

This article explores the subject of fermented and spirituous liquor and Freemasonry. It is a subject of some interest to Freemasons, and especially to those seeking more light through our history. Aspects of the subject include references in ritual and the ceremonial use of wine; the Craft's early association with festive drink; the reaction against alcohol in some Masonic quarters; and, finally, brief biographies of prominent Freemasons associated with brewing and distilling.

Wine has a significant place in our ritual and ceremonies. When the Fellow Craft degree is conferred, we learn the traditional and symbolic importance of wine. The lecture in the Ancient Work states, "At the building of King Solomon's Temple the Fellow Crafts were paid in wages consisting of Corn, Wine and Oil," wine being symbolic of refreshment. The lecture in the Emulation Work states that, "The Entered Apprentices received a weekly allowance of corn, wine and oil . . ." Equally important, wine is essential to our ceremonies for the Constitution and Consecration of a new Lodge, as well as the Dedication of a Masonic Hall, and the Laying of the Foundation Stones of Public Buildings. In the latter ceremony, "The Senior Grand Warden pours wine upon the stone, saying, 'I pour this Wine as an emblem of joy and gladness . . .'" In the Ceremony of Constitution, wine is used as an element of consecration, as the Grand Chaplain refers to it as "the Wine of Refreshment." In similar ceremonies within the United Grand Lodge of England, wine is a "symbol of Joy and Cheerfulness." Thus is wine an integral part of our Masonic heritage.

From our history, we learn that many early lodges met in rooms within taverns. Public drinking establishments were found throughout Europe in the late Middle Ages. Often, they became the centre and even defining place of a village or settlement, connected with taking refreshment and social gathering. Records indicate that these same activities were essential aspects of early Freemasonry. Some of the best-known early Speculative lodges were formed around the dining table of the English tavern. In fact, such lodges derived their names from the taverns in which they met, including the famous four that formed the embryonic Grand Lodge of 1717. They were: the Apple Tree and Rummer & Grapes taverns, and the Goose and Gridiron and the Crown ale-houses.

During the 1700s, meetings of Freemasons were essentially Table Lodges. Freemasons adopted the practice of toasting with "fire," only instead of firing musket volleys, the Freemasons gave a sharp report on the table with each toast. Their study firing glasses were filled with wine, often referred to as powder. One early Scottish lodge, Canongate Kilwinning, actually refers to drink as "ammunition" in its minutes. By the end of the 1700s, merchants selling tableware describe firing glasses as "masons" or "hobs". One type, owing to its rounded foot was called a "hob-knob", hence the origin of the expression, "hob-knobbing."

According to Masonic historian Bernard Jones, toasting got its name from a custom originating in the 1500s, or even earlier, by which a piece of toasted bread was added to the wine or other liquor in a loving cup or common drinking vessel. The cup was passed round for all to drink from, and when it came back to the host or toastmaster, it was his privilege to drain the cup and take or consume the toast. One of the earliest known Masonic toasts dates to the early 1700s when, during the initiation ceremony, Brethren drank to “the heart that conceals, and the tongue that never reveals.” Another toast, well-known to Freemasons in Commonwealth countries today, was drunk simultaneously to the health of the Sovereign and prosperity of Freemasons. It was originally proposed to “the King and the Craft.”

Over the years, the time-honoured traditions of toasting and taking wine continued in the British Isles, Europe and wherever Freemasonry spread around the world. Fermented and spirituous liquors, however, were not always integral to the life of a lodge. We know, for instance, that some colonial lodges did not serve beverages contrary to the prohibition of its members’ religions. For example, Rudyard Kipling’s Lodge Hope and Perseverance No 782, English Constitution, in Lahore, India did not serve alcohol, in deference to its Muslim Brethren. In North America, there was a strong temperance movement during the late 1800s and early 1900s. When the Grand Lodge of Manitoba was founded in 1875, its Constitution specified that no man could petition a lodge for membership if he was in the business of making or selling alcoholic beverages. Alas, this grand jurisdiction may have missed some excellent candidates for the Craft, for, over the years, a number of prominent Brethren in Canada have been connected with this trade.

I have chosen to highlight the life and times of two Freemasons who were active in the brewing and distilling industry.\* Once again, I should mention that in my own Masonic research, I am particular on the subject of “famous Freemasons.” In my estimation, those Freemasons who served their Craft faithfully, as well as being prominent in their public and private avocations, deserve our attention the most.

