

The Importance of Vancouver & Quadra Lodge No. 2
in British Columbia Masonic History

By R.W. Bro. Doug Franklin
Haida Lodge No. 166

The year 1862 was an important one: the City of Victoria was incorporated, and Freemasonry made a significant achievement there. Founded only a dozen years earlier, Victoria was a bustling frontier town and the principal seaport of the Crown Colony of Vancouver's Island. It had a population of about 6,000, and had some 1,500 buildings of all descriptions—from banks and churches to modest cottages. Numerous businesses prospered on the shores of the Inner Harbour, boosted by the fact that Victoria was a free port of the 1,160 vessels that entered the harbour that year, 728 were of American Registry. As expected, there were many Freemasons in the new city—particularly Brethren from California and the Pacific Northwest. Now, they wanted to band together and form a lodge in Victoria.

Freemasonry had already been established in Victoria when, in 1860, Brethren belonging to lodges under the United Grand Lodge of England created Victoria Lodge No. 1085. These Freemasons hailed from England and the colonies—including those colonies that became part of Canada. They practised variations of the English or Emulation Ritual, and some were very proficient in it. In contrast, Brethren from the United States and the maritime colonies of British North America, such as Nova Scotia and New Brunswick, practised various versions of Webb Ritual, often referred to as York, Antient or American. Freemasons today recognize the many differences between the Emulation and Antient traditions. Several Brethren of the Antient obedience tried to petition the Grand Lodge of Washington state for a charter, but the Brethren of Victoria protested, and the effort failed, at least temporarily, until a Masonic leader appeared who would allow them to realize their desire.

The arrival of Dr. Israel Wood Powell in 1862 changed the face of Freemasonry in the young colony, both immediately *and for all time*. A pioneer physician who graduated from McGill University in 1860, Dr. Powell was raised a Master Mason in Elgin Lodge No. 348, Scottish Constitution, on April 26, 1858. He practised medicine in Port Dover, Canada West (now the Province of Ontario), and led a movement to create a local Masonic lodge—Erie Lodge No. 149, which was duly constituted in 1861. A year later, he appeared in Victoria, Vancouver's Island, and soon visited Victoria Lodge. No 1085. Like his American and Maritime Brethren, he

found the ritual alien, and immediately commiserated with them. Only Powell had a solution.

He suggested that they petition the Grand Lodge of Scotland for a Charter. The time honoured custom of the Grand Lodge of Scotland was to allow its constituent Lodges to practise the ritual of their choice. Indeed, the Scottish Lodges of Canada East (now Quebec) uniformly used Antient or Webb-type ritual. Scotland, being part of the British Empire, meant that the Brethren of Victoria Lodge No. 1085 could not raise objection as they did previously when the Brethren wanted to petition an American jurisdiction for a charter. As an aside, the Grand Lodge of Scotland was in the habit of granting charters to lodges all around the globe, jurisdictional niceties not being a concern in the early years of organized Freemasonry. The Brethren applied for a charter, and received it.

The Charter for Vancouver Lodge No. 421 was granted by the Grand lodge of Scotland. The eighteen charter members gathered at the Masonic Hall at the corner of Yates and Langley Streets on Monday, October 20, 1862 to inaugurate Vancouver Lodge. The Brethren of Victoria Lodge, English Constitution, with Past Master W.Bro. Robert Burnaby, participated in the installation of officers. W.Bro. William Jaffray, a broker and commission agent, was installed as the founding Worshipful Master of Vancouver Lodge No. 421. There were eight charter members and fourteen visiting Brethren, including seven from Victoria Lodge, present. Thus, the roots of Vancouver & Quadra Lodge No. 2 were planted.

W.Bro. Israel Wood Powell petitioned for membership by affiliation with Vancouver Lodge within days and, on December 27, became Worshipful Master. The first year of the Lodge's history was a busy one. On March 9, 1863 the Lodge raised its first Master Mason, Bro. William Downie. Fittingly, perhaps, Bro. Downie was born in Glasgow, Scotland, and came to Victoria by way of California where he gained success in mining and business. A banner day for Freemasonry took place on March 18, 1863, when twenty-four Brethren of Victoria Lodge No. 1085 made a fraternal visit to Vancouver Lodge. With twenty members and an additional five visitors, the little lodge room above Hibben & Carswell's store was crammed with fifty-one Freemasons.

