

## M.W. Bro. Francis J. Burd: Grand Master & Publisher

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

Reviewing the biographies of prominent Freemasons in British Columbia, some astonishing records and feats seem to abound. Several months ago, we looked at the life of M.W. Bro. Harry Watson and his achievement as a serving Grand Lodge officer for nearly fifty years. Another Grand Master in our history, M.W. Bro. Francis J. Burd, was active in the Craft for some sixty years. His career in the newspaper business spanned fully seventy-eight years.

Francis James Burd was born on January 7, 1870 in Muskegon, Michigan. When he was three, his family immigrated to Canada, settling in Palmerston, Ontario. Frank Burd began his newspaper career at age thirteen as a printer's apprentice at the *Winnipeg Free Press*. His starting salary was five dollars a week. He applied himself with vigour and, by age eighteen, he became circulation manager. The far West beckoned him. He moved to Vancouver in 1899 but, lured by the romance of the Yukon Gold Rush, he and his brother Richard (Dick) Burde [the difference in spelling is still a mystery] travelled north with a hand-operated printing press, some handset type and a quantity of paper. There, they started the *Whitehorse Tribune* in a tent. Within a year, Frank was back in Vancouver, working first for the *News-Advertiser*, then for the *Vancouver Province* where he was circulation manager earning the handsome salary of \$27.50 a week. He assumed increasing responsibility at the *Province*, and when the newspaper was taken over by the Southam Co. in 1922, he became managing director. He finally rose to the office of President and Publisher in 1933. By the way, his brother Dick moved to Alberni in 1907 where he started the *Alberni Pioneer News*.

Frank Burd was prominent in the business and community life of Vancouver during the first half of the twentieth century. In 1917, he was one of the founders of Canadian Press. He served as a director for ten years. He was a member of the Board of Vancouver General Hospital for twenty-five years. He was also a director of the Vancouver Theological College, B.C. Cancer Institute and St. John's Ambulance, as well as a member of the Senate of the University of British Columbia. In 1938, he earned the Vancouver Good Citizen Award. He received the Order of the British Empire in 1946, and the University of British Columbia conferred on him the honorary degree of Doctor of Law in 1955. Officially retired in 1935, he maintained an office on the fifth floor of the Vancouver Province building for the rest of his life.

The early Masonic career of M.W. Bro. Burd is sketchy. Apparently, he was initiated, passed and raised in Winnipeg. He appears on the nominal role of Acacia Lodge No. 22 in Vancouver as a Past Master and Lodge Secretary in 1902. During the following decade, he served his Lodge as Director of Ceremonies for several years. At the Grand Lodge Communication in 1908, he was elected Junior Grand Warden. On June 23, 1911, he installed as Grand Master of the Grand Lodge of British Columbia at the remarkable age of forty-one. His was a very active

and productive tenure as Grand Master—seven Lodges were instituted during his term. Equally significant, M.W. Bro. Burd created the Masonic Code of British Columbia, a consolidation of the Constitution, By-Laws, Regulations and Rulings of Grand Masters. Published in 1912, four decades after the founding of the Grand Lodge of B.C., it contains a wealth of history and information pertinent to the Craft generally as well as our Grand Jurisdiction. It was drafted by an eminent lawyer, R.W. Bro. Eli Harrison.

Following his successful year as Grand Master, M.W. Bro Burd continued to serve the Craft and numerous Concordant Bodies. Earlier, in 1906, he became a Noble of Gizeh Shriners, membership number 127. He became an Active 33rd-Degree and Provincial Deputy in the Ancient and Accepted Scottish Rite, and served as Provincial Grand Master of the Royal Order of Scotland from 1949 to 1954. For many years, M.W. Bro. Burd spent much time at the Grand Lodge office. One of his most significant contributions to Freemasonry in British Columbia and Yukon was the donation of his considerable Masonic library. The Burd Collection remains the core of our Grand Lodge Library today.

