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Prestonian lecture

The Prestonian Lecture is named after William Preston, the noted English ritualist, who left a bequest in 1818 to fund "some well-informed Freemason to deliver annually a Lecture on the First, Second, or Third Degree of the Order of Masonry." Since that date, the nomination of the annual Prestonian Lecturer has been considered to be one of the most prestigious appointments in the field of masonic research.

There have been many famous Prestonian Lecturers over the years and, ever since, the subjects of the lecture have been extended beyond the three degrees of Freemasonry. Each Prestonian Lecturer has provided the Craft with information on a wide number of subjects that are of interest to freemasons worldwide.

The Prestonian Lecturer for 2006, W Bro. Granville Angell, has chosen "The Victoria Cross—Freemasons' Band of Brothers" as his subject, having spent a great many years in researching the lives of those

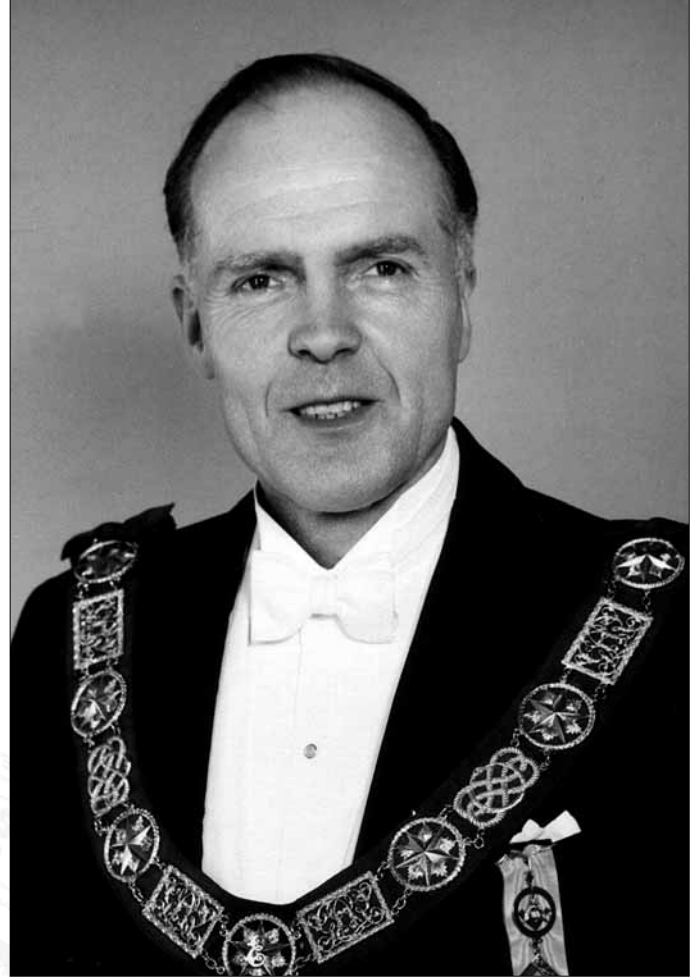
brethren who have been awarded the Commonwealth's highest recognition of valour. He is giving his lecture a number of times in lodges under the jurisdiction of the United Grand Lodge of England, but in only three places elsewhere in the world.

Our Grand Lodge is, therefore, extremely honoured to be selected as one of these three locations.

W Bro. Angell's presentation style is one which brethren will enjoy. He is easy of address, well-skilled, and an entertaining speaker who uses anecdotes as the main structure of his lecture. He includes details of Canadian freemasons who have been awarded the Victoria Cross, including two members of our own Grand Lodge.

This opportunity to hear one of Freemasonry's most respected speakers should not be missed. He will be addressing the **Victoria Lodge of Education and Research** on Wednesday, 18 April and

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IN MEMORIAM

Born in Vancouver on 25 May 1917, MW Bro. James Simpson Hogg graduated from Victoria High School in 1935 to become a ship chandlery salesman and Rector's Warden in the Anglican Church. He was initiated in Vancouver and Quadra Lodge No. 2 on 21 September 1938, passed on 9 November 1938 and raised on 1 February 1939.

Worshipful Master of Vancouver and Quadra Lodge No. 2 for 1952-53, MW Bro. Hogg was appointed District Deputy Grand Master for 1960-61, and elected Junior Grand Warden in 1965. He served as our 89th Grand Master during 1968-69.

He later affiliated with Cariboo Lodge No. 4 on 13 May 1981 and Saanich Peninsula Lodge No. 89 on 8 August 1981.

A life-long bachelor, and this jurisdiction's senior Past Grand Master, his years of active service to Freemasonry were noted at the 2002 Installation of Officers for Vancouver and Quadra Lodge No. 2 when MW Bro. James C. Gordon presented him with a specially-crafted certificate marking his fifty years as a Past Master.