M.W. Bro. Alexander Keith

Alexander Keith was born in Scotland in 1795 and, as a young man, learned the malting and brewing trade in Sunderland, England. In 1817, he moved to Halifax, in the colony of Nova Scotia. Only three years later, in 1820, he purchased a brewery. Since then, Alexander Keith’s name has been associated with quality beers and ales. Keith was a civic leader as well as a man of industry. In 1840, he was elected to the City Council of Halifax, becoming its Mayor three years later. He was a Member of the Legislative Council of the colony and province for thirty years, from 1843 until 1873.

Alexander Keith was initiated into Freemasonry in England in 1816. He affiliated with Virgin Lodge No. 3, Halifax, and served as its Worshipful Master in 1823, 1830, 1834-37 and 1845. He was Provincial, then District Grand Master, under the Grand Lodge of England, from 1840 until 1869. Interestingly, he had a complete, parallel Masonic career under the Grand Lodge of Scotland. In March, 1826, W. Bro. Keith and others

petitioned the Grand Lodge of Scotland to start a lodge in Halifax. A year later, in 1827, Thistle Lodge No.393 was chartered under the Grand Lodge of Scotland. By 1848, Bro. Keith was appointed R.W. Provincial Grand Master of the Grand Lodge of Scotland. In this capacity, from 1848 until 1866, Bro. Keith chartered several lodges in Nova Scotia and New Brunswick. It was the Scottish lodges that came together in convention in February 1866 to create an independent Grand Lodge of Nova Scotia. M.W. Bro. Keith served as its first Grand Master, from 1869 until 1873.

Today, Alexander Keith has a serious following among beer and ale drinkers. Keith's India Pale Ale is an award-winning ale. The slogan of the brewery is, "Those who like it, like it a lot." Few probably realize, however, that the founder of this brewing company was also the founding Grand Master of the Grand Lodge of Nova Scotia, and a Freemason who proudly served his other Craft for fifty-seven years.

R.W. Bro. John Molson

John Molson was born in Lincolnshire in 1763. He came to Lower Canada in 1782 and, at age 23, established a brewery in Montreal. He also opened Canada's first industrial grain distillery, which remained the largest in Canada until it closed in 1866. A brilliant entrepreneur, Molson built the first steamboat in Canada in 1809. He went on to build a fleet of twenty-two vessels, one of which became the first to be used in the conduct of war. He was a Director of the Montreal Savings Bank, and then he became President of the Bank of Montreal from 1826 until 1834. Molson was also a community leader, and was one of the founders of Montreal General Hospital.

John Molson was a member of St. Paul's Lodge No. 515, English Registry, Montreal, and served as its Worshipful Master in 1791 and 1795. The oldest lodge in existence in Quebec today, St. Paul's Lodge has a fascinating history. It was warranted on November 8, 1770. In 1797, it switched allegiance to the rival Ancient Grand Lodge. In 1824, it was warranted yet again as No. 374 under the United Grand Lodge of England, under whose jurisdiction it remains to this day.

The Grand Master, the Duke of Sussex, appointed R.W. Bro. Molson Provincial Grand Master of Montreal and William Henry on May 15, 1826. He served in that office until 1833. R.W. Bro. John Molson died in 1836.

Over the years, Molson Brewery expanded, and also invested in professional sport, owning the Montreal Canadiens Hockey Club. The company pioneered techniques in the industrial brewing industry. In 2005, it merged with Coors, becoming a multi-national firm. Today, its range of beers and ales is recognized across Canada, especially "Molson Canadian", the legacy of a bright twenty-three year old with both vision and Masonic light in his favour.

In conclusion, these two very different men nonetheless pursued similar paths. Each came to Canada as a young man, filled with optimism and blessed with talent. Their instincts were remarkably the same: to get into brewing and offer superior beverages

for a growing frontier society. Each received the light of Freemasonry and, in turn, each let his light shine. In history, when fermented and spirituous liquors are often associated with intemperance and excess, our three Masonic Brethren who lived by the spirits, also lived the spirit of Friendship, Morality and Brotherly Love to which Freemasons aspire.

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\*A third Brother involved with the brewing industry was W. Bro. Nels Nelson, featured in the November 2013 issue of E-Bee. You might want to go back to this article for a glimpse into his interesting Masonic and business careers.