M.W. Bro. Burd passed to the Grand Lodge Above on January 6, 1962, one day short of his ninety-second birthday. He was fifty-years a Past Grand Master. At the time of his passing, he was a member of at least five Craft Lodges: Acacia No. 22, Western Gate No. 48, Tyee No. 66, Mount Lebanon No. 72 and Evergreen No. 148. He was buried in the Masonic Section of Mountain View Cemetery.

We have often heard that passage in our Ceremony of Installation that “. . . some must, of necessity, rule and teach. . . .” In our beloved Craft in British Columbia and Yukon, few Masonic leaders have exemplified this leadership as much as M.W. Bro. Francis James Burd.

#### Sources

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*Proceedings of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia, 1902.*

----- 1903

----- 1911

----- 1912



----- 1962

----- 1963

"Ex-publisher Frank Burd dies" *Vancouver Province*, January 9, 1962



WM Eureka Lodge WBro Lance King, DGM RWBro Ian Bowman, Bro Walter Davies (60 yr certificate),  
DDGM Dist 23 RWBro Neal Davidge



WM Eureka Lodge WBro Lance King, DGM RWBro Ian Bowman, WBro Ron Ginter (50 yr)  
Bro Walt Davies (60 Yr), DDGM Dist 23 RWBro Neal Davidge

# The Rituals of British Columbia

By Brother Bill Overy

Submitted by Bro David Freeman

*[This was prepared using an article provided by Edwin J Lockhart, Senior Grand Warden of the Grand Lodge of British Columbia in June 1976. To help with the understanding I have used the term Ritual that is interchangeable with the term work throughout the talk.]*

Visitors from other jurisdictions are usually surprised by the fact that British Columbia has four different Rituals authorized for use in their Lodges. This means we in the Frazer Valley have a gold mine of different rituals to draw on unlike England and the USA where all rituals are basically the same.

So how did this happen?

Well in 1858 a group of Freemasons mainly from England made a request to the Grand Lodge of England to open a lodge in the City of Victoria, in the Colony of Vancouver Island. As the mail went round Cape Horn it took a bit of time and as the Charter had to be returned once because of an error they did not receive their Charter until 1860. They became Victoria Lodge Number 1085 on the English Registry. They practiced the English or Emulation Ritual and today they are Victoria-Columbia Lodge Number 1 of the Grand Lodge of British Columbia and Yukon.

In 1860 many American arrived in Victoria searching for Gold. They found the English rituals very strange and wanted to carry out the American Ritual that was familiar to them.

The Grand Lodge of England refused their request. So they asked the Grand Lodge of Scotland who was pleased to grant them a charter and in 1862 they became Lodge Number 421 on the Scottish Registry and used the American ritual that is now known as the British Columbia Ancient Ritual. The one we use, well almost.

Today they are Vancouver-Quadra Lodge Number 2 of the Grand Lodge of British Columbia and Yukon.

The years pass and in 1871 the Grand Lodge of British Columbia was Consecrated.

By 1887 Vancouver still only had one lodge Mount Herman # 7 that had been consecrated in 1869 at Moodyville on Burrard Inlet before it moved to Vancouver and they used the Ancient American Ritual.

Shortly afterwards railway workers with CP Rail arrived in Vancouver and many were Masons. They were used to the Canadian work used in Ontario and they applied to form a lodge using that ritual and it was accepted and Cascade Lodge #12 was formed. This now gave British Columbia, three Rituals.

In 1906 a number of Australian Freemasons arrived in Vancouver and asked for permission to form a lodge to practice their Australian Ritual. It was approved and they became Southern Cross Number 44 and the Grand Lodge of British Columbia acquired its fourth ritual.

This Australian Ritual had been produced by The Grand Lodge of New South Wales when it was formed in 1881. They decided that a ritual that was common to all their lodges was the most desirable. So they produced one from what they considered were the best features of the English, Irish and Scottish rituals that were, in use in Australia at the time. It should be noted that it was not difficult for the Grand Lodge of New South Wales to establish a common ritual as the English, Irish and Scottish lodges were all basically the same.

