

Freemasonry and Scotland

by VW Bro. Trevor W. McKeown, Grand Historian

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There is no question that the origins of Freemasonry are found in Scotland. As an Irishman, this is difficult for me to accept, but I'll get over it. The arguments for an English origin were pretty much debunked by the end of the nineteenth century but far too many books of the period are still available to masonic students who will continue to assume that Freemasonry started, if not in London, at least in York.

One of the founders of the premier lodge of masonic research, Quatuor Coronati Lodge No. 2076, was Robert Freke Gould, who continued until his death in 1915 to disparage a Scottish genesis although many of his contemporaries, as early as 1890, had shown the error of his ways. But Gould's reputation looms large and many a recent pop historian has used Gould as a strawman to create the impression that they have discovered something startlingly new in Scotland.

Unfortunately they will often relay on Rosslyn Chapel's romanticized history and the Schaw Statutes, of which both have been subject to much recent historical re-evaluation.

Mythology

Just how early can we take masonic history? The Lodge of Glasgow St. John likes to claim that King Malcolm III gave a charter to "our trusty and beloved friends, the operative Masons in the City of Glasgow" on 5 October 1057, but most masonic historians, in particular William Murray Lyon, believed this to be apocryphal. There are mason's marks to be found in the Round Tower of Brechin, dating to 1029. But these are obviously individual stonemasons' marks. They do not indicate a functioning guild, much less anything resembling what we would consider Freemasonry.

But it is safe to assume that stonemasons were organized in some form in Scotland as early as the twelfth century. With the Regius Manuscript — discovered in 1838 — dating from at least 1190, there is no earlier record anywhere else in mediaeval Europe of organized stonemasons.

Templars

But there is a lot of mythology attached to masonic history. Although many still believe that Knights Templar saved the day for the Scots at the Battle of Bannockburn in 1314, and that the two Sinclair Statutes prove a Grand Master lineage, both are demonstrated myths. Sorry. The myth of a direct lineal connexion between the mediaeval Order of the Knights Templar and Scottish Freemasonry was invented by Scottish Freemason Chevalier James Burnes (1801-1862) in 1837 and never mentioned before the nineteenth century. He cribbed the idea from a French masonic historian, Claude A. Thory (1759-1827). Neither offered any evidence.

Contrary to the assertions of pop historians, anonymous grave stones in Argyll bearing the outline of a sword do not demonstrate a Templar presence in Scotland in 1307. Many marked gravestones across the British Isles show a similar carving and have been proven not to be Templar in origin.

Contemporary records of Bannockburn fail to mention any Knights Templar. There are numerous accounts of the battle. But a final charge of horse mounted men, much less Templars, don't figure in any of them. The first mention of Templars at Bannockburn doesn't appear until the eighteenth century.

The history is clear: the Knights Templar did not start Freemasonry.

William Sinclair

The Rev'd. James Anderson, compiler of the first *Book of Constitutions* in 1723, published a history in his *New Constitution* in 1738, referring to William Sinclair as Grand Master.

But this was not mentioned in his first history, published in 1723. It is significant that, two years before the *New Constitutions* appeared in England, in 1736 Scotland had just installed its first Grand Master, William St. Clair of Rosslyn. Scottish Freemasons initiated him, made him their Grand Master, and made him agree that he had no hereditary claim to the office, all within the space of seven months.

St. Clair was agreeable since he had been unaware of the claim.

The link to Sinclair is based on two letters drawn up in 1600 and 1601, involving the lodges of Dunfermline, St Andrews, Edinburgh, Aitchison's Haven and Haddington. They were signed by William Schaw himself in his capacity as Master of Works — responsible for building castles and palaces — for James VI of Scotland. They are known as the Sinclair Statutes or Charters as they supposedly confirm the rôle of the lairds of Roslin as patrons and protectors of the Craft. But Schaw's politically-inspired attempt to build a relationship between the stonemasons and St. Clair historically failed within a generation. More importantly, the St. Clair Charters do not refer to a Grand Master. And Charles I (1600-1649) later denied that the St Clair family had been granted any hereditary rights of the masons in Scotland.