It is interesting to note that Vancouver Lodge set fees for membership by the degrees at \$50, affiliation at \$15, and the annual dues at \$12 year.

The founding of Vancouver Island Lodge No. 421, Scottish Constitution, was much more significant than its founding Brethren ever could have imagined. Under the leadership of W.Bro. Powell, the organization of Masonic Lodges flourished in both the Crown Colony of Vancouver's Island as well as in the Crown Colony of British Columbia. In September, 1866, Vancouver Island Lodge received a letter from Brethren in Barkerville, Cariboo, seeking endorsement for establishing a lodge. As a result, the Brethren of Barkerville petitioned the Grand Lodge of Scotland for a Charter. In the meantime, several new Lodges were being constituted by the United Grand Lodge of England. Union Lodge No. 1201 was founded in June 1861 in New Westminster, and Nanaimo Lodge No. 1090 was founded in May, 1867. Whether a sign of rivalry or simple efficiency, the Brethren of Vancouver Island Lodge petitioned the Grand Lodge of Scotland to establish a Provincial Grand Lodge. This was duly granted and, on May 6, 1867, R.W. Bro. Israel Wood Powell was commissioned as Provincial Grand Master. In this capacity, Powell could issue dispensations to Brethren seeking to organize lodges. The response by the Brethren under the English Jurisdiction was immediate. In order to establish a District Grand Lodge (equivalent to the Scottish Provincial Grand Lodge), four chartered lodges were required. Thus British Columbia Lodge No. 1187 was founded in Victoria that same year. On September 10, 1867, R.W. Bro. Robert Burnaby became the first District Grand Master of the new District Grand Lodge of British Columbia.

During these years, other lodges were chartered by the Grand Lodge of Scotland, under dispensation from R.W. Bro. Powell, including Caledonian Lodge No. 478, Nanaimo (November 1867), Mt. Hermon Lodge No. 469, Hastings [Moodyville; Vancouver] (June 1868) and Quadra Lodge No. 508, Victoria (1871).

Thus, by the late 1860s, two branches of Freemasonry had been established in the united Crown Colony of British Columbia. There were five lodges under the Scottish Jurisdiction, and four lodges under the English Jurisdiction. There were no more than three hundred Brethren in these nine lodges. Both of the leaders of the Craft in the united colony recognized the difficulty in communicating with their respective Grand Lodges, and there was seldom any personal contact between Brethren of any rank from either Scotland or England, particularly Grand Lodge officers. In these conditions, early discussions took place between the two assemblies of Freemasons to promote an independent grand lodge.

In 1869, Vancouver Lodge No. 421 started the initiative to form such a grand lodge.

All of the lodges in the united Colony were invited to a convention held on March 18 to 20 to discuss the initiative. Only Scottish Registry lodges were represented; the English Registry lodges rejected the idea. The only way to break the impasse was at the level of the two respective Grand Lodge officers. R.W. Bro. Israel Wood Powell convinced his colleague R.W. Bro. Robert Burnaby that it was in the interests of the Craft to consider creating a grand lodge. Accordingly, a vote among all of the constituent lodges was held: 194 Brethren favoured an independent grand lodge; 28 were not in favour. A convention was held on October 21, 1871 creating the Grand Lodge of British Columbia. M.W. Bro. Israel Wood Powell was elected Grand Master, and M.W. Bro. Robert Burnaby was accorded the rank of Past Grand Master. All existing lodges were permitted to use the ritual of their choice, and new lodges were also given this right. The existing lodges were renumbered in order of the dates of their charters. Vancouver Island Lodge became Vancouver Lodge No. 2, and Quadra Lodge No. 508 became No. 8.

Hence, it can be rightly said that the driving force to create the Grand Lodge of British Columbia was Vancouver Island Lodge No. 421.

The First Decade

During the 1870s, the Grand Lodge of British Columbia experienced almost no growth. Vancouver Lodge enjoyed modest growth, while Quadra Lodge did not. Still, several prominent British Columbia pioneers were members of the latter lodge, including: Robert Burns McMicking founder of the British Columbia Telephone Company and sixteenth Grand Master; Francis Jones Barnard, founder of the famed Barnard's Express; and Eli Harrison Jr., who was initiated at age eighteen and served as Grand Secretary and thrice as Junior Grand Warden all before the age of thirty. Quadra Lodge worked seven years, and initiated only nine members while it existed; fifteen of its members affiliated from other lodges, and most affiliated from Vancouver Lodge. In 1877, the two lodges consolidated under the name Vancouver and Quadra Lodge No. 2.