For British Columbia to do the same would be difficult as the Ancient Ritual was very different from the other three rituals in use.

This approval to the Australians must have been a special dispensation as in 1893 the Grand Lodge had decided all new lodges formed after 1893 should select one of the other three authorized rituals.

These were the English Ritual as practiced by Victoria-Columbia No 1 in Victoria, the Ancient Ritual as practiced by Ashlar Number 3 in Nanaimo or the Canadian Ritual practiced by Cascade Lodge #12 in Vancouver.

This does not seem to have been followed very closely as regards the Ancient Ritual. The lodges around Vancouver used the Ancient Rituals similar to those used by Mount Herman Lodge # 7 and others in the absence of any published ritual used Lester's book, "Look to the East" as a guide.

This ritual differs considerably from the Ritual of Ashlar Lodge # 3 and also of the other lodges on Vancouver Island.

This situation is probably due to the fact that in earlier years the brethren of Ashlar lodge # 3 believed the ritual should be communicated by word of mouth only and not put on paper.

With no printed ritual to follow, differences inevitably crept in and no two lodges on Vancouver Island have rituals with procedures or wording exactly the same.

You may feel that your lodge is the correct one but we must use tolerance and we should remember, some of the procedures we may disagree with, have been practiced by some old lodges for more than 100 years and thus they should have acquired some authority.

So get traveling there is a whole new world out there and finding the difference is a rewarding experience.

## Eras in B.C. Freemasonry

By VWBro Daniel Zrymiak

Having recently prepared a presentation for the centennial celebrations of St. James 80 lodge, I wanted to share my own thoughts and perspectives of what I learned by reflecting on our history. Over the last 100 years, British Columbia has transformed from a wild place of exploration and fortune to a civilized and cosmopolitan society with technological and cultural advancements.

When many of our lodges were first formed, British Columbia was a most interesting place. The rate of immigration from Great Britain and Northern Europe brought many men seeking work and fortune as they established themselves in the rapidly growing frontier cities. In those days, the function of a Masonic lodge extended beyond fraternal gathering. Freemasonry was closely tied with hiring halls and social programs, so that men who were travelling could refer to the support of their Masonic brethren. In turn, many of the brightest lights and most prominent figures were active participants in the Craft. Freemasonry was such a part of the public social fabric that brethren and their families were involved 12 months of the year. It was during this time that lodges experienced tremendous membership growth and expansion.

The prosperity of the Roaring '20s gave way to the Great Depression and the Second World War, which provided the Craft with many opportunities to support those in distress due to poverty and war. Freemasons were patriotic and, as they had in the Great War, answered the call to support the Canadian efforts in the many battles abroad. Visiting brethren who came to Canada for military training and exchanges were received and welcomed by local brethren, and fraternal fellowship was extended to international comrades and fellow travelers.

The post-war boom expanded industries, economies, and fraternal lodges. While some attribute this period of growth to "Mess Hall Masons" who craved the collegial ties formed during military service, the period was conducive to expanding Freemasonry across British Columbia. Prominent Freemasons like B.C. Premier W.A.C. Bennett and Prime Minister John Diefenbaker led the way and inspired brethren to be initiated and affiliated with lodges.

By the late 1960s and through the 1970s and 1980s, the traditions and practices of Freemasonry were a hallmark of a prior era when compared to the alluring draw of hippie folk music festivals, satin disco leisure suits and nightclubs, powder blue tuxedos, urban cowboys, and the trends of the 1970s and 1980s. The aging buildings and facilities, combined with the increases in rent and expenses, created new challenges for old lodges. Those that did not adapt were consigned to reduce their numbers and even turn in their charter.