Don't confuse these letters with the First and Second Schaw Statutes of 1598 and 1599 — discovered in 1860. The second Schaw Statute dealt with Lodge Kilwinning, among other general lodge issues, referring to it as "head and second lodge in Scotland". In Schaw's scheme of things, the Edinburgh Lodge would be most important, followed by Kilwinning and then Stirling.

There is also no real evidence that the St. Clairs were associated with the Templars. Father Richard Hay (1661-1736), compiler of the exhaustive Sainteclaires genealogy, makes no mention of a Templar or masonic involvement.

Rosslyn

The chapel foundation was laid in 1446, 139 years after the suppression of the Templars. It was intended as a collegiate church, like fifteen others constructed during the period.

I'm not going to go into the details of Rosslyn Chapel. I refer you to the curator of the Grand Lodge of Scotland's Museum and Library, Robert Cooper, and his excellent book, *The Rosslyn Hoax?* One point to note is that the vault has been opened at least seven times for interments and, most recently in 1837, for reconstructive work. Funerals of the time were large, public affairs.

The chance of anything remaining undiscovered in the vault is pretty slim.

Robert Burns

Poet Laureate... or not.... Cannongate Kilwinning, No. 2, Edinburgh, is said to have invested Burns with the title of the Poet-Laureate of Lodge Cannongate Kilwinning on 1 March 1787. Unfortunately the minutes of the meeting don't bear this out. The date of 25 June, 1787 is also claimed; however, on that particular date Robert Burns was in Anstruther. And one Bro. Campbell, the only Freemason documented to have claimed to have been present on the occasion, wasn't initiated until 1801, fourteen years later.

You may have seen the oil painting commemorating the occasion. It was painted by Stewart Watson in 1845 — almost sixty years later. Many of the people depicted were not Freemasons, several others had died prior to 1787 and others were documented to be outside of Scotland that year. But it's just a painting and artistic license does not necessarily mean the title of Poet Laureate was not bestowed.

But, on 1 February, 1787, Robert Burns made his only recorded visit to Lodge Canongate Kilwinning, and became an Honorary Member— which, by the by-laws of the lodge, would have precluded him from receiving any lodge office. As far as is known, this is the last occasion on which he visited any lodge in Edinburgh.

The office of Poet Laureate in Lodge Canongate Kilwinning appears to have been created around 1835, when James Hogg, the Ettrick Shepherd was elected to the position.

The confusion appears to have arisen because one Rev'd. John Smellie recalled being told by Burns that he had been made Poet Laureate to a group of gentlemen in Edinburgh; as far as is known this was to a gentlemen's club not to a lodge.

The real history

But Freemasonry did start in Scotland. Sometime before 1598. But which was the first lodge is up for discussion. The oldest records held within the Grand Lodge of Scotland are minutes of the Lodge of Edinburgh (Mary's Chapel) which date from 1599.

Lodges under the Scottish Constitution are sovereign bodies in their own right, with a considerable degree of control of their own affairs. Many lodges pre-existed Grand Lodge, all jealously guarding their traditions, and were permitted to retain their own procedures, regalia, and distinctive rituals. Scottish Lodges have the right to choose the colours and fabrics of the lodge regalia, and — my favourite anecdote — refuse entry to the Grand Master.

On the west wall of the lodge hall used by Lodge Scoon and Perth No. 3 in Perth, Scotland can be found a mural depicting James VI kneeling at their altar at his initiation. The oldest existing record of the lodge, called 'The Mutual Agreement' of 24 December, 1658, records that James was 'entered Freemason and Fellowcraft of the Lodge of Scoon' on 15 April, 1601. This report has no contemporary corroboration, and is considered apocryphal.