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Milborne, A.J.B. *Freemasonry in the Province of Quebec 1759-1959*. Montreal: Grand Lodge of Quebec, 1960.

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Websites: [http://en.wikipedia.org/wiki/Alexander\\_Keith](http://en.wikipedia.org/wiki/Alexander_Keith)

## Freemasonry In Action

Picture of the cast of the Rememberance service that was held in Enderby Lodge by members of Enderby 40 and Salmon Arm 52 on Nov 8th. This service has been preformed by the two Lodges for the last few years and is proceeded by a meal that our boys may have eaten during the war and then everyone goes to the lodge room and service preformed for the members and public attending.



*Photo by Bob Quinton*

## Duke of Connaught Lodge, North Vancouver

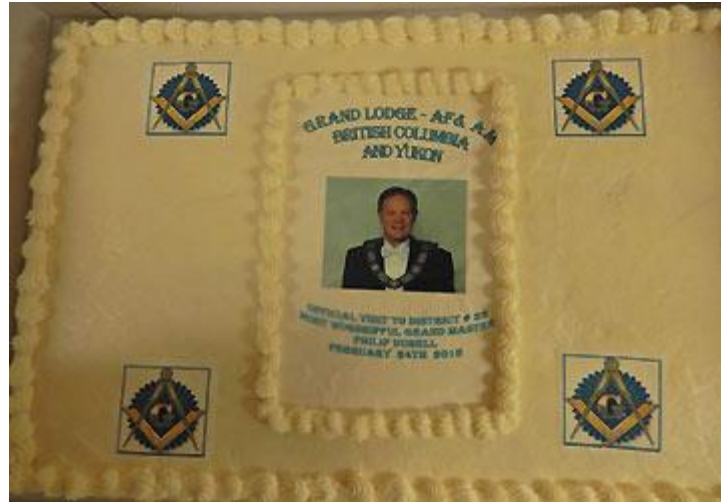
Front row left to right MWB Douglas Caudle GM N Carolina, MWB Gary Beisly GM Oklahoma, MWB Ranko Vujačić GM The Regular Lodge of Serbia, RWB Peter Blagaić DDGM 17, WB Paul Bishop WM Duke of Connaught #64, EA Bro Tim Konapelky Duke of Connaught.

Also attending in 2nd Row over right shoulder of DDGM RWB George Seghers Ex Dir. George Washington Masonic Memorial, to his right RWB Bryant Webster DGM GL of N Carolina and to his right WM Marcos Hans from Brasil



*Photo by R Wor Bro Barry Burch*

Grand Master's visit to District 23 - "You can have your cake and eat it too..."



During the entire presentation of the Lieutenant-Governor there was only one photo opt where the GM was close enough to her to have a appreciable photo. What I did was have my friend extract the attached photo of The GM while was introducing Lieutenant Governor - Judith Guichon.

*Photo by Richard Tattersal*



Robbie Burns Night Quesnel Lodge #69

These were taken at the Quesnel Robbie Burns Night January 23rd.



## LODGE PRIVACY

by Bro. David Freeman

We have all been privy to conversations about the work of a Lodge not our own. Sometimes very much to our embarrassment as we are given information we would rather not know. Often these comments relate to information about a Brother or an orientation of another Lodge not our own which is based on opinion or speculation. These types of comments seem to go against the law of Freemasonry as laid out in our degrees and certainly the spirit of our Craft.

It might be said this behaviour is simply human nature but that is not an acceptable excuse either with the law of our Craft or Federal and Provincial privacy legislation. Ignorance of these matters is also no excuse. Though the language of our law and the law of the land may be difficult to interpret the constructs which are incorporated under our statutes, regulations, institutes, laws, grand constitutions and bylaws along with Provincial and Federal Legislation are in the simplest terms parameters of Brotherhood.

It should go without saying that under no circumstances should those outside the Craft be privy to any information and a member should never transmit any information unless compelled to do so by law.

What then is not proper to be known and should not be discussed outside of our own Lodge? There are twenty overriding constructs the content of which should never be discussed with Brethren not a member of our own Lodge.