The Seven Cardinal Virtues

By : Thomas J. Driber, R.A.M.

Reprinted with the permission of Phoenix Masonry Inc.

As Masons we are taught the respective lectures of the three degrees, wherein we are again re-acquainted with the Cardinal Virtues and which, we are taught are the formula to govern the conduct of every Mason. Fortitude, Temperance, Prudence and Justice are impressed upon us early in Masonic learning and it is by no means accidental that those four are an included part of the Entered Apprentice degree. As Steinmetz has so thoroughly explained in his text, Freemasonry, Its Hidden Meaning the Entered Apprentice degree deals principally with the material or temporal aspects of life. So too, do the four Cardinal Virtues of Fortitude, Temperance, Prudence and Justice.

Fortitude means we stay the course. It does not permit us to give up. It is human stick-to-it-ness, and not really a spiritual quality. Temperance dictates moderation in all things and therefore, the practicing Mason is not excessive in his living habits. Again, there is nothing particularly spiritual in that practice. Prudence requires that a Mason use good judgment in all that he endeavors as he goes about the business of daily living, and Justice dictates that he would practice the biblical lesson that "he would treat others as he would be treated." All of the foregoing deals with those attributes required for a stable, happy and productive life in the material temporal world. They work quite well when followed and certainly have withstood the test of time as a formula for constructive- action. These are all "DO" type virtues.

From a numerical point of view they are four in number, further evidence that they belong to the "horizontal" or material plane of Masonry and rightfully belong in the Entered Apprentice degree, as four is the number of the cube. The cube, when unfolded yields six squares in the shape of a cross. The cross is an ancient symbol predating Christianity, and is said to symbolize man with outstretched arms.

As we progress through the degree work we hear also of Faith, Hope and Charity and we are told that of these the greatest is Charity. Faith and Hope are clearly functions of the mind. A Mason has Faith that he will achieve a unity with Deity. In his mind he Hope(s) to fulfill his goal. Neither Faith nor Hope can occur outside of man's thought process and so must be attached to the Fellow Craft degree as that is the degree of a thinking Mason who is able to apply his gavel in the horizontal to remove rough edges and achieve an ashlar of not only horizontal dimensions, but also of true perpendiculars.

Charity, being the greatest of the virtues and the third of the group presents its own special considerations because it is both temporal and thoughtful as well as spiritual. As the third of the group it creates the number three. Three represents the horizontal or temporal plane, the thought process of man or the perpendicular plane, and the oblique plane or spiritual aspects of man, which are characterized in Masonry as the Right Angle Triangle. In the temporal, mental and spiritual dimension we have the three aspects of man or as Steinmetz states, "the Complete Man." From a numerical point of view in Masonry, the number three can hardly be overstated for its profound meaning. We should now look at why Charity should just so happen to comprise the third virtue of this group. It is by no means accidental.

Charity is an act of giving. It must occur in the horizontal or temporal plane, which gives it a temporal characteristic that one could easily attribute to the Entered Apprentice degree. It is a temporal act, which requires unequivocal thought especially as it implies a free giving to another of that which is rightfully yours. Therefore, it is also a characteristic of the Fellow Craft degree. It is also a spiritual act inasmuch as Jesus said, "that which you do to the least of man, you do also to me." Genesis also tells us that God created man and the world in His own likeness and image. This states that we must be in some part, godly. It then confirms that spoken by Jesus as it implies that we are all part of the same cloth, just different threads. Thus, it ties directly to the Master Mason degree since the Master Mason is supposed to be a Master in his understanding of the ways of the Craft. Finding these parallels, Charity could be said to be a giving act, prompted by thought, that we are all part of the Divine.

We are told that "Charity extends beyond the grave" and this is true since the act of charity is analogous to dropping that pebble in a pond where the ripple expands on and on to another shore. That shore, may be another foreign land wherein the Master may travel and collect wages at some future time. Could that be the life hereafter, and could it be relatively easy for us to lay-up in the archives of that foreign land, wages plus interest to be collected for a "job well done"? Did Jesus not tell us that, "the poor will always be amongst us"? One must ask, WHY? In two thousand years we have yet to resolve the problem of poor and destitute people abounding around us. Are not street people more plentiful than ever? Do we not have more social welfare programs than ever before in the history of mankind? This is the age of greatest need and perhaps so, because it is also the age of greatest abundance. If Charity is the greatest of all virtues, as already stated, perhaps the proliferation of so many needy people is nothing short of a Divine gift, which placed at our elbow, provides each of us with an immediate and accessible method to archive wealth in that foreign land, laid up for a time when the wages of our effort will be our recognition of our likeness to Deity, the identification of our own divine nature.