In the current generation, a curious resurgence and revitalization has occurred. This can be attributed to many factors: the popularization of Freemasonry in pop culture through the works of bestselling author, Dan Brown and the Oscar-winning thespian, Nicolas Cage. To its credit, our Grand Jurisdiction in British Columbia and Yukon has been fortunate to have eminent and progressive leadership and stewardship which have not only enabled the Craft to be sustained, but have been opportunistic in taking measured steps to ensure a positive Masonic experience for our brethren.

Our Craft has experienced many different eras over the last century. I am sure that our brethren from the early 1900s would be astonished at the technological advances and capabilities which we today take

for granted. I also believe that they would be reassured that our Fraternity is still sustained and in its adaptations, has not lost the integrity nor traditions which we prize and hold dear. Freemasonry in B.C. is becoming more reflective of the diverse demographics in the province, and rightly so. Our Craft is global and should embrace and incorporate all creeds and cultures who seek fraternal and spiritual connections within and about our world and beliefs.



# AN INTRODUCTION TO THE ANCIENT AND ACCEPTED SCOTTISH RITE OF CANADA

By Brother David Freeman

The Ancient and Accepted Scottish Rite of Freemasonry commonly known simply as the Scottish Rite is one of several Rites of Freemasonry. A Rite is a series of progressive degrees each of which operates under the control of its own central authority. In Canada the central authority is the Supreme Council of the 33° AASRF of Canada. The Scottish Rite is designed to supplement and amplify the philosophical teachings of the first three degrees. It presents an interpretation of the lessons of the Craft Degrees by the use of drama and lectures appealing to both the ear and eye to teach the great truths which Freemasonry professes.

Though Brethren of the Scottish Rite have chosen to continue part of their Masonic journey in this Concordant body, they support the Craft Lodges and the Masonic Jurisdiction with their time and energy. They do not see the Scottish Rite as an alternative to the Craft Lodge or their responsibilities as Brothers in the Craft Lodge, but rather as a way to strengthen the Craft Lodge through the knowledge and growth they gain.

A Scottish Rite Brother's purpose is to seek out that which is the most worth in the world and exalt the dignity of everyone he meets in his daily activities. The Scottish Rite aids mankind's search within God's universe for identity, development and destiny. It assists in the creation of a better world inhabited by wiser men. The Scottish Rite focusses on the moral, spiritual and intellectual development of its members.

The Scottish Rite offers a strong voice for human dignity, political justice, moral values and civic responsibility. Scottish Rite Brethren promise by vow and pledge to undertake a fundamental responsibility so that all mankind is endowed with the same rights.

A Scottish Rite Freemason's spiritual experience is the process of intellectual, emotional and personal transformation. It is the search to know their real self. It is a belief in a power operating in the Universe that is greater than themselves, a sense of interconnectedness with all living creatures, and an awareness of the purpose and meaning of life. Scottish Rite Freemasons can trace their knowledge back to the seekers who were Jewish Sages, the Magi and followers of Zoroaster.

A Scottish Rite Freemason has two personas. The outer man and the inner man. Though it is the outer man we see this is only the reflection of the inner man. The inner man is on a spiritual journey to God. The inner man understands that at some point he will depart life and then his soul will be united with God.

In the Scottish Rite as in the Craft Lodge the phrase GAOTU is used. This is an ancient phrase as are the phrases Supreme Being and Higher Power and all in the Scottish Rite represent the one monotheistic God.

Scottish Rite degrees teach personal virtue which promote both collective and individual greatness. Scottish Rite Freemasons are taught charity not just institutionalized charity which is referred to as relief but to forgive which is the greatest charity. Scottish Rite Brethren forgive those who have acted towards them in such a way they are unforgiveable. They are chivalrous as the outward expression of the deeper meaning and experience of the Scottish Rite degrees.