The Grand Lodge of Scotland is custodian of the oldest lodge records in the world: Aitchison's Haven, dated 9 January 1598. The oldest records of an extant lodge are those belonging to The Lodge of Edinburgh (Mary's Chapel), No. 1, commencing 31 July 1599.

But I am only going to talk about Mother Kilwinning "Numberin' Nought". The Abbey of Kilwinning dates from 1140 and on the broken walls and crumpled bows of the Abbey, one can still see some very nice stonemasons' marks.

On 30 November 1736 a meeting of lodges created the Grand Lodge of Scotland. Although Kilwinning was only represented by proxy, the first officers of the Grand Lodge were chosen from her members. It only took a few years before the question of numbering the lodges was raised. St. Mary's Chapel became No. 1. And in 1743 Kilwinning left the Grand Lodge, regained her independent status, and started to issue warrants again. These daughter lodges did not stay restricted to Scotland — lodges were created, from Kilwinning, in Ireland, US, Antigua, and the Caribbean's.

Mother Kilwinning finally rejoined the Grand Lodge of Scotland again in 1807, taking precedence on the roll and numbered '0'.

In conclusion

I've debunked two or three myths of Scottish masonic history but I'll leave you with two important distinctions. John Boswell, Laird of Auchinleck, signed the records of a meeting of the Lodge of Edinburgh held at Holyrood on 8 June 1600, making his the earliest authentic record of a non-operative mason.

And, of course, The Rev. James Anderson, a Presbyterian minister from Aberdeen, took his masonic degrees in Scotland and after moving to London was responsible for compiling our first *Book of Constitutions*, a set of rules heavily influenced by Scottish practices.

And for that alone, Scottish Freemasons can be justly proud.

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DISTINCTIVE DOCTRINES OF MASONRY PARAPHRASED

By V. M. BURROWS, M.P.S. Long Beach, California

THE WORD Speculative we are told on page 958 of Mackey's Revised Encyclopedia of Freemasonry, is used by Freemasons in its primary sense as symbolic, or theoretical, when opposed to Operative, and we are further reminded that the Matthew Cook Manuscript makes such use of the word.

The lectures of the Symbolic degrees instruct the neophyte in the difference between the Operative and the Speculative divisions of Freemasonry. They tell him that "we work in Speculative Masonry, but our ancient Brethren wrought in both Operative and Speculative."

Brother Mackey wrote: "Operative Masonry was, in the inception of our history, and is in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.

"Speculative Masonry, or Freemasonry, is a system of ethics, and must therefore have its Distinctive Doctrines. These may be divided into three classes, namely, the MORAL, the RELIGIOUS, and the PHILOSOPHICAL.

"The MORAL design of Freemasonry, based upon its social character, is to make men better to each other; to cultivate brother love, and to inculcate the practice of all those virtues which are essential to the perpetuation of a brotherhood. A Freemason is bound, say the Old Charges, to obey the moral law, and of this law the very keystone is the divine precept - the Golden Rule of our Lord - to do unto others as we would that they should do unto us. To relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of the appetite, to bear evil with fortitude, to be prudent in life and conversation, and to dispense justice to all men, are duties that are inculcated on every Freemason by the MORAL DOCTRINES of his Order."

"The RELIGIOUS DOCTRINES of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in the broad light, intelligible and acceptable by all minds, for they ask only for a belief in God and in the immortality of the Soul."

"The PHILOSOPHICAL DOCTRINES of Freemasonry are scarcely less important, although they are generally less understood than either of the preceding classes. The object of these philosophical

doctrines is very different from that of either the moral or the religious. For the moral and religious doctrines of the Order are intended to make men virtuous while its philosophical doctrines are designed to make them zealous Freemasons. He who knows nothing of the philosophy of Freemasonry will be apt to become in time luke-warm and indifferent, but he who devotes himself to its contemplation will feel an ever-increasing ardor in the study. Now these philosophical doctrines are developed in that symbolism which is the especial characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after Divine Truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searcher."