These are the conclusions of the writer carried to what he believes is a logical end-point of the lessons taught in the Lodge, and they are but lessons. Does not every Lodge hold it's annual fish fry or BBQ to raise funds for its charitable endeavors? Does not every Grand Lodge support a Masonic Home or a Widows & Orphans Fund? Do we not commit ourselves, to a worthy and distressed brother? Each of such events is a repetitive exercise in the same lesson that we are to learn. It is a lesson that must, sooner or later, be carried out of the Lodge with us and practiced as inculcated on a daily basis. Why? The answer is abundantly clear. That we may lay-up in the archives of the Celestial Lodge the wages or rewards for fulfilling the simple and accessible virtue of Charity. The opportunities are all around us every day, if only we would look.

Lastly, the practice of so important a privilege is necessary for the development of our spiritual selves that, we might begin to design upon the trestle board as true Master Masons. To do so we will of necessity have to approach so inestimable a task from the perspective of spiritual insight, not just thought alone. The practice of this one virtue develops in us then, the spiritual aspect, the thoughtful aspect and the temporal action aspect of the "Complete Man." It is then that our horizontals and perpendiculars will be true. It will be said, that this work is good work; it is true work. We will be marked as Masters worthy of pay. If you would like to contact the

This article is based on a lecture by the Grand Historian, V.W.Bro. Trevor McKeown, to St. James Lodge at its Roll Call evening. He summarized three elements of Masonic history: chronology, narrative, artifacts.

Three Elements of Masonic History: Chronology, Narrative, and Artifacts

In March 2015, I had the privilege and pleasure to attend a lecture by the Grand Historian, V.W.Bro. Trevor McKeown. As the lecture was held at St. James Lodge #80, a lodge approaching its 100 year anniversary since consecration, the Grand Historian and Deputy Grand Master (also present) emphasized the importance of capturing and recording our Masonic histories. This should not only be a passionate pursuit of the present, but a gift to future generations to ensure they are acquainted and apprised of the full story surrounding their Freemasonry, “warts and all”.

As a widely published historian, our Grand Historian elaborated upon the traits and attributes of excellent historical accounts. I would defer to his expertise directly, but for the purpose of this article, I will summarize and condense his key points. When capturing and recording the history, three common characteristics should be emphasized: chronology, narrative, and artifacts.

Chronology: This is the “facts and figures” portion of historical accounts, and should be recorded in accurate detail. One example provided by the Grand Master was the limitation of recording initials instead of full names or even nicknames. Consider the legendary NHL coaches H.Blake and H.Imlach, or colorful players like D.Williams or D.Schultz. Without their common nicknames, the characters of these men are obscured. In contrast, when we refer to “Toe” Blake, “Punch” Imlach, “Tiger” Williams, or Dave “The Hammer” Schultz, then the connection is immediately revealed. The same visualization can exist for our treasured characters in Freemasonry. The chronology should be sufficiently detailed and accurate to enable the creation of a more empirical description of events and situations.

Narrative: This is the back story that should accompany the facts. The Grand Historian provided some examples where the chronology recorded a turbulent and controversial event as “occurred without ceremony”, which does not reveal the true nature of the actual events or true history. The narrative should be compelling and provide the context and enlightenment that engages the reader. Two historical figures in Freemasonry are Davy Crockett and Winston Churchill. Without the narrative detailing bear hunting and defending the Alamo of Bro. Crockett, or the military adventures and escapades of Bro. Churchill, the chronology would actually be lengthy and dry. The narrative can be collected through testimonials, retrospective conversations, and first-hand observations.