Thus, they practice piety, valor, gentleness, compassion and a spiritual inner life. Scottish Rite Freemasons as men participate in lifelong learning which supports the inner journey communicated by the Ancient and Accepted Scottish Rite. They understand Scottish Rite Freemasons have a physical existence, as well as an intellectual existence. Scottish Rite Freemasons believe life does not end with the physical body, but continues through a boundless future. This is an unquestioned principle integral to the Scottish Rite.

Brethren reason the Scottish Rite holds the Treasures of Freemasonry. They know Zoroaster; Plato; Cicero; Plutarch; the Gnostics; Pythagoras; the Hindu Sages; Mohammed; the Kabbalists; Brahma; Vishnu; Krishna; Abraham; the Jewish mystics, Jesus; and Apostles are all echoed in and teach through their degrees.

Anchored in their belief in God is above all, a Scottish Rite Freemason's work is to encourage and assist his Brethren by giving a Brother support, confidence, or hope by removing barriers for his Brother to progress in his Scottish Rite Journey. Each Brother's success in the Scottish Rite is essential. Scottish Rite Brethren validate each Brother's understanding of the ideals and lessons of the Scottish Rite. Brethren of the Scottish Rite exult each Brother's strengths and support each other's weaknesses.

At one time Scottish Rite Lodges were not allowed any information of any kind respecting any proceedings, business, or affairs of a Craft or Grand Lodge. Since the Scottish Rite requires its members to be Master Masons in good standing, as a courtesy the MWGL of BC & Y will confirm membership.

Brethren in the Scottish Rite look to their past and know their faith, attributes and deeds within the Scottish Rite have been loved and practiced by their Fathers, Grandfathers and beyond. Their appointment as Brethren is to never break this cable tow that has been left for them to prize.

**MOST WORSHIPFUL GRAND LODGE  
of ANCIENT, FREE and ACCEPTED MASONS of  
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**MW Bro. Donald William Wakelyn**  
GRAND MASTER 1986-1987

*31 March 1925 – 4 September 2015*

DONALD WILLIAM WAKELYN was born in Calgary, Alberta, on 31 March 1925. He moved to Victoria, British Columbia at the age of seven where he received his formal education, completing his second-year university studies at the University of Victoria prior to entering the field of preventive public health services.

MW Bro. Wakelyn joined the Royal Canadian Navy in 1944, and was discharged back to civilian life in February 1946. He married Jean Cunningham, a native Victorian, on 24 September 1948.

MW Bro. Wakelyn was initiated into St. Andrew's Lodge No. 49 in Victoria in 1956 and served as Worshipful Master in 1969-1970. He was appointed Grand Marshal in 1975 and District Deputy Grand Master of Victoria District No. 1 in 1976. He also served on the Grand Lodge Committee on Education and Research and served as Representative for the Grand Lodge of Virginia near this Jurisdiction. He was elected Junior Grand Warden in 1983.

Initiated into St. Andrew's Lodge No. 49 on 12 October 1956, passed on 9 November 1956 and raised on 10 May 1957, MW Bro. Wakelyn served as the Worshipful Master for 1969-1970. He affiliated with Cariboo Lodge No. 4, Yukon Lodge No. 45, Saanich Peninsula Lodge No. 89, Comox Lodge No. 188 and Sidney Lodge No. 143, remaining a member of United Peninsula Lodge No. 24 and Comox Lodge No. 188.



Long-time administrator for Little League baseball, a co-founder of the Gorge Soccer Association, and founding secretary of the Esquimalt Figure Skating Club, MW Bro.

Wakelyn was named Victoria's Sportsman of the Year in 1968 and inducted into the Greater Victoria Sports Hall of Fame in 2004.

MW Bro. Wakelyn served as a Public Health Inspector for over 37 years, most of which while employed by the City of Victoria Health Department, the Capital Regional District Community Health Service and the Provincial Health Department. He retired in 1983 as Director of Environment Programs, residing in the city of Victoria. Predeceased by his wife and son, Daryl, he is survived by his daughter, Jean, four grandchildren and six great grandchildren.