"So that, in conclusion, we find that the MORAL, RELIGIOUS, and PHILOSOPHICAL DOCTRINES OF FREEMASONRY respectively relate to the social, the eternal, and the intellectual Progress of Man."

Famous Canadian Freemasons

Bro. Miles Gilbert Horton (Tim Horton)

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

Mention the name Tim Horton and the response is revealing. To many of us, he is remembered as a great hockey player for the Toronto Maple Leafs. To others, especially younger people, he was the man who invented donuts! Even fewer people realize that he was a Freemason.

Miles Gilbert Horton was born January 12, 1930 in Cochrane, Ontario, one of the province's most northerly communities, with 4,800 inhabitants. Cochrane's prosperity was built on silver and gold mining, as well as the Canadian National Railway for which Tim Horton's father worked. It was also a hockey town, and featured six teams, including a women's team. Tim Horton's brother said in later years, "There wasn't much you could do in Cochrane other than play hockey." When the transcontinental line moved a year after Tim was born, Cochrane entered hard times, and the Horton family moved to Northern Quebec and, by 1945, the Hortons were living in Sudbury, Ontario. Tim was a brilliant minor hockey player—his team always won with scores like 8-1 or 8-2, and Tim would score all eight goals!

It was in Copper Cliff, in the very fine Stanley Stadium arena built by Inco, that Time and many of his friends honed their hockey skills. In 1946-47, Tim was a star player with the Copper Cliff Redmen of the Northern Ontario Hockey League. In the fall of 1947, Tim was recruited for St. Michael's College in Toronto, the Maple Leafs farm team. According to Tim Horton's biographer, Douglas Hunter, "For at least three decades, St. Mike's was one of the most productive, most unusual finishing schools for prospective professional hockey players. With the financial support of an Irish Protestant named Conn Smythe, an Irish Catholic institution run by a French order of priests served as one of hockey's centre of excellence." Dave Keon, Dick Duff and Frank Mahovlic were distinguished students who graduated to the Leafs. Tim was placed on their reserve list in 1947, and was called up to play professionally in 1949. He played right defence. He was 5 ft. 9, weighed 180 pounds, with a stamina described as pure energy. He played with the Leafs until he was traded to New York in 1970, and finally played with the Buffalo Sabres.

What about Tim Horton's other life? He was a devoted husband to his wife Lori, and father to his children Jeri-Lynn and Kim. He was initiated, passed and raised in Kroy Lodge No. 676, Toronto in 1962. Bro. Horton was not able to progress through the chairs, as his career kept him from doing so but, he did exemplify the Masonic ideal in several ways. A few blocks from Maple Leaf Gardens was the Bloorview Hospital and home for Crippled Children where Time

often visited to brighten the lives of many young people. He was a fierce competitor on the ice, but a good friend off the ice. All of his fellow players throughout the National Hockey League respected him.

The same year he was initiated into our Craft, 1962, the Leafs won the Stanley Cup, ending an eleven-year championship drought. Toronto celebrated their Leafs with a ticker-tape parade which, as a reporter said, would have pleased an astronaut returning from Mars. When Tim developed his charitable work with children, he refused publicity. As well, Tim's religious convictions remained strong all of his life. A minister of the church he attended recalled Tim Horton's belief that he was related to God, and that his life was dedicated to doing his best in all things.

Looking beyond his hockey career, Tim was fascinated by the hospitality industry and franchising. The Swiss Chalet, which started in 1954, and Harvey's founded in 1959, were flourishing chains by the mid-1960s. That is when Tim started to experiment with Tim Horton's Drive-Inn Restaurants and Royal Burgers. He had five burger outlets by 1964. He opened his first donut shop in Hamilton in April 1964. According to his first partner, Jim Charade, it had a matchless formula and was an instant hit. "A dozen donuts were 69 cents, two bits got you a cup of coffee and a donut. It was a snack break tailor-made for the bleary-eyed men off shiftwork [in the local steel mills]: straight caffeine and sugar."