MW Bro. Hogg continued to serve this jurisdiction, and will be remembered for his active rôle at our 2005 Annual Communication.

He passed to the Grand Lodge Above on 14 February 2006.



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Prestonian lecture
from page one

Mount Saint Paul

Lodge No. 109 in Kamloops on Tuesday, 25 April, and will be the keynote speaker at the **Vancouver Grand Masonic Day** at 1495 West Eighth Avenue, Vancouver on Saturday, 22 April. ■

Charity

The Royal Arch Masonic Homes Funding Society was the recent beneficiary of two substantial donations. The **Vancouver Masonic Service Bureau** contributed \$54,222 to purchase and install two bathing systems while the **Richmond Masonic Temple Association** donated \$2,500 for the ongoing development of the Royal Arch Masonic Home. ■

Lodge notes

Kitimat Lodge No. 169 will be hosting their annual Masonic Retreat at the Lake Else Lake Kin Kamp thirty miles west of Kitimat on 14-16 July. The facilities have sleeping quarters for around a hundred and forty, there are bathroom



Turn your back
on those
who
aim
To destroy
your health
and
name,

W Bro. Palmer Cox, 1893

and shower facilities with hot and cold running water, a large dining hall and kitchen, and campers are welcome. We invite the concordant bodies to present their views on Freemasonry. There will be a dance, a get-to-know-the-visitors evening, plus all round good fellowship. For further details contact Bro. Kevin Guest at ktguest@telus.net or by phone at 250-632-6320. ■

Masonic wedding

Most freemasons have never heard of a masonic wedding. Despite the religious connotations many ascribe to it, marriage is a civil act and a masonic wedding ceremony is officially sanctioned by at least one regular Grand Lodge, the Grand Lodge of Turkey, and is not infrequently used by its craft lodges. This ceremony, or one similar to it, is at least permitted to be worked in several other recognized European jurisdictions.

The ceremony is also worked under irregular Grand Lodges, notably in France, but that does not *ipso facto* make the ceremony itself irregular.

While there is documented reference to the existence of lodges in Turkey in 1738, their suppression by various Sultans meant that Freemasonry in Turkey dates itself from the coming of constitutional government in 1909. The regular Grand Lodge of Turkey was recognized by the United Grand Lodge of England in 1970.

The ritual has been used by Turkish lodges since the revival of Turkish Freemasonry in 1909, coming from Belgium about this time—almost certainly from the Grand Orient of Belgium. In turn, Belgian Freemasonry obtained the ceremony from the French.

The ritual itself appears to have been born in pre-revolutionary France and it has always

been a part of irregular French Freemasonry, particularly under the Grand Orient of France. The Grand Orient of France did not become irregular until the second half of the nineteenth century, long after the wedding ceremony first appeared. Available evidence suggests the ceremony has no historical links with Co-Masonry but in fact substantially pre-dates it.

The wedding ceremony is worked intermittently under the irregular French Grand Lodges. It is certainly worked under the regular Grand Lodges of Greece and Turkey and has been worked at least once in the Netherlands. The wedding ceremony is used to varying extents across a section of regular Freemasonry, and must therefore be judged as such, as indeed it clearly is. Regardless of its origins and position in the masonic framework, it is difficult to escape the fact that the wedding ritual itself is one of very great beauty. Its symbolism, such as that of the glass rod, the mixing of water and wine, and the chain of unity, hold great meaning. It is not surprising, therefore, that the ceremony holds a cherished place within the realm of the Grand Lodge of Turkey and, one assumes, within other Grand Lodges under which it is worked. ■

Excerpted from a paper delivered in the Victorian Lodge of Research by W Bro. Kent Henderson, Past Grand Sword Bearer, on 23 July 1993.

The angle

Much has been made of the symbolic significance of the angle, or distance between the points, of the compasses in masonic iconography, both by freemasons looking for deeper meanings, and by anti-masons looking for further “proof” of occult association.

Unfortunately for both, a review of the earliest depictions of the compasses, with or without the square,

demonstrates a lack of conformity, with a wide range of angles. Although a depiction of the compasses with the points over the edges of a five-pointed star can be found on the west face of the altar in the lodge room of Canongate Kilwinning, No. 2, Scotland, this usage is rare. Identifying the compasses with the Star of David and fixing the angle at 60 degrees has no historical validity in masonic iconography.

Within Freemasonry there is a tendency to embellish and add to the simplicity of masonic teachings, ascribing significance where none was intended; mistaking visual mnemonics or artistic licence for symbolic depth. Those outside Freemasonry fall into similar error with the added intent of depreciating that which they do not understand. Also note that the square and compasses image officially registered as Freemasonry's trademark for use in Canada sets the angles at 45 degrees. ■

Chaplain's Corner

by VW Bro. Doug Sowden,
Grand Chaplain

I was having a quiet conversation with a friend, and asked him why he didn't come out to as many meetings as he once did. He told me that it was too frustrating for him: his hearing was not very good and he couldn't hear what was being said in the East. He noted that it was better if only one person were talking, but usually there was a lot of background “white noise” as brethren carried on private conversations around him.