1. A Brothers personal relationships.
2. Comparisons between Brethren;
3. Any action to sanction a Brother by a Lodge or the Grand Lodge or its cause;
4. Information gained from an investigation for membership;
5. A Brothers name, address or telephone number;
6. A Brothers race, national or ethnic origin, colour, or religious or political beliefs or associations;
7. A Brothers age, sexual orientation, marital status or family status;
8. A Brothers inheritable characteristics;
9. Information about a Brothers health care status or history, including a physical or mental disability;
10. Information about a Brothers educational, financial, criminal or employment status or history;
11. The opinions of a person about a Brother;
12. A Brothers personal views or opinions;
13. Personally Identifiable information which will allow a Brother to be identified, contacted, or located;
14. The financial status of the Lodge;
15. Disputes or conflicts within the Lodge;
16. Information about another Lodge as it relates to their relationship with our Lodge;

17. Information which is not in the public domain;
18. Any ritual or language of the ritual
19. Where our Lodge or any Brother is ridiculed or criticized. Often these are embedded in supposed humour.
20. Discussions about future plans for the Lodge until they have been solidified by our Brethren.

In point of fact unless the Brethren within our Lodge have a direct involvement in the circumstances it is just as wise that the content of the above points not be discussed at all as it then falls under the rubric of gossip.

Often information of this type is passed in what might seem the most innocent situations and conversations. Such situations as standing outside the Lodge room with a group of Brethren prior to a Lodge being tiled. Conversations during the hour of refreshment when Brethren vent their personal concerns or objections or casual conversation when Brethren get together over coffee, lunch or dinner. To prevent information leaking what must never occur is:

- a. A conversation regarding Lodge business in a public area or Craft Lodge where non Lodge members might hear the content.
- b. A conversation regarding Brethren or Lodge Business, where persons from outside the Lodge including friends and relatives are present.
- c. Posting information about a Brother on a bulletin board or leaving a Brothers information unattended in a Lodge, your place of work or a vehicle.
- d. Disseminating information or descriptions about a Brother without his permission.

Gossip is a virus. It spreads out of control. Though a comment not proper to be known is made to a non-Lodge member you believe you can trust they are not confined by the same rules of Brotherhood as we of the Craft are. That individual which you causally gave information to about your Lodge or Brother may the very next day pass the information in the most casual manner starting with a phrase such as " I was speaking with...yesterday and he said.....". The most fearful response to this type of casual comment is the listener commences with "oh yes I know him... is he ....." The law of Brotherhood and our Craft has been broken. If the Brother should become aware that his personal information, orientation or situation which was obtained through the Lodge has been made public then a case may very well be made that Provincial or Federal legislation has been breached. How would the Brother know? Networks are too small in our culture and inevitably the person you told will tell someone else who will tell someone else who will tell the Brother in question.

( Sources: Constitution and Regulations GL of BC and Y; The BC Canadian Work GL of BC &Y; The BC Ancient Work GL BC & Y; Pike, "The Statutes and Regulations, Institutes, Laws and Grand Constitutions" : Supreme Council of the 33rd AASR of Canada "Statutes and Regulations": "The Bylaws of the FVLOP and Rose Croix": BC Legislature "Personal Information Protection Act [SBC 2003] CHAPTER 63"; Canadian Parliament "The Personal Information Protection and Electronic Documents Act (PIPEDA)"



## Becoming a Dues-Paying Mason

by Brother Terence Satchell

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Throughout my entire experience in Freemasonry, I have wondered what can be done to bring those Freemasons that do not attend lodge meetings back into our temples. I found these dues-paying Masons to be a frustrating breed. They must believe that being a Freemason is important enough to continually make a monetary payment to their Masonic organizations and yet it is not important enough for them to actually attend and contribute their time. I assisted in planning and executing a number of lodge functions in order to bring these silent members back and there seemed to be no response. I began to develop the opinion that these men were simply neglecting their Masonic duties.

And then, I became one of them.

It wasn't intentional at first. It started by moving to another town, then I became busy with my career, then I lost contact with my closest Brothers, and then before I knew it, Masonry wasn't even on my mind anymore. Occasionally I would post a story on The Euphrates that I had written while I was active in the lodge, but that was only because it was convenient and could be done in five minutes. I was literally uninterested in Freemasonry.