**Derek Turner, a Second World War Royal Navy veteran, is appointed Honorary Captain (Navy) of HMCS Ottawa by Commander Sylvain Belair, during the Change of Command Ceremony held onboard Ottawa's flight deck last month.**

Image by LS Ogle Henry, MARPAC Imaging

By Katelyn Moores - MARPAC Public Affairs Office

Moments after assuming command of *HMCS Ottawa* last month, Commander Sylvain Belair dubbed Second World War veteran Derek Turner Honorary Ship's Captain.

"I am honoured to recognize Mr. Derek Turner, a man I am fortunate to call a friend, and to share with you his story and military service," said Cdr Belair. "It speaks of duty, honour and sacrifice, which we all aspire to."

Turner was 17 years old when he joined the Royal Navy in 1943, receiving his training as a diesel motor mechanic. He was then assigned to his first ship, HMS Domett, which was tasked with Atlantic escort duty out of Northern Ireland. He later joined the crew of His Majesty's Landing Ship Tank 11, a tank landing vessel, which completed 17 trips to Normandy during the D-Day landings.

Following the D-Day landings, he sailed on the same ship from Cardiff, Wales, to Calcutta, India, in support of the Allied Forces in Burma, who were fighting the Japanese in the longest land campaign of the war. His landing ship provided vital assistance, transferring soldiers and vehicles to the effort.

After the Japanese surrendered in 1945, Turner served on a minesweeper for six months, sweeping the main shipping lanes from Burma to Singapore before returning to England in 1946. He immigrated to Burnaby, B.C. 11 years later and currently resides in Sooke, B.C.

"I take great pride in being named an Honorary Captain of *HMCS Ottawa*," said Turner. "This illustrates that there is, and always will be, a strong connection between those who have served and those who continue to serve now and into the future. For this I am truly proud to be Canadian."

During Cdr Belair's speech at the Change of Command Ceremony, he highlighted the importance of remembering the sacrifices and accomplishments of those who have served. "We are all stewards of this great heritage and it is our duty to preserve the legacy of those brave men and women that have come before us," he said.

Editor's Note - WBro. Derek Turner, who recently celebrated his 90th birthday, is a 50 year member of the craft and a Past Master of Mt. Shepherd Lodge in Sooke. Submitted by Bro. Doug Henderson of Britannia Lodge #73.

## Be a Somebody in Freemasonry

by VWBro Daniel Zyrmiak

As our ASQ Sections form our leadership teams of volunteers for 2016, I am reminded of the passage below:

This is a little story about four people named Everybody, Somebody, Anybody, and Nobody.

There was an important job to be done and Everybody was sure that Somebody would do it.

Anybody could have done it, but Nobody did it.

Somebody got angry about that because it was Everybody's job.

Everybody thought that Anybody could do it, but Nobody realized that Everybody wouldn't do it.

It ended up that Everybody blamed Somebody when Nobody did what Anybody could have done

I encourage all of you to consider being that Somebody within ASQ Canada

- Be that Somebody who is willing to step up and contribute as a volunteer, a ritualist, a speaker, an organizer, a mentor, a leader, and an exemplary Freemason.
- Be that Somebody who adding new brethren. If you receive an inquiry about Freemasonry, please engage a colleague or trusted friend, and have them consider participation and involvement in our Craft.
- Be that Somebody who contributes to the Lodge and Grand Lodge publications and websites by adding or sharing content that addresses Masonic knowledge and education.
- Be that Somebody who supports our lodges and districts, helps to achieve and retain Lodge Excellence, and achieves desired levels of performance by helping to track and communicate accomplishments and successes. Positive testimonials create a virtuous cycle of inspiration and friendly competition enabling growth and maturity of our Craft.

To be a "Somebody" carries a double meaning: not only are you an accountable volunteer, your efforts will gain you the respect of the brethren, along with the stature and prestige that comes from being a trusted contributor and leader in the Craft. To be a Somebody is to robustly embrace the opportunities to fulfill the promises of Freemasonry, to honor those who came before us by keeping their legacies intact, and to sustain the Craft for the benefit and pleasure of future generations.