I had to acknowledge that people sometimes talk over each other. We are often in such a rush to tell somebody what's on our mind, that we don't extend the full courtesy of listening actively to what is coming out of his mouth.

“I couldn't hear what you

odit nra from a c n n r v . h r v . c a

were saying, because I was talking," is a line that could be used too often in our society. Have you ever had the experience of trying to explain an issue to someone who interrupts you constantly, whenever one of your words cues him to a thought he must express immediately?

At meetings, background conversations concerning the trivia and trifles of everyday life interfere with the message of the main speaker. Likewise in our lives, we allow the details of the everyday to overwhelm the Main Speaker. We need a quiet spot and a quiet time to hear the message meant for us.

I hope you can take time to find a quiet spot in your day; a time to think about the message God gives to you. The message may be found in a rose garden, a comfortable den or a quiet chapel. When there is noise in your life, find quiet and listen to God.

May God go with you and bless you. ■

Slack

by W Bro. Dan Zymiak

This article is written from the perspective of a current Worshipful Master for the benefit of peers and those who presently hold or aspire towards leadership positions within Freemasonry. I am not sharing experiences as an expert, but as an equal among brethren.

I have read an assortment of by-laws and protocol documents which go to great lengths to define the structure and official description of lodge offices, but don't provide any real insight on how to respond to challenging situations or shortcomings. Hopefully this article will prompt others to think about their best approaches, and generate creativity and ideas to help other brethren. The benefit of this approach is that challenges are not to be feared, but embraced as opportunities to improve and grow.

The title refers to a common term within teamwork, when one or more of the members does not contribute their fair share: "pick up the slack".

As the senior-ranking resource in the lodge, it often falls to the Worshipful Master to support his members with actual efforts. No task, no matter how small, should be considered too menial or beneath the leader. In this respect, the Worshipful Master has to compensate on a short-term basis. Avoiding complacency on the one hand and negligence on the other, the Worshipful Master must be ever mindful and vigilant of the small things that need addressing in order to make an event or a meeting a fulfilling, successful, and positive experience for all.

Ultimately, it falls back to the Worshipful Master to work towards the continual improvement of his brethren, or else finish his term either burned out or in a straight-jacket. I have devised an acronym which could be used to review the shortcomings of an event and constructively apply the wisdom and experience gained for the benefit of all brethren, to avoid repeating such mistakes in the future. This can be summarized with the acronym S-L-A-C-K.

1. Summarize (S) the past event or meeting, if possible within 24-48 hours after it has occurred. This information is important to capture so that key points and impressions are retained. What just happened? What were the general impressions?

2. Lessons Learned (L) is the most important section, as it captures the wisdom and experience. The event can be broken down into individual tangible experiences or decisions that define whether or not the event as a whole was a success or a failure. Some examples could include: Check inventory before the meeting so we don't run out of plates and cutlery midway

through the meal. Make sure ritual costumes are cleaned and ready for use. Provide a map to the lodge so visitors don't get lost

This is a brainstorming activity which should not embarrass individual members, but create opportunities for improvement. Lessons Learned can also be positive and makes an exceptional performance a future expectation. Some examples could include: The sparkling apple juice is a sweeter and cheaper non-alcoholic alternative to sparkling wine. Getting the desserts from the supermarket's day-old section is half the price and nobody notices a difference in taste. Dimming the lights in lodge has a very impressive effect.

3. Actions Required (A) converts the lessons into a tangible set of tasks. The tasks could be done immediately (e.g. restock the lodge inventory), prior to the next event, or as part of a long-term improvement plan. Ideally, each Lesson Learned should be written in a way that allows the correct action to be defined. This also provides evidence to justify adopting a new practice or making a new purchase. If an action requires approval from the lodge (and there is potential for rejection), a detailed case to support can be derived from the lessons learned.

4. Commitment (C) assigns the actions to a particular role or person, and establishes a deadline or milestone. When the assignment is vague, it is random whether or not someone will step forward to complete the task or make the change. Without a deadline, the priority is unclear and the risk of having the same problem recur (or the successful innovation not repeated) is much higher. A better approach is to link every Lesson Learned and Action Required with a specific Commitment. The status of these Commitments

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Vancouver Grand Masonic Day

**Saturday
April 22, 2006
9:00**

**Tickets: \$30
at the door**



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can be reported as part of Committee Reports or within the Board of General Purposes as a metric of progress within the lodge.