This sounds like an easy problem to fix. If you aren't an active Freemason, just attend a lodge meeting and get involved, right? Wrong. I found out rather quickly that there was nothing motivating me to go back to lodge. There isn't anything interesting about a lodge meeting. We pay the bills, plan mundane dinners, and discuss our charitable endeavors. I didn't join the Freemasons to do any of those things and no one ever told me that that is what we really do when I was petitioning. I stopped caring about Masonry, because Masonry was boring and a complete waste of my time. I realized that the only reason I used to be active was because I enjoyed socializing with the many good friends that I had in my lodge. Without that connection, Masonry was no longer important.

That is the problem with modern Freemasonry. I've heard so many Masons say "You'll meet so many good men in Masonry." Well, sure you do, but I have also met many good men outside of Freemasonry and the vast majority of my friends do not belong to the fraternity. So that is no reason to join or remain a Freemason.

Many men cannot explain exactly why they want to be a Freemason, but it almost always has the same theme. Men join Freemasonry because they believe that it will lead them to enlightenment both mentally and spiritually, give them some sort of moral compass, and will help them to lead a better life. They expect a top-notch society. One in which all men meet upon the level, but upon a level above the profane world outside of the lodge. They expect an education. They expect class. They expect a life-changing experience.

I know, because that is exactly what I expected.

Sadly, our lodges are stuck in a time warp. We are obsessed with sticking to the 1950's model of a civic organization. We talk about making our lodges more attractive and yet we continue to operate them in the same outdated way. We want to operate on the cheap. We want to "dumb down" Masonry to make it easier to grasp. We want to copy the model that Rotary and Kiwanis have provided instead of following the model that Freemasonry created over 250 years ago. We have turned our organization into an outrageous bureaucracy where every single event requires the unneeded approval of some Masonic dignitary. The world's greatest fraternity has become the world's most mundane organization.

That is the state of Freemasonry today. That is why men become dues-paying Masons. That is why I became a dues-paying Mason. If Freemasons want the society to survive, some radical changes must be made. Over the next few weeks, I am going to discuss this in detail. The question that must be discussed is: "What must Freemasonry become in order to be relevant in American society again?"

## Dilbert, St. Thomas Aquinas, and the Most High

By VW Bro Dan Zyrmia

**Editor's Note:** I spent some time deliberating over this article in determining whether to reject it or allow it to "Pass." It is interesting, well written and of relevance to Freemasons however, these are not the only qualities that must be considered. Please read the article in this publication's "Editorial" section for a more detailed discussion of the editors' criteria and give us your feedback.

"I found a recent Dilbert cartoon took on a more theological tone.

Tuesday January 27, 2015



Scott Adams is actually a very philosophical and contemplative author, who has written *God's Debris* as a reflection of his thoughts and beliefs. Interestingly the concept of having a Supreme Being as the original source of all things is a core concept articulated by St. Thomas Aquinas, whose birthday and day of celebration is January 28.

Wikipedia has a detailed set of pages describing the theological theories and works of St. Thomas Aquinas. More can be found on the website at [http://en.wikipedia.org/wiki/Thomas\\_Aquinas](http://en.wikipedia.org/wiki/Thomas_Aquinas)

With Freemasonry, we have neutralized the term for our Supreme Being to The Most High. Using this commonly accepted term, I will show a slightly tailored summary of the mindset of St. Thomas Aquinas on this subject. It is interesting to see how these ideas, particularly the explanations for Motion and Causation, relate back to the Dilbert cartoon. In reading these, consider the different portions of our Craft, and how the concepts and logical conclusions of St. Thomas Aquinas are reflected and reinforced within the content of Masonic ceremony and ritual.

### Nature of The Most High

Thomas believed that the existence of The Most High is self-evident in itself, but not to us. "Therefore I say that this proposition, "The Most High exists", of itself is self-evident, for the predicate is the same as the subject.... Now because we do not know the essence of The Most High, the proposition is not self-evident to us; but needs to be demonstrated by things that are more known to us, though less known in their nature — namely, by effects.

Thomas believed that the existence of The Most High can be demonstrated; he considered in great detail five arguments for the existence of The Most High, widely known as the *quinque viae* (Five Ways).

Motion: Some things undoubtedly move, though cannot cause their own motion. Since, as Thomas believed, there can be no infinite chain of causes of motion, there must be a First Mover not moved by anything else, and this is what everyone understands by The Most High.

Causation: As in the case of motion, nothing can cause itself, and an infinite chain of causation is impossible, so there must be a First Cause, called The Most High.

