

## **Grand Lodge of BC & Yukon EBee Vol 2 Edition 3 – March 2014**

### Conference of Grand Masters

The Conference of Grand Masters of North America was founded over 100 years ago and was last held at Baltimore Maryland in February of this year. The Conference has 64 member jurisdictions and many others from around the world attend as visitors. This year's CGMNA was attended by 800 delegates; this includes the Grand Secretaries whose conference takes place simultaneously. Many jurisdictions had Grand Lodge Officers, in addition to the delegates, attend the Conference. British Columbia and Yukon had eight attendees over the 5 day period.

During the Conference there were activities for a wide range of audiences. On Friday tours to the B&O Railroad Museum and the National Aquarium. Tours of the Grand Lodge of Maryland and the George Washington Masonic Memorial were very popular. These tours provided a look the rich history of the Baltimore area both Masonic and Historical. There was also a tour of historic Fort McHenry, a focal point in the War of 1812. It was after this battle in 1814 that Francis Scott Key wrote the "Star Spangled Banner". This was the host theme for the event.

The entertainment was centered around the "Star Spangled Banner". The Host Jurisdiction's banquet on the Saturday took place at the beautiful Grand Lodge of Maryland site. They served filet mignon and crab cakes as the entree. The entertainment was particularly spectacular with a group of 4 cast members recounting the writing of the "Star Spangled Banner" for its 200th year anniversary. During the Conference there were 2 other Banquets featuring two different choral groups singing patriotic songs. They brought the audience to their feet both nights!

The content of the Conference is divided into 2 main parts. The first part is the primary event and is attended by the Grand Masters from the 64 member jurisdictions. This portion of the Conference is open to all Freemasons, their ladies and the public. The main focus is to build fraternal relations amongst the Grand Masters and to gain understanding of how things operate in the various

jurisdictions in North America. The second component is the breakout sessions, which are of particular interest to Master Masons. They are geared to specific topics; this year it was Civility. For the breakout sessions top notch guest speakers are provided. In most cases they are flown in from all over North America.

Next year this Conference will be hosted at the Hyatt Regency Hotel in Vancouver. On the last day of the Baltimore Conference the 2015 host committee made a presentation about hosting the CGMNA here in Vancouver. The presentation highlighted the beauty of Vancouver and the surrounding tourist attractions as well as the suitability of the venue and the excellent entertainment lineup. The Royal Theatre Players from Barkerville will be the feature entertainment for the host's Banquet on Saturday evening. The theme for the event will center around the Gold Rush and its ties to other jurisdictions within North America. The CGMNA 2015 will take place February 14-18, 2015. Please make every effort to attend and enjoy the festivities! We also need volunteers to help out in a number of roles from assisting at the Airport to the Hospitality Desk. If you are interested contact us a [volunteer@cgmnavancouver.com](mailto:volunteer@cgmnavancouver.com)

Brethren,

Each year, it is customary for the Junior Grand Warden to give the luncheon address at Grand Masonic Day. This year, it was the occasion for Right Worshipful Brother Ian Bowman, our current Junior Grand Warden, to give his thoughts on the state of the Craft, and where we might be heading. There is good food for thought here as we work together to build our future.

## GRAND MASONIC DAY SPEECH.

FEBRUARY 2014.

“When I started to formulate my ideas for this speech, I thought about appropriate topics such as **leadership, challenge, change** and inspiration. I thought long and hard on which one of these important topics would be best suited for today’s Grand Masonic Day event. I began to formulate my ideas I found I could not separate one from the other, as they are all important and relevant, so today you are getting a blend of all four.

It is amazing the power you feel you have when you wear one of these blue blazers.

When it comes to challenges brethren, our fraternity is no different from any other **organization, corporation, and political party** or **mighty empire** of the past.

We all face, or have had to face the same challenges, changing demographics, changing landscapes and pressures on our membership. No empire, no dynasty, no political party or corporation has ever survived without challenges or the need to make change.

It is how you face these challenges and make these changes that make the difference.

History has shown that in most instances challenges actually made organizations stronger and that unfortunately in many cases, the **lack of vision** caused empires to crumble.