Artifacts: In his eloquence, the Grand Historian referred to these as “things”. This is very apt, and reflects the confusion felt by any brother who discovers unmarked treasures in the lodge locker, missing the purpose or source. Something apparently modest or inconsequential could in fact be a highly prized artifact. As lodges advance through their respective sequence, passing their traditions from generation to generation, often the items that are commonly used become more treasured with each passing year. It is also important to secure and preserve those artifacts in our possession. Our Past Grand Master, M.W.Bro. Stutt, implored the brethren during his address to safeguard Masonic items and

regalia in order to preserve the dignity and value of these items among those who would care and protect it the most, the brethren.

The role of Masonic history is not to be ignored on a back shelf or a box in the closet. History provides the necessary wisdom and life lessons, and also engages and interests brethren who want to be part of something that touched the lives of past generations. Finally history requires a team effort from all brethren to record, reflect, itemize, summarize, and share their respective stories to form a collective and vibrant historical account.

Grand Master's Proclamation:
MAY 2015 IS CHAMPION CIVILITY MONTH

Repairing the world by improving ourselves.

WHEREAS, Freemasons have long exemplified civility within our lodges and in the public sphere through our steadfast dedication to respectful discourse; *and*

WHEREAS, civility is an integral component of a productive, functioning society in which all people are treated as equals regardless of age, gender, religion, racial or ethnic background, or creed; *and*

WHEREAS, all British Columbia and Yukon Freemasons have the ability and obligation to demonstrate and champion civility in our daily lives, through our words, deeds, and interactions with our fellow citizens; *and*

WHEREAS, our commitment to civility is imbedded within the treasured lessons of our masonic teachings and ritual, through which we measure our actions against the square of virtue and commit to a life lived ON THE LEVEL; *now*

THEREFORE, as Grand Master, I proclaim May 2015 as **Champion Civility Month** in our jurisdiction. I ask all British Columbia and Yukon Freemasons to champion civility throughout the month of May and to share its virtues with their lodges, communities, and families. I encourage all lodges to employ the Civility Toolkit available for download at civilitycenter.org/civilityresources.html to initiate productive conversations about civility, and to share civility efforts with the larger community through social media using the hashtag #Masons4Civility.

Together, through our words and deeds, we will inspire those whose lives we touch to uphold the critical tenet of civility, which is the cornerstone of civil society. Through our dedicated efforts to promoting and nurturing civility, we will begin to repair our world.

Dated this twenty-first day of April, 2015.

Civility
In Freemasonry
Ron Yates

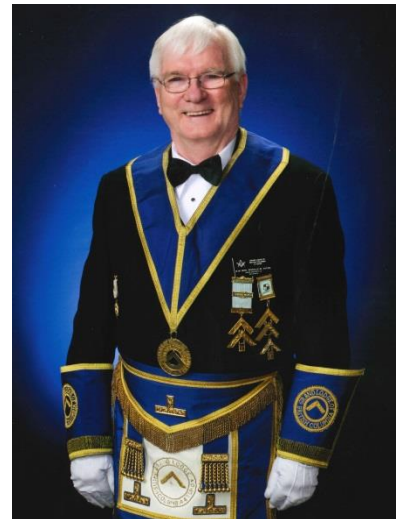
February 24, 2014

Brethren,

Each year, the Junior Grand Warden addressed the gathering at Grand Masonic Day. This is the speech given this year by our Junior Grand Warden, RWB Ronald Yates.

-Editor

A well-known public belief states that there are only two certainties in life – Death and Taxes. I believe that is wrong. In my opinion the two certainties in life are Death, of which you know I have considerable knowledge of being a funeral director, but the other is not taxes. I have knowledge of a number of people that call themselves Canadian and live in Canada, but show a different country residency and pay little or NO taxes. The two true certainties of life are **DEATH and CHANGE.**



In the 300 years since the Grand Lodge was formed in London, England, Freemasonry has survived the changes that affected it, not only in Great Britain where it began, but in the whole planet. These changes touch every aspect of life, individually, as a member of groups, home, family, work, and in particular, our knowledge of the rest of the world and its problems.

In this changing environment, there are few constants that have been untouched. The Craft has grown from a group of like-minded men in Great Britain coming together in a bond of fellowship to practice the lessons handed down through the centuries. The principles of equality, fraternity and liberty were landmarks. From

those goals and expectations came a code of honourable conduct, behaviour and goodwill for and toward their brethren and all others.