Existence of necessary and the unnecessary: Our experience includes things certainly existing but apparently unnecessary. Not everything can be unnecessary, for then once there was nothing and there would still be nothing. Therefore, we are compelled to suppose something that exists necessarily, having this necessity only from itself; in fact itself the cause for other things to exist.

Gradation: If we can notice a gradation in things in the sense that some things are more hot, good, etc., there must be a superlative that is the truest and noblest thing, and so most fully existing. This then, we call The Most High.

Ordered tendencies of nature: A direction of actions to an end is noticed in all bodies following natural laws. Anything without awareness tends to a goal under the guidance of one who is aware. This we call The Most High --> Note that even when we guide objects, in Thomas's view the source of all our knowledge comes from The Most High as well.

Concerning the nature of The Most High, Thomas felt the best approach, commonly called the *via negativa*, is to consider what The Most High is not. This led him to propose five statements about the divine qualities:

The Most High is simple, without composition of parts, such as body and soul, or matter and form.  
The Most High is perfect, lacking nothing. That is, The Most High is distinguished from other beings on account of The Most High's complete actuality. Thomas defined The Most High as the 'Ipse Actus Essendi subsistens,' subsisting act of being.

The Most High is infinite. That is, The Most High is not finite in the ways that created beings are physically, intellectually, and emotionally limited. This infinity is to be distinguished from infinity of size and infinity of number.

The Most High is immutable, incapable of change on the levels of The Most High's essence and character.

The Most High is one, without diversification within The Most High's self. The unity of The Most High is such that The Most High's essence is the same as The Most High's existence. In Thomas's words, "in itself the proposition 'The Most High exists' is necessarily true, for in it subject and predicate are the same."

# HEARTBEAT

Thousands of Canadians die from heart attacks every year because they don't get medical

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## The Importance of Acting Fast

Treatment can stop a heart attack right in its tracks if you act fast enough. If clot busting drugs or artery opening treatments are administered within an hour of the start of symptoms, then the effects can be stopped or the damage can be reduced. So it is very important that you call or have someone call 9-1-1 or your local emergency number.

## Facts about heart attack:

- There are an estimated 70,000 heart attacks every year in Canada. That's one heart attack every 7 minutes.
- Over 15,000 Canadians die each year as the result of a heart attack. Most of these deaths occur out of hospital.
- Nine in ten Canadians have at least one risk factor for heart disease or stroke. Knowing and controlling your risk factors reduces your risk of a heart attack.
- Heart attack warning signs tell you that your heart is not getting enough oxygen and nutrients. The longer your heart is without oxygen, the greater the damage to your heart muscle. Acting fast prevents permanent damage.
- Studies show that by calling an ambulance you increase your odds of surviving a heart attack. Don't drive to the hospital! Get immediate care by calling 9-1-1.



## Masonic Legacy of Life Project - February 2015 Progress report

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Brethren, I am pleased to say that the response to the article in last month's e-bee has been encouraging. I have spoken with several of the lodge secretaries here on Vancouver Island and they have agreed to lend their support in coordinating the program with their members.

There is so much potential to do good for others in this project, the word legacy basically means "a gift from the past".

my belief is that when the day comes when we must go to meet the gaotu the only thing that travels is our spirit, nothing else, the rest is left behind for disposition by a funeral home. It is our choice before that happens, to take a personal inventory of our masonic commitment to charity and ask ourselves, "what very last thing can I do that might enable one or more of my fellowman to possibly live on enjoying a better quality of life"?

The answer to that statement is simple and painless, we become an organ donor. Imagine for a brief moment if you can, how an individual whose challenged life depends on an organ transplant would feel to be told that you, as a perfect match and through your generosity and planning, their life will be extended. There is no greater gift that you could give, it is your legacy.

In my research I have found answers to questions that are important to me and I am sure are important to you.

1. Question...will they still try to save my life if I'm a registered donor? The answer is absolutely – donation is only considered after all lifesaving efforts have been exhausted and it is certain that you will not survive.
2. Question...Am I too old? The answer is, it is never too early or too late to register as an organ donor. BC transplant have had many cases where an adult over 70 years of age has become a donor, recently a kidney recipient celebrated her 30th transplant anniversary, and she had received a living donation from her father, who was 60 at the time. It is about the match, not the time.
3. Question...Nobody would want my organs. The answer is, let the specialists decide. One organ donor can impact the lives of many people waiting for a transplant...let the experts decide if you are a match.
4. Question...It is against my religion. The answer is, most religions support and encourage donation, for more information check out

<http://www.organtransplants.org/understanding/religion> there is a wealth of information there.

With the support and assistance of grand lodge and the coordinators at BC transplant, I will be sending an email to the secretaries of all of the lodges in this grand jurisdiction to advise them that an information package will shortly be mailed to each of them from bc transplant requesting their support from your lodge in making this project a success, and I ask each and every one of you to seriously become a spokesman for this great need.

In February Bro. Don Cochrane will be publishing the next article dealing with the masonic legacy of life project, and and its relevance in completing a most important component in our life.

Sincerely and fraternally

Art Berry, Secretary, Euclid lodge No.158, Parksville, BC

## Grand Lodge... Musings and Happenings

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Brethren,

The following nominations have been received for the office of Junior Grand Warden:

RW Bro. Barry W. K. Burch  
RW Bro. Douglas L. Eaton  
RW Bro. H. Russell Morrison

Sincerely and fraternally

Right Worshipful Brother George Moore  
Grand Secretary

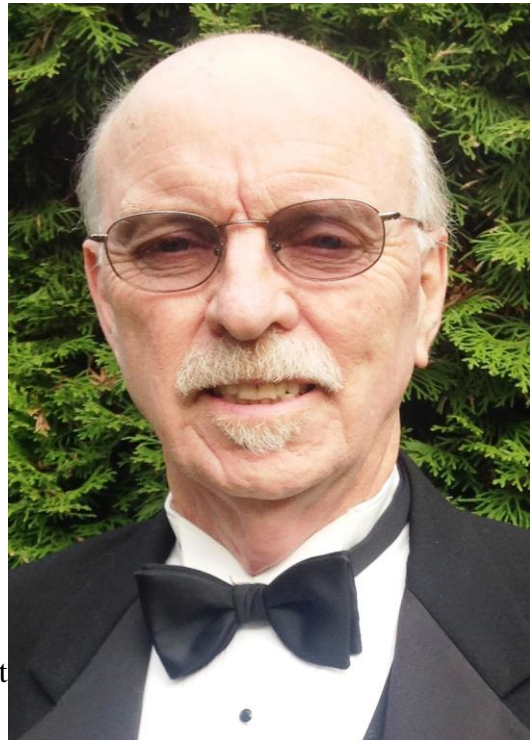
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### Biography RWB Barry Burch

RWB Barry Burch was born in Winnipeg in 1946 quickly realizing that the west coast was far more hospitable, he grew up in Victoria. During his high school years he served in the Royal Canadian Navy Reserve 1962-1965.

After completing high school he graduated from the University of Victoria, 10 years later earning a Masters Degree from Western Washington University and subsequently earning a diploma in public administration at Uvic in 1990. An initial career as an educator in BC public schools led to a 25-year career at ICBC managing departments focused on loss prevention.

After retiring in 2006 he created a consulting firm to work with foreign governments and private sector companies on safety management and loss prevention programs. During this time he worked with the Asian Development Bank, United Nations





Development Program, Japan  
International Cooperation Agency and  
World Health Organization in China.  
Vietnam, United Arab Emirates,  
Cambodia and Kuwait.

RW Brother Burch was initiated,  
passed and raised in the Duke of  
Connaught Lodge in 1988 serving as  
Worshipful Master in 1996. He has  
served as District Education officer on  
2 separate occasions in 1996 and 2001.  
He was appointed DDGM for District  
17 in 2002/2003 and is currently  
serving as Grand Director of  
Ceremonies.

Other Masonic service to our Grand  
Lodge includes currently as a member  
of the Governance Committee, as  
Regional Representative 2012-2014,  
the Regalia Committee and as Chair of  
the Youth Committee 2007-2008. Long  
a supporter of Job's Daughters he was  
elected to the Grand Line in 2002 and  
served as Associate Grand Guardian in  
2005/2006.

Married in 1984 to Ann they have 2  
daughters both Past Honoured Queens  
in Job's Daughters and a 1-year old  
grandson.

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## Biography RWB Douglas Eaton

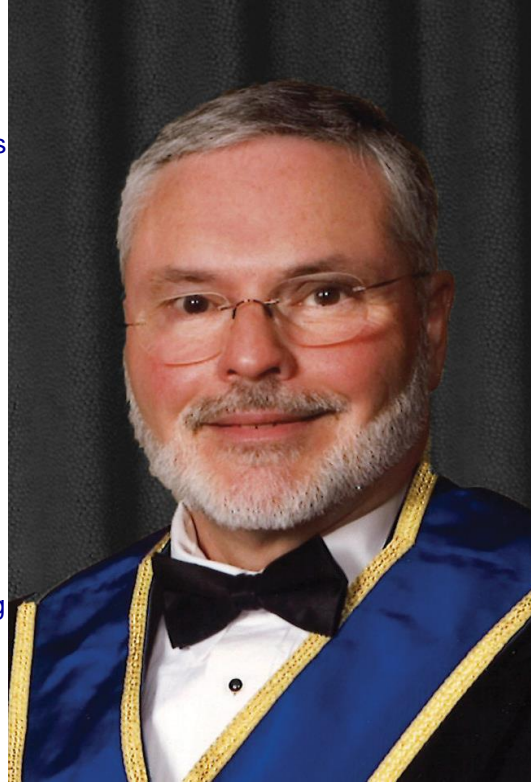
RW Bro. Douglas L. Eaton was born 4 August 1945 in Vancouver, BC and, after graduating from Vancouver City College as an Engineering Technologist initially spent a number of years in the pulp and paper industry and in electrical power generation as a Stationary Power Boiler Engineer. He then made a major career move into the field of real estate design development, operations, and professional property management of numerous major commercial, industrial, multi-family, and retail development projects throughout Canada and the USA, where he held a number of key senior management positions.

In 1996 he joined a Vancouver engineering consulting firm specializing in Building Envelope Science Engineering. For the past fifteen years he has been employed by JRS Engineering Ltd. in Burnaby BC as a Senior Project Engineering Consultant and Manager New Construction and Heritage Restoration Projects involving hundreds of buildings as well overall responsibility for JRS Calgary Branch Operations and Alberta Business Development. He is a certified LEED (Leadership in Energy & Environmental Design) Accredited Professional with the Canada Green Building Council, and is also certified as a Registered Roofing Observer (RRO) and Roofing Contractors Association of BC Roofing Inspector (RCABC) with the Roofing Consultants Institute of North America.

RW Bro. Eaton was raised in Prospect Lodge 172, North Vancouver in 1977 . He served as Worshipful Master in 1992. He is currently a member of King David Lodge No. 93 in North Vancouver. He is also active in all orders of the York Rite and is also an active member of Gizeh Shrine serving as President of the Gizeh Drum & Bugle Corps.

Married to Anastazia since 1977, they have a son, daughter, and grandson

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## Biography RWB Russell Morrison

RW Bro. H. Russell Morrison was born on 3 August 1951 in Vancouver. He was educated in the Vancouver School system graduating from Templeton Secondary in 1969. After a short stint at Vancouver Community College, RW Bro Morrison was employed by CN Rail, where he took his electrical apprenticeship.

A chance to further himself, he resigned from CN and hired on to BC Tel (now TELUS) as a Switchboard installer. This was the beginning of a long and varied career. He progressed from installer and then moved into Management, starting as an instructor, then moved to the Safety Department, then Field Operations, Quality Assurance and Partner Relations. He retired in 2009 and 4 months later was lured back as a Safety Manager for AFL Global, a company that does work for TELUS.

RW Bro Morrison was raised in North Star Lodge No. 167, Surrey BC, in 1989. He served as Worshipful Master in 1999-2000 and was Treasurer for the year 2002-2003.

He has served as District Education Officer, three different times in early 2002-2004. He was Secretary of the District Masters and Wardens for three years 1997-2000. He was Grand Marshal in 2009-2010 and District Deputy Grand Master in 2013-2014.

He has served on many Grand Lodge Committees. As a member of the Ad-Hoc Member Survey Committee in 2007-2008, the Ad-Hoc Electronic Survey for Master Masons 2009-2010, the Ritual Committee twice in 2011-



2012 and 2-13-present.

He married Kimberly in 1977, they have 2 sons. Braden, who is married to Alexandria and they have two children Adeline and Brenden. They live in St Albert, Alberta. Younger son Trevor, lives in New Westminster.

RW Bro Morrison keeps active with golf, gourmet cooking and spoiling the Grandchildren.