## **Lest We Ever Forget.**

If you like me were born free, in the years that had no wars  
Then you'd have missed as I have missed a landing on foreign shores.

No for us those muddy trenches where soldier fought so bitterly  
Not for us those terrible odds where thousands fell at Gallipoli.

We never had to make the choice to serve our country's noble past  
We never had to face the fear or terror of being gassed.  
Both you and I missed that fate in a war of blood and sorrow  
Both you and I missed that war and the one that was to follow.

We missed the landings on the beaches where young blood stained the sand  
We missed the crippling odds that were met by Bomber command.

We missed the fear of capture or tortures that were cruel  
We missed the terrible though of life under Hitler's rule.

We may have alluded these fateful years  
And our opinions we may render.  
But we will always find the time to stand up and remember.

The bard Bowman.



## THE ROCKET RIDE- ISSUE #2



The Rocket Ride referred to in the last episode is a term referred to by MWB Jack Harper in describing the almost whirlwind year of the Grand Master. When I was at Railway Night at Acacia Lodge October 1<sup>st</sup>, I likened it a little more to the song "The Wreck of the Old '97" where Casey Jones is going down the track at 90 miles an hour.

The Railway Degree was a great time, and I thank the members of the Team for putting it on for myself and Brother \_\_\_\_\_ (seen in the picture with Railway Degree Team member \_\_\_\_\_). Many of the tools on the railway apply very much to the principles of the Craft, and I enjoyed very much the relationship pointed out in the various lectures. These kind of events help put a different perspective on things and give us a chance to put new thought into our actions when we make our Masonic Mark.

I have now had my first two Official Visits. First to District 12 in Prince Rupert, where I returned to my old home town for too brief a time. RWB Mark Seidel did a great job with his team, particularly his wife Sandra, in making the weekend most enjoyable. Worshipful Master Jimmy Samaras drove us around and brought back some old memories. My second visit was in early October, where I went to District 2 and joined RWB Del Paterson, many Past Grand Masters and a virtual plethora of Grand Lodge Officers in a great celebration. "Coach" was in particularly fine form and I thank all those who came out to both these Official Visits to start the year off in fine style.

Between those two visits, we paid visits to the Supreme Queen visit of the Daughters of the Nile, Grand Chapter of Royal Arch, Job's Daughters Majority ceremony in Kamloops, and two events celebrating St. James 100<sup>th</sup> Anniversary. A well-attended meeting and banquet allowed us to really celebrate this accomplishment. VWB Dan Zrymiak gave us a great history of St. James Lodge, and we enjoyed a great evening all around.

Our first Board of General Purposes meeting chaired by our Deputy Grand Master was also held in September and we seem well on our way to having all Committees start their work for the new year. Several Committees have already met, and I think we will have some good progress in many areas this year. MWB Bill Cave has a major meeting set up in early November regarding the 5-Pillar Plan, and all Lodge members should have received information on this through their Lodge Secretaries. I urge every one of you interested in the long-range planning for our Craft to attend this meeting at the Eureka Lodge Hall in Langley.

You will by now have heard that the Canadian Cancer Society has ended its volunteer driver program in several areas around the province. This move will not affect our program, so any concerns about the Freemason Cancer Car Program falling by the wayside are unfounded. We will be discussing the impact

of this decision on treatment in general, but rest assured our program is in good hands, and will be continuing on.

I urge all of you to continue to make your Masonic Mark throughout all you do each day, and I look forward to seeing all of you at our Official Visits. In many cases, this is my only chance to meet Brothers on the level and thank you for all you do for our Craft, so please make an effort to attend and represent your Lodge.

See you down the tracks!!

Fraternally

Doug

MWB Douglas Collins

Grand Master,

British Columbia & Yukon

“Make Your Masonic Mark”