Each Masonic lodge offers a man an oasis of **GOODWILL, GOOD WORKS and GENUINE CIVILITY**. It provides education, self-empowerment, lessons from the total knowledge and resources of the group and taught in a way of allegory. One of the greatest attractions of Freemasonry for me is that within the Lodge, there is no sign of behaviour which is characterized by criticism, negativity, nastiness and confrontation or rudeness. In other words, there is an atmosphere of civility, goodwill and brotherly love. The way we treat each other as individuals, our emphasis on positive actions, respectful attitudes and genuine interest and concern for each other allows us to step back and enjoy the gifts of peace and harmony. Due respect to our officers and those who hold stations in our lodge, the genuine welcome of dignitaries, visitors from other lodges and special events with our ladies and families and the general public are all uplifting and help minimize the daily diet of so much divisiveness as presented today on television, social media and other forms in this age of information overload of the public concerning day to day events.

Masonic civility is the practice of the beautiful messages of morality, veiled in allegory and illustrated by symbols. It calls for and supports brotherly love, relief and truth. Brotherly love to all mankind, relief to those in distress and set out a pathway to truth.

A number of years ago, there was a book that talked of Random Acts of Kindness. This book encouraged us in our daily lives to make small gestures to those around us – allowing the car trying to merge into line ahead of us, holding the door open not just for ladies but for others, and responding supportively when other people are embarrassed. These random acts have a double impact. They bring a smile and a return gesture from the recipient and give us a surge of well-being. The hours we spend, particularly in Lodge itself, but including the work we do and projects we support are a happy addition to my life as I age.

Our lodge offers us a full spectrum of stories, issues and situations on our journey through the degrees as we age. Men at all stages of their life can partake of these gifts. Young men beginning their working lives, family lives and their place in society may use Freemasonry as a place of strength and education. In the middle

stages of life, where family, occupation and other responsibilities become heavy and sometimes onerous, all are helped by the work education and skills we practice and learn in our Masonic life. In our later years, as we become elders in our craft and hopefully good examples for those who follow behind us, not only in the Craft, but for others in our own family and the public in general. A Mason may be acknowledged to others by a crest, an apron, a jacket, bumper sticker or involvement or sponsorship of charitable causes. However the major reason for wanting to join is still the good example in the lives of those of us known as Masons. No matter whether that is blue lodge or any of the other Concordant bodies. Masonry is an affair between a man's heart and his values. Civility, morality and the behavior of a gentleman should always be the foundation of our Masonic lifestyle.

In the past 300 years, there have been historically important shifts in such things as environmental, cultural and changes of every kind. Civil rights, Legal, and ethical values in our culture and society, as well as events, wars, and the revolutions in religion, behaviour, education, industry and communications have not only been changed, but have accelerated at an unbelievable pace. In the last 60 years, our world has enlarged from local, regional, national, and international to global. What took centuries, or other large periods of time, now, we see changes in those areas occurring in between every generation. In some families, if you look at a picture of four generations you can honestly say that the grandfather, the father, the man and his son all operate on different sets of values that were set by their own generation.

In these days, one can hear about events and situations which are most disturbing literally within seconds of when they occur half-way around the world. My real message to you today is that by using the positivity of Freemasonry, what some see as crisis and threat, others see as opportunity and a gift. I believe with all my heart, that Freemasonry and all its principles and the sanctuary of our lodges is a need that can be satisfied today for men of any age. I also believe the time has come to share the story of who we are, rather than focus on the one that many of the public still believe that carries with it the stain of mystery and exclusivity.

Civility is becoming difficult to find and we have a storehouse of it. Let's practice it with each other and offer it to others.

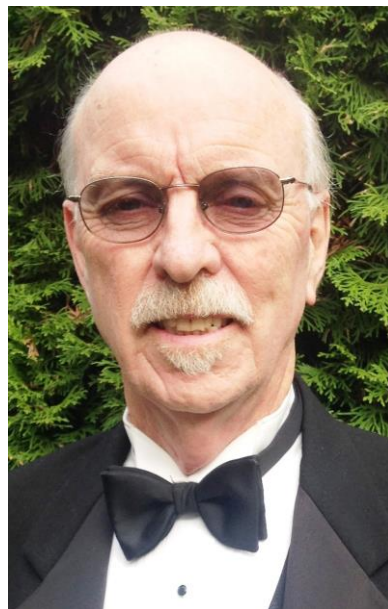
In conclusion, I would like to read this poem I found a couple of years ago and have carried it with me ever since.

Why I Aspire to Be Your Junior Grand Warden

By RW Bro Barry Burch

Being a brother among brothers in BC and Yukon is a major source of pride and inspiration in my life. We are on the cusp of a significant quality injection in BC and Yukon - thoughtful leadership and careful stewardship is required.

This brother has served the Craft continuously for over 27 years working harmoniously at the Lodge level, in the Districts, through Grand Lodge Committees and as a Grand Lodge Officer (twice). Consequently my depth and breadth of knowledge and understanding about Freemasonry and our jurisdiction has grown. I have worked in virtually every community in BC and have made official visits to our Masonic communities for both the Grand Guardian Council (BC Job's Daughters) and for our Grand Lodge.



In seeking your endorsement as your Junior Grand Warden I am conscious of those great responsibilities. My academic studies and professional experience both as a corporate manager and as an international consultant are ideally suited to contribute to the furtherance of our Craft in this jurisdiction. During the past year I developed a healthy working relationship with the Grand Lodge office, the Grand Line and Lodges throughout BC.

I am excited about the prospect of serving my brothers and our Grand Lodge and contributing to our Noble Craft.

Aspiring to the Position of Junior Grand Warden

By RWBro Douglas L. Eaton

Throughout my Masonic career, all I ever wanted was to serve the Craft to the best of my skills and ability. I have benefitted immensely from the Craft, its teachings and its principle tenants of virtue, honour and mercy. I am honoured and humbled to be able to participate in our great fraternity whose primary goal is moral self-improvement of our fellow man.

I aspire to the position of the Junior Grand Warden because my work as a Master Mason is not done. If elected, I will continue to support the efforts of our current Grand Line and those of my predecessors. My goal is to augment their hard work by preserving and strengthening their Masonic traditions.

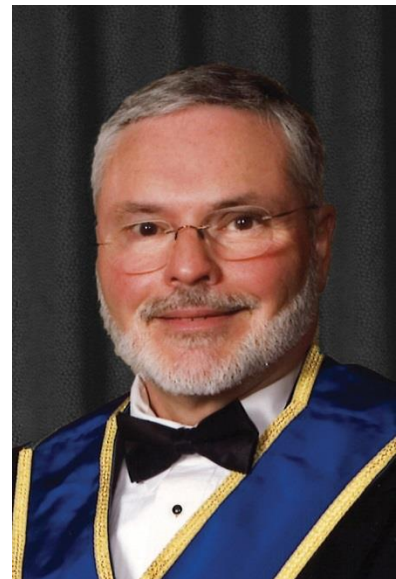
I will lead the Craft by Masonic example; by focusing on civility, inspiring others from within, and by promoting good will and universal tolerance within our Lodges for the common good of our Brethren and success of the Craft. My leadership style is founded on a proactive collaborative team philosophy where together we share our knowledge, experience and expertise, for the betterment of the Craft. We are the champions of civility and this should be our message to the community.

One of my primary goals will be the retaining of our newly raised Brethren. The successful retaining of our members is the key to our future success. We must inspire and mentor the young men we are initiating today that will become our future leaders. We must strive to provide them the best possible leadership training and education in our Masonic rites, ceremonies, and traditions. I will assist and work closely with the individual Lodges that may be struggling to help them become stronger and successful.

I promise to serve with dignity and to work diligently not only for my goals but for the collective will and vision of the Craft.

Brethren, if you support me this is what you can expect. My word is my bond. My dream is to translate vision into Masonic action. Brethren, I will not let you down.

Thank you and God bless.



Aspiring to be the Junior Grand Warden

By RW|Bro H. Russell Morrison

I believe the role of Junior Grand Warden is to support the leadership and provide a steady guidance and benevolent intervention when called upon.

I have been privileged to serve the craft in many capacities, and in working with the Grand Line officers, I have learned much and wish to share my learnings with the craft in General.

We need to listen to our younger brethren, why they have joined us and what they see for the future of our craft. We need to actively share our Five Pillar plan with them. If elected I will continue to support the Five Pillar plan. There is a continued opportunity to grow the Plan. Continued use of the six step program is a must.

I would like to see the members of Ashlar College become a part of Grand Lodge speakers bureau. We can use a program similar to one in Alberta

We need to have the lodges conduct professional and organized meetings. When lodge officers are prepared it greatly enhances the appearance of the lodge to all in attendance.

If elected I will work to the best of my ability to ensure the goals of Grand Lodge and the craft are fulfilled.