What history tells us here brethren is that “**status quo is not an option**”.

There are also other defining facts in these historical examples, the first being that without **challenge** there is no **success**, without **change** there is no **advancement**. And most importantly, without **vision** there is no **future**. For us brethren, as a fraternity that is striving to grow and become stronger we must consider some of these historical examples and nurture a collective vision of our future, meet our challenges head on and embrace change as a fact of life. For make no mistake...

**There is no more powerful engine driving an organization forward than a collective, positive vision of the future.**

I believe we have begun to build such a foundation in our lodges and in our grand lodge structure that will allow us to confidently move forward in meeting these challenges.

I believe the course being steered by this grand lodge line, together with those who began this voyage before us, have given us a solid keel that we can build upon, enabling us to weather any prevailing storm.

However in order for us to fulfill these goals and realize this vision we require another important component, **sound leadership**.

Leadership that is not only up to the task, but well prepared and uniform in its approach. As you know, many of these plans are already underway with ongoing leadership conventions one of which is coming very soon next month at Harrison.

The **challenges** facing this leadership are more evident today not only in our craft but in the workforce in general, the pressures facing our new generation of brethren are very real and no different from that faced by modern business owners with the same new generation staff.

**Their** social, professional and family obligations are much more complex and demanding that they were on the same membership 20 years ago. Our challenge today will be to find ways to build flexibility into the present, **somewhat outdated, business model** that can accommodate the needs of these new leaders.

We only need look at the make-up of our lodges over the last 50 years as an example. In the heyday of 1963 we had 175 lodges with 27,000 members. This is quite different from the numbers we have in our lodges today with 145 lodges and some 8,500 members.

The management of this in itself requires a different kind of **visionary leadership**, the kind we hope to encourage and promote not just at our leadership conventions, but in our lodges in general. So that when they wear that collar or badge of their office, they do so with confidence that they are uniformly moving the craft forward.

These new leaders must be of an ilk that are **celebrated** and not **tolerated**. They must be comfortable in the role expected of them and know they have the support of the whole craft behind them.

They must be equipped with all the tools, have justly earned that high position and more importantly be confident in their approach. **For, as author AE Stevens once said – “it is hard to lead a cavalry charge if you think you look stupid on a horse”.**

To echo the challenge given by our then Junior Grand Warden Doug Collins last year at this event, I make a similar challenge to have our membership pick up the torch and be actively involved in the selection,

nomination and participation in the process of promoting **leadership** in our fraternity.

Whether that is a commitment to going through the chairs or assisting a worthy brother seeking a lodge or grand lodge position, the effort will be equally rewarding.

To further that challenge, ask yourself what your vision will be on what both grand lodge and your lodge will look like say 5 or 10 years from now. Will your lodge have all the qualities required to be called a premier lodge? Are you even interested in such a title or challenge? Will grand lodge be able to react to the changing landscape?

These are all the questions that will challenge our image of the future. Remember what history recorded earlier- **Status quo is not an option.** If you find obstacles in the way of answering or meeting these challenges, then voice these concerns, offer structured solutions and visionary changes so that we can **all** share in what will no doubt be a harmonized change for the good of the craft.

In closing the section on leadership, I for one do not believe that leaders are created, **I believe they are born.** I also believe that there is **no shortage** of leaders in our midst.

We just do not yet have all the structures in place to allow them to come forward and exercise their skills in a manner that best suits modern day time constraints. It us up to us to help create that structure.

Part of these challenges may require a reduction in districts, amalgamation of lodges or a higher expectation from the craft lodges over concordant bodies- if it is for the betterment of the craft, then that may have to happen. I ask that you keep one thing in mind when considering these challenges that a bend in the road is not the end of the road, unless you fail to make the turn.

In coming together with ideas of this vision, in meeting these Challenges, embracing change and in doing the good work brethren, you will achieve the most important factor in all of these topics to identify those amongst us that have the ability to inspire to truly being **“the difference you want to see”**

In the summing up of these 4 topics covered today I leave you with a quote from a lady by the name of Margaret Head who once said- **“never doubt that a small group of thoughtful committed people can change the world... Indeed it is the only thing that ever has”**.

**You brethren are that group of committed people.**

RWB. Ian J. Bowman

JGW

## Permissible Questions

By Daniel Zrymiak

Near the back of my ritual book, the following paragraph appears which I am quoting verbatim.

*“The British Columbia Constitution provides for three permissible questions to be asked of a prospective candidate. In other words, the putting of these questions is not mandatory, nor is it laid down in definite terms that an affirmative answer must be given to all three questions. The questions are:*

1. *Do you believe in the existence of a Supreme Being?*
2. *Do you believe that the Supreme Being will punish vice and reward virtue?*
3. *Do you believe that the Supreme Being has revealed His will to man?”*

Very simply, these questions are introduced at the earliest stage in order to manage the expectations of the prospective candidate, and to ensure that there are no unexpected surprises in the ceremony of initiation.

If the candidate does not believe in the existence of a Supreme Being, then when he is asked in whom he places his trust in all cases of difficulty and danger, the candidate will respond randomly. Without trust in a Supreme Being, the Worshipful Master is not permitted to let the candidate rise and continue with his initiation.

If the candidate does not believe that the Supreme Being has revealed His will to man, then the importance of the Volume of the Sacred Law is negated. As excerpted from the EA Canadian Work Lecture,

*“The Volume of the Sacred Law is derived from God, because the Almighty has been pleased to reveal more of His Divine Will in that holy book than He has by any other means.”*



If the candidate does not believe that the Volume of the Sacred Law reflects a revelation of the Divine Will of the Supreme Being, it will not be meaningful to take a solemn obligation upon such a tome.

The second question concerns behavior and moral accountability. This is addressed later in the ceremony. In the Canadian Work, Master Mason Working Tools lecture, this statement reinforces the importance of moral accountability with respect to vice and virtue.

*“The Compasses remind us of His unerring and impartial justice; and that He, having defined for our instruction the limits of good and evil, will either reward or punish us as we have obeyed or disregarded His Divine commands.”*

I hope that from this article, we are able to recognize the connection between the “permissible questions” and the specific content within the ritual. While my examples were from Canadian Work ritual, I am confident that similar references exist within the other workings practiced within our jurisdiction. When we ask the questions to the candidate, we are not only determining his suitability but we are foreshadowing the expectations of his Masonic journey to come. If the candidate bristles and hesitates at the questions, perhaps they would not be inclined to accept Masonic teachings. Such a revelation is best uncovered at the start, before the West Gate is crossed by an unsuitable candidate.

## Physical Activity can be a Lifesaver

From George Moore

Of all the ways people can change their behaviors to live healthier, research always shows that exercise or being physically active makes one of the biggest differences in recovery and in managing the risk of heart disease or stroke. Whether you are someone who has had a heart attack, or stroke, or not, exercise is an important step to making your health last. Young and old, this message is for you.

**The Canadian Physical Guidelines** and the Heart and Stroke Foundation recommend that people try for at least 150 minutes of moderate-to-vigorous intensity aerobic (increasing your heart rate) activity per week, in spans of 10 minutes or more. By doing so, you will lower your risk of heart disease and stroke.

And what does this mean?

**Moderate activities**, can be brisk walking or bike riding.

**Vigorous intensity** is jogging or cross country skiing.

And to get the most benefit, spread your activity out over days of the week.

# The Due Guard

By Brother Bill Overy

The Following Discussions are taken from papers of various people such as Bro. Bernard Jones and Bro. Wildey Atchison.

## The Due Guard

Lodges have always had small differences in their rituals but the grip, the sign and the password are parts that one would expect to be sacrosanct in their use, thus enabling us to be fully international. But the one exception that I know of, is the use of the Due Guard. The Due Guard has been the cause of much historical discussion and the writing of many learned papers, from its conception, though its demise and about its meaning and origins today.

The Due Guard is a sign that is coupled with the penal sign and used in Ancient Work Lodges. There is no doubt that the "Due Guard" was in use in the English lodges of the early eighteenth century, and some think it may have been inspired by an operative practice.

Today the Due Guard, still survives in a very few English lodges, is still in use in most Irish lodges, and in a few lodges throughout North America. Lodges in the USA often lay as much emphasis on the Due Guard in their ceremonies, as they do on the penal sign of the degree.

As we know the Due Guard relates to the attitude of the candidate at the time of taking his Obligation in the three degrees. It is a sign in itself although it is coupled with the penal sign. It is thought its purpose is to protect the penal sign like that of a keeper-ring, which is used alongside another more valuable ring to keep it securely on the finger.

So the Due Guard is just that, a keeper and originally a protection against the accidental use of the real or penal sign of the degree. Any invitation to give the penal sign would immediately demand the Due Guard. Thus, without the Due Guard a Brother, would not pass on the penal sign of the degree.

The problem with this security is that apparently, every separate rite in the American system appears to have its own individual Due Guard and in the Irish system the Due Guard is only used in the First and Third degrees of the Craft. This was possibly because originally the rituals only had two degrees before their rearrangement and the Fellowcraft degree was introduced.

In England most Masons do not even know it exists, a problem that I discovered, when on joining this lodge at my board of trial, I thought I had got myself involved with a clandestine lodge.

So what does the term Due Guard mean? Looking at it from a translation point of view is not a lot of help, and many well-known historians have even contradicted themselves, in the translation of the two words.

Personally I do not feel our ritualists in the 18th Century would have been so devious as to come up with a complex meaning.

In historical research one must always look for the simple concept and not get caught up in flights of fantasy, as so many have, in the history of Freemasonry.

In both the early French and English Language the word Dieu means 'God' so maybe there is some connection there.

The 1935 edition of the Oxford Dictionary of English Proverbs gives a reference to an old Proverb "a becke is as good as a 'Dieu Gard", the word Becke means nod "a nod is as good as a Dieu Gard." Meaning a nod of

approval is as good as the word of God. The modern interpretation by the way is “a nod is as good as a wink”

In both the old French and old English languages there were similar polite salutations. The French it is, dieu vous garde or 'God Keep You', while the English salutation it is 'Dieugard' or 'May God Guard You.'

So what are we left with? The French Language has always been open to errors in English pronunciation. A “Billet doux” for example is a common English slang for “Billy do” used for a note or ticket where in actual fact, translated it is a love letter.

For us we accept that the Due Guard with its spelling error means ‘May God Guard You,’ where ‘You’ is the penal sign.

Bro Bernard Jones from his writings on the subject says:

“While Freemasonry is said to be universal, we all know that there are some slight differences in ritual and custom among all the Grand Lodges in the world. However interesting these slight differences are to know about and to understand, it is even more important to understand that these slight differences are just that – slight. Freemasonry is Freemasonry and despite our differences we are Brothers who can always learn from each other.”

## The first graduate from the Ashlar College of Freemasonry

It is a pleasure to introduce to you our first graduate from the College of Freemasonry, RW. Bro. Chris Foxon. Bro. Foxon hails from Burnaby Lodge No. 150. He was in the first class of students which registered in February 2011. The Board of Directors sends its congratulations to Bro. Foxon.

He offers a commentary about his experience below. Thank you Bro. Foxon.

Bro. S. Godfrey (Dean)

Completing the Ashlar College of Freemasonry Program

Bro. Chris Foxon

*“90% of the game is half mental.”*

*As a general comment on baseball: Yogi Bera*

The creation of an educational body, providing courses in Freemasonry within the Grand Lodge of British Columbia and Yukon jurisdiction has been a development that, I believe, has moved our craft ahead in leaps and bounds. The program became available in February 2011 and I was lucky enough to be accepted at that time as I knew the first class would likely fill up quickly. As a lifelong learner it seemed, to me, a very natural program to enroll in as education in the lodge environment although based on good intentions I found to be a hit and miss experience, sometimes biased, paternalistic and not very consistent. Nothing seemed to build upon the other. Freemasonry is not a subject one can simply “pick up “as one moves along his journey.

The opportunity to participate within a structured program coming into contact and working with some of the best Masonic minds in ours or any jurisdiction was an opportunity that I will always treasure.

I completed the program just 4 or so weeks ago and I am still filtering through how I feel about it. Certainly I worked hard over the last 3 years in completing the work. I have more Masonic books now than I can shake a stick at and my wife is wondering where I am going to put them all. I have spent more time searching through libraries or surfing the net trying to track down those elusive details I needed for a certain assignment, but also for my own satisfaction, than I ever anticipated. The program encourages you to read, learn and form your own conclusions and as they say there are no wrong answers but you had better be prepared to back yours up with some solid research.

As I move around the lodges and talk to Masons I certainly feel that there is a bit of a gap of knowledge concerning our craft. The challenge for all of us is to be the best Mason we can be and self improvement through education is an important component of that challenge.

I tip my hats to the volunteers who provided such great support and showed a personal interest in what I thought and showed me the direction I should be headed in. Previous to that I was just meandering down such confusing and uninspiring roads.

Finally, as Yogi Bera says "90% of the game is half mental" and I firmly believe this to be true. Anything worthwhile doing requires a strong mental commitment to that goal. I did not find this task very hard because I learned so much and it opened so many doors for me. It inspired me, drove me on and basically I learned a lot of really interesting and cool stuff about not only Freemasonry but myself.

Thanks to Stephen, Norm, Bill, Wes and all the other adjudicators/instructors who worked with me during the last 3 years.

What about a "Masters Degree".

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[How to register into the College?](#)

Our website contains [the basic information](#) about the College:

At this site you will find the registration form, a copy of the curriculum and a document responding to the most frequently asked questions of the Administrator. The cost is \$100 for registering with the college and then \$10 for each course you take. The college has students pay for 3 courses at a time. In the first two levels the courses are sent to the students in the order as shown on the curriculum plan. In the third level, the student has to discuss with the Administrator which course he will be taking and (as he is allowed) which courses he will be substituting for self-directed topics of the student's interest to a maximum of two.

Any further questions you have, please feel free to email the Administrator (Dean) Bro. Stephen Godfrey PGM at [ashlarcf@gmail.com](mailto:ashlarcf@gmail.com) or 250-658-5811.



## What do Freemasons Want; A Masonic Educational Comment

During a meeting a participant stated many Freemasons have little idea of what being a Freemason means. To prove the point the group went on to discuss how to “market” the Craft through the display of the Square and Compass within highly visible locations.

Freemasons want and are searching for what it means to be Brethren. If as suggested they do not understand what it means it is because they have not been taught its significance, are afraid of what it represents so they avoid its denotation or are not sustained in how to apply it? All of which can be corrected. The Landmarks which our GL teaches yield guidance to what it means to be a Freemason.

That a Mason professes a belief in God (a supreme being), the G.A.O.T.U. The G.A.O.T.U is the creator and sustainer of the universe. We believe the G.A.O.T.U has omniscience (infinite knowledge), omnipotence (unlimited power), omnipresence (present everywhere), Omni benevolence (perfect goodness), divine simplicity, and eternal and necessary existence. We are monotheistic as we believe in the oneness of God. The G.A.O.T.U. is the source of all moral obligation. We may lean toward Pan Deism (one underlying theological truth, of which all religions express a partial understanding where one God, is worshipped through different, overlapping concepts or mental images of him).

Freemasons are initiated on the principles of architecture, which symbolizes the terms of that science to moral purposes. We are architects of a spiritual temple responsible to the Divine Being under whose holy law we are constructing that edifice.

That the V.S.L. is an essential and indispensable part of the Lodge, to be open in full view when the Brethren are at labour.

The V.S.L. teaches us the all-important duties we owe to the G.A.O.T.U., to our neighbours and ourselves. It is regarded as the standard of Truth and

Justice. It teaches us to believe in the wise dispensation of Divine Providence. It rules and governs our faith. It is one of the Great Lights of Freemasonry. In the V.S.L there are things that are beyond our understanding but clear to the G.A.O.T.U. Some things are difficult to understand in the present but will be revealed in the future. The V.S.L promulgates the code and laws that the G.A.O.T.U ordained for people. It describes the quality of the G.A.O.T.U and how one should meditate on his name. The V.S. L is the outline of a path to unity with the G.A.O.T.U.

That a Mason must be male, a free born man and of mature age; Freemasons are the epitome of the male archetypes arising out of our mystical past. King, Worrier, Magician and Lover. We know the real war is within. We live an empowered life. We accept the unseen as we mediate and communicate hidden knowledge. We are contemplative. We fix situations. We are the teacher. We are comfortable with the mystic and in our own way are artists as we build socially, intellectual, and spiritually. We serve as well as being the protector and provider with the ability to make balanced decisions.

Our creativity allows us to follow through our decisions to their conclusion. Our Craft restores to men the rights of passage, self-worth, identity, acceptance, and dignity of being a man. The duties that we owe to ourselves are precisely those that we owe to our Brothers. We govern our emotion, intellect, ambition, and desires. Our imperative is to be virtuous. We understand we create our own happiness. We rest our opinions on foundations of fact not rumour.

We first see the positive in ourselves and our Brother and number in our attributes self-discipline, compassion, responsibility, courage, perseverance, honesty, loyalty, and faith. We do not crave worldly distinction but rather the distinction of the soul.

That a Mason by his tenure, owes allegiance to the Sovereign and to the Craft; Our allegiance to the Craft and Sovereign is deeply rooted in our

history and legends. It is our devoted loyalty and support, if you will feudal obligation, to our sovereign and our Craft. It is the tie which binds us to the Sovereign and the Craft in return for the protection which the Sovereign and the Craft affords us. It is the mutual bond and obligation where we are bound to obey and serve the Craft.

That a Mason believes in the immortality of the soul Freemasons have a physical existence, as well as mental or intellectual existence. We have a soul. Though real it is intangible. This principle is an unquestioned integral part of the Craft. The hope that life does not end with the physical body, but continues through a boundless future.

What do you think?

## *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



## *Freemasonry in Action*

Most Worshipful Grand Master, MWB Donald E. Stutt with the Brethren of District 27 during his official to Temple Lodge No. 30 in Duncan





MWGM presented RWB Bill Thompson with his 60 year jewel, and 50 year Jewels to RWB Arnie Krenz and WB John Fenmor-Collins and DDGM for District 27, RWB George Kilvington.

# *Freemasonry in Action*

## *Grand Lodge Awards*

*February 19 to March 25, 2014*

### *25 Year Award*

*R. W. Bro. Steve E. Crane, Creston Lodge #54*  
*W. Bro. Adrain A. Lankhaar, Creston Lodge #54*  
*W. Bro. Demetre Karountzos, Creston Lodge #54*

### *30 year Award*

*W. Bro. Herbert H. Fredin, Trepanier Lodge #83*

### *40 Year Award*

*Bro. Eric Blobel, Creston Lodge #54*

### *45 Year Award*

*V. W. Bro. Donald L Campbell, Camosun Lodge #45*  
*R. W. Bro. Edward C Bolger, Camosun Lodge #45*  
*V. W. Bro. S. Robert Spratt, Tsawwassen Lodge #185*

### *50 Year Award*

*Bro. Bryan K Christensen, Atlinto Lodge #42*  
*Bro. James M Menzies, Atlinto Lodge #42*  
*W. Bro. Ronald N Waugh, Creston Lodge #54*  
*R. W. Bro. Anthony S Mallam, Star of the West Lodge #61*  
*W. Bro. Victor Buckley, Maple Leaf Park Lodge #63*  
*Bro. John T Evans, Concord Lodge #79*  
*W. Bro. Edwin A Ackerman, Eureka Lodge #103*  
*Bro. Dennis R Cooper, Burnaby Lodge #150*  
*V. W. Bro. David H Dunn, Burnaby Lodge #150*

*60 Year Award*

*Bro. John Gorosh, Ashlar Lodge #3*

*Bro. Douglas H McLean, Ashlar Lodge #3*

*Bro. Purney, Nanaimo Lodge #10*

*Bro. Leland G Comstock, Summerland Lodge #56*

*Bro. Donald L Sandner, Omineca Lodge #92*

*Bro. James M Young, Landmark Lodge #128*