When Tim was traded to the Buffalo Sabres at the end of his career, Tim celebrated by purchasing a European Ford Pantera, a mid-engine car closer to a racing car than a sports coupe. Speed was Tim's undoing. He reached 135 miles per hour in his new car. February 21, 1974, was the ninth anniversary of the signing of his first Tim Horton's franchise in Hamilton. It was also the day that Tim Horton crashed his car on the Queen Elizabeth way, ending his life at 44 years of age.

Tim Horton's legacy continues to this day—as a hockey great, a philanthropist and a respected Freemason.

Promoting Civility in Society

By R.W. Bro. Philip Durell, Deputy Grand Master

The highlight of the recent Conference of Grand Masters of North America – 64 current Grand Masters from Canada, United States and Mexico plus numerous Past Grand Masters and Grand Line Officers – was a two hour [world café](#) style breakout session in which participants broke into small groups to discuss three questions. Each question was presented separately and considered for around 20-25 minutes.

1. What would be the added value of increasing civility in society?
2. What would be the added value of Freemasons being engaged in promoting civility?
3. What effect would this have in five or ten years?

As a group facilitator I was privileged to listen to hundreds of years of Masonic experience grapple with these questions and by my recollection the principal themes were “yes we should go for it” and “we’d better improve civility in some of our Lodges first”.

Overwhelmingly the results of the exercise were positive but unfortunately a resolution put before the Grand Masters for Freemasons to engage in promoting civility in society was narrowly defeated – perhaps some felt that the resolution was presented too soon after the exercise and that more time was needed to consider.

Why I like the Idea

For years now we’ve heard that Freemasonry has less relevance in society and that is reflected in our declining numbers. But at the same time we are hearing from younger men that they are seeking an organization of substance where men of ideals and integrity can make a difference in society, improve themselves and build lasting real friendships – as one put it “I want more than just Facebook friends”.

They seek Freemasonry because of what they have read on the internet, in books and because of the character displayed by many famous and may be not so famous Freemasons. The Freemasonry of one or two or even three hundred years ago when Freemasonry made a BIG difference in society and when idealistic brethren strived to improve themselves – morally, intellectually and spiritually – and to help humanity, especially the destitute and downtrodden.

The ideals and values of an organization are its reason to exist. What it does and how must flow from its ideals and values. Once the focus shifts to what we do rather than who we are and why we exist we are in danger of losing relevance. Freemasonry is a wonderful fraternity and it has

many wonderful charities but there are other good fraternities and great charities outside of Freemasonry. It is our ideals and values that set us apart – toleration, trust, integrity, caring, benevolence, respect, civility and many others. The strength of our fraternity is in the shared ideals and values and our benevolence and charity are derived from them. In other words we are who we are not what we do – human beings not human-doings

Why we should engage

By engaging we are putting into practice our ideals and values without overtly treading on political or religious ground. In today's world of win at all costs we see politician's being elected not because they have the best long term policies for our nation but because they have the best attack ads denigrating their opponents or because they make promises that pander to the entitlement society - that's all of us irrespective of our political persuasion. The civil politician that told us the unvarnished truth would never be elected! Our elected politicians are a reflection of society and **it is in society where Freemasons can make a difference**. By increasing civility, respect and trust in society we can only improve humanity and our relevance in that society – something I believe our Freemason predecessors would heartily endorse.

A secondary but not unimportant benefit is that by engaging we highlight the need to improve civility in our own Lodges and the Craft in general. I equate civility with Peace and Harmony which we freely talk about but all too often take for granted - and forget that it often takes a lot of effort to maintain it. Instead of degenerating into piques and quarrels it is far better to disagree agreeably even if another brother has an opinion diametrically opposed to our own. The simple fact is that Freemasonry cannot thrive without Peace and Harmony and it is our duty to maintain it. By engaging in promoting civility in society we cannot help but promote it within our Lodges.

Where do we go from here?

A group of – for the moment – grand line officers from several jurisdictions across North America, including B.C. & Yukon, are regularly meeting to move this idea forward. As we gain momentum I have no doubt that other brethren will join. Eventually we intend to produce guidelines – a toolbox if you like – on how to go about improving civility in society. Naturally these be for jurisdictions, lodges and brethren to consider and some will prefer not to take part. Success is of course not guaranteed but I do know that the effort is truly worthwhile and will raise the awareness and relevance of Freemasonry in society

Editor's note- the author understands that some Lodges may have long standing practices and philosophies which differ from the opinions and interpretations expressed in this article. It is not his intention be critical but to explore the history and intent of the cable tow and that he invites commentary from others who may have differing practices in their Lodge and, perhaps, an explanation as to the origin of their particular work and it's interpretation relative to the cable tow.

Hold That Cable Tow

I am prompted to write this after having observed an EA degree. In this particular degree, which for the most part was well rehearsed and diligently executed, the candidates had the ends of their cable tow hanging loose, with the rope swinging down their back like a reversed necktie. While I respect variations in ritual and ceremony across lodges, I have to respectfully emphasize that the Deacon conducting the candidate through the ritual should have a firm grip on the cable tow. The reason, as emphasized within Canadian ritual, is quote below.

" ... there was also this Cable Tow with a running Noose about your Neck, which would have rendered any attempt to retreat equally fatal by Strangulation."

Unless the Deacon secures the Cable Tow with a firm grip, the candidate is, by implication of the ritual, a "flight risk".

To understand the full significance of the Cable Tow, some research is needed. A brief scan of internet searches reveals the following Masonic Tidbits:

- Mackey defines a cable tow as "a rope or line for drawing or leading" and suggests that it may have been derived from the German "Kabeltau," which has that significance.
- Albert Pike traced the word back to the Hebrew "Khabel," which meant variously "a rope attached to an anchor" and "to bind as with a pledge.
- J. T. Lawrence finds its origin in two languages: "cabel," a Dutch word "signifying a great rope, which, being fastened to the anchor, holds the ship fast when she rides"; "tow" he believes to be a Saxon word "which means to hale or draw and is applied, nautically, to draw a barge or ship along the water."

If the analogy of the anchor is true, then in this respect the Deacon functions as the "anchor" of the lodge, preventing the blinded candidate from being distracted or swayed. As the ritual refers to the Deacon as the candidates "friend and guide", it is imperative that this guidance is secured with a firm grip of the Cable Tow until that point in the ritual where the accessory can be removed from the candidate. Through this guidance, the Deacon can move the candidate along the path of the ceremony.

There is also some ambiguity regarding the phrase, “the length of your Cable Tow”. While the Cable Tow accessory used in ritual work is quite manageable, Masonic literature has interpreted this to be as much as three miles. Being practical, an interpretation is not made for an exact distance, but more of a reasonable expectation relative to the circumstances and capabilities of the brother. A three mile distance in the mid 1800’s could require a full day of travel, but with our vehicles or public transportation, the length of our Respective Cable Tow could be the distance covered in a 2-3 hour drive.

Understanding the linguistic origins of our Masonic terms will help to appreciate the full significance and importance of its presence and associative role within Masonic rituals and ceremonies. The Cable Tow, to be truly effective and supportive of our Entered Apprentice candidates while in their states of darkness, must be held firmly by the Deacon.

Daniel Zrymiak

Four Fellow Craftsmen

Author's Note: This is a work of fiction. Any similarities to real people are unintentional and coincidental.

Because the Freemason Conference was being held in the northern location of Port Happyplace, the best way to arrive was not by the 15 hour drive through the mountains, but in comfort on the ferry from Cityport. As the boat left the ferry station and made its way along the water, four Freemasons were about to meet each other for the first time as they headed to their intended destination.

"In case you didn't notice", expressed the slim man in his mid-thirties, "from the square and compasses lapel pin on my blazer you can tell I am a Freemason. I am headed to the conference at Port Happyplace, and I am curious if there are others going my way."

An elegantly dressed, silver haired man with a moustache gestured and remarked confidently, "Yes, my brother. I am Brother Navy and I proudly display my allegiance to the Craft. If you have a keen eye, you will observe Masonic symbolism on my tie clip, my wristwatch, my necktie and handkerchief and of course the rings and bracelets on my hand."

The first man extended his hand, "Pleased to meet you Brother Navy. I am Brother Green and as I am new to the Craft, I will have to get more merchandise to show the world of my Masonic involvement".

A third man removed his leather jacket, rolled up the sleeves of his flannel shirt, and revealed a series of Masonic tattoos on his muscular arm extending all the way to his wrist. "Brethren, I am Brother Black, and I can't wear jewelry on the job site, so I just went to a shop and got inked up."

As the three brethren shook hands and exchanged pleasantries about their respective lodges and districts, there was a sudden disruption. The three men turned to see the commotion, there was what appeared to be a mother, her baby in a stroller, her physically challenged child in a wheelchair, and someone who appeared to be her uncle helping with her luggage. The mystery was solved when the family was seated comfortably and she remarked, "Thank you so much Brother Gold. You Freemasons are so helpful. Can I offer you a cup of coffee for your assistance?"

"No ma'am", the humbly attired, bare-handed, fair-skinned, white-haired gentleman responded, "I like to help out where I can, as that is how I show myself to be a Freemason"

When this was observed and heard by the other three, Brother Green went over and brought Brother Gold over to join the group. A ferry ride lasting several hours would be well-spent becoming better acquainted.

“We have some spare time before the conference starts”, commented Bro. Green. “My wife gave me some coupons for coffee or sandwiches which I hope will be honored at Port Happyplace.”

“Well that works for a snack,” remarked Bro. Navy, “but if it’s a meal you are after, I know just the place. I know the proprietor of The Choptopia on Main Street in Port Happyplace. He keeps the best merlot and single malt scotch off the menu, but serves it to those he knows and trusts. We can dine well tonight”.

Bro. Black perked up and offered an alternative, “I know people in the hospitality industry and there is an after-hours place where the chefs and bartenders converge after their shifts are over. I can get us in because I used to be a bouncer up north, and still have connections. The food is phenomenal, imagine a kitchen where the best chefs get to come in and experiment. After this, you will never want to eat at a normal restaurant again.”

“You will have to go on without me,” Bro. Gold softly offered, “as I like to go to the seniors’ home with a deck of cards. The catering manager is someone whom I helped out during his period of difficulty and danger, and now that things are better for him, he always gives me whatever I need on a complimentary basis, as long as I keep some of the residents entertained with card games. Some of these fellows miss their families so much, they just light up when they see a friendly face.”

As the four brethren continued their conversation, their rapport was evident. The conversation diverged to their individual Masonic activities.

Bro. Green was the first to speak. “Last week was very interesting. I attended an installation at another lodge, and for the first time spoke within my lodge from memory without notes. It was hard having everyone looking at me, but once I got through it, everyone patted me on the back and told me to keep up the good work.”

“Yes, memory work is part of the foundation of Freemasonry,” reassured Bro. Navy. “I can honestly say that I have forgotten more Freemasonry than 80% of brethren learn. It can get confusing between the different works and concordant bodies. Even the Grand Master, with whom I am a close personal friend, needs a prompting every now and then. I should know, as I was part of his distinguished suite for three nights last week when we had official visits and ceremonial events.”

“I would say I am less of a talker and more of a doer”, drawled Bro. Black. “Somebody has to set up the lodge and clear the cups and plates. I am a bit of a woodworker myself and I used the lathe at work to make some nicer items for our lodges. As long as they