immortality of the soul. He answered "No." And he is a well educated, quick-thinking young man too--one who needed but a hint and a suggestion to start him right. He is an enthusiastic reader of "The Builder" now. But--and here lies the trouble--no member of the lodge to which he belonged had ever asked him that question.

Again, I have frequently been asked by young Masons--and older ones too--"Why can't a Jew be a Mason?" And in more than one case, after I had carefully explained that whether an applicant were a Jew or not had absolutely nothing to do with the question of his admission, I would get the reply "Well I don't understand, for So-and-So Lodge won't let them in." Now clearly such a condition comes from a failure of certain brethren to grasp the true scope of Masonry and those who asked the questions were just the ones who, unless faced understandingly in the right direction, and directed to proper Masonic literature or the like, would have helped to make, all unwittingly, another unmasonic lodge.

These two incidents are given merely to show (1) a case in which a brother failed to understand what Masonry ought to mean to him, and (2) a case in which a brother failed to understand what Masonry ought to mean to others. And now as to the cure.

It would seem that every brother having information ought to impart it. Not information as to whether, in the lecture, "the" should be "the" and "a" should be "a," but real information, such as books to read; courses of study to pursue; the meaning of the work; the symbolism, particularly that which is obscure, and similar matters. There is plenty of room for all kinds of teachings and teachers. Elementary and incomplete teaching is better than no teaching at all, provided that it arouses the learner and induces him to take up the study of Masonry.

Particularly does it behoove every member of this Society, so far as his abilities and opportunities permit, to teach, teach, and teach again. It gives pleasure to a member to read, say, an article in "The Builder," but that article has done but a small part of its work-- and the member has done none of his--if the member does not impart his newly acquired, or refreshed, knowledge to some brother not so well informed.

Let us, then, do each his best to educate the "Watch-Charms Masons."

Freemasonry in Action

Coming Events

Victoria Lodge of Education & Research

Tuesday March 18th

“Things That Make Me say Hmmm !!!”

M. W. Bro Donald E Stutt

Grand master, British Columbia & Yukon

Tuesday April 15th

“Freemasonry and the American Civil War”

W. Bro. Rick Carmichael

Fisgard Street Masonic Hall, Victoria – Tying time 8 pm

All Brethren are welcome at our meetings !

Vancouver Lodge of Education and Research

March 24, 2014

“The Creative process: Art and Philosophy”

Bros. W Dack, S. Brambleby, R.W. Elton

Ancient Light Lodge # 88, 4873 Delta St., Ladner

April 8, 2014

“Masonic Print Culture”

V. W. Bro. Trevor W McKeown

Masonic Book Club inaugural meeting

Lynn Valley Lodge # 122, 1371 Lynn valley Rd., N. Van

May 16, 2014

“In Defence of Freemasonry: The Value of Initiation”

W. Bro. Troy m Spreeuw

Kerrisdale Lodge Hall, 2146 West 41st, Vancouver

All brethren are welcome – Tyle at 7:30 pm