5. Knowledge Base (K) refers to the explicit references advising brethren of the correct manner to complete a task or event. They can be formal (e.g. Lodge By-laws, *Lodge Officer Guide*) or informal (e.g. Event Checklist, correspondence). Adding to the Knowledge Base ensures that the lodge gains the benefit of both good and bad experiences and evolves the lodge from repeating a cycle of Trial and Error to one that emphasizes planning, preparation, and predictability.

The Worshipful Master or Lodge Secretary can use the SLACK method to monitor the performance of its committees or brethren in general. A table or matrix can be created where all items are linked. This will ensure that every Lesson Learned will have a corresponding Action, Commitment, and addition to the Knowledge Base.

An example will reveal the relationship between these items: a lodge which serves "adult beverages" will need to have proper training and authorization to do so. An Action could be to have selected brethren obtain the "Serving It Right" certification, as well as the necessary permits and authorizations.

A Commitment would assign the task to a person or rôle (e.g. Junior Warden as chair of the Festive Board). The addition to the Knowledge Base could include such steps as expanding the job description of the Junior Warden, posting the regulations at the Festive Board facility, and modifying the Lodge By-laws.

Does this method work? It is a simplified form of Corrective Action/ Preventive Action Management Systems used in the workplace today. It is suitable for use with Excel spreadsheets or email

correspondence. Those who may find it complex or overly burdensome should compare the investment of time in this way to the ongoing stress and aggravation of repeating the same mistakes and frustrations event after event and year after year.

The long term benefit is that capturing and applying this insightful information will make it easier for people to lead and volunteer in the lodge. By reducing the chances of failure or embarrassment, the hesitation and reluctance to lead and volunteer will be reduced, and participation will increase. Having more people involved and contributing positively allows for the expansion of lodge scope and achievement, and lodges will be the engine that grows Freemasonry (like small businesses are the engine growing our market economy). Creativity and innovation will replace stagnancy and decline, to the benefit of everyone served by our Craft. ■

Regional reps

Regional Representatives for Grand Lodge

Three years ago the Grand Lodge Board of General Purposes was re-organized, at the request of the members attending the previous Grand Lodge Annual Communication, to include Regional Representatives from the lodges. A total of nine members were chosen to comprise the Regional Representatives so that all of the lodges could have a voice, and an ear, at the Board meetings. Of the nine members it was also decided that every year three members would come off the board and be replaced by three new members who would be elected by the lodges from the region who had to replace a member to the Board.

In this, our third year



Grand Master's Itinerary APRIL, 2006

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|----|-----|---|---------------------------------|
| 1 | Sat | All Canada Conference | Winnipeg |
| 8 | Sat | District No. 7 | Corinthian No. 27 Trail |
| 13 | Thu | Maundy Thursday | Scottish Rite Langley |
| 20 | Thu | District 10 | Summerland No. 56 Summerland |
| 21 | Fri | Vancouver Lodge of Education & Research | Vancouver |
| 22 | Sat | Vancouver Grand Masonic Day | Vancouver |
| 25 | Tue | Concordant Bodies Meeting 1:00 pm | Vancouver |
| 29 | Sat | International Night | Creston No. 54 Creston |

working with this board structure, we are beginning to see some results which are proving to be beneficial to the board and, we hope, to the lodges. To clarify to all members the responsibilities of the Regional Representatives. Here are their duties:

- a. to attend all meetings of the Grand Lodge Board of General Purposes as far as possible;
- b. to carry forward regional concerns to the Grand Lodge Board of General Purposes;
- c. in consultation with the Regional DDGMs, to submit a written report to the Grand Secretary two weeks prior to each board meeting;
- d. after each board meeting, make a brief written report concerning the meeting back to the DDGMs and lodge secretaries of the region;
- e. to maintain communication with DDGMs concerning events within the region and at Grand Lodge; and
- f. to be available to make a presentation within the region at least once a year.

Recall:

Subject to the Grand Master's ruling:

1. Failure to attend three consecutive meetings of the Grand Lodge Board of General Purposes will result in a recall of the elected

Regional Representative;

2. Failure to fulfill the rôle and duty of an elected Regional Representative to the satisfaction of the DDGMs of the region will result in a recall of the elected Regional Representative. This must be an unanimous decision of the DDGMs of the region; and
3. Upon recall of an elected Regional Representative, an election must be held within 30 days to fill that position. ■

Yukon and Alaska trip

With the kick-off of this exciting masonic social adventure leaving Surrey and Chilliwack on 13 May 2006, preparations are well under way for the forty or so persons who have registered for the seventeen-day journey on the tour bus. However there have only been a few who have expressed any desire to form an accompanying RV caravan. It is still not too late to coordinate such a caravan, however interest must be known before 31 March. Anyone interested in forming an accompanying RV caravan is asked to contact VW Bro. Keith Glen at 250-838-7646 or by email: quadman@sunwave.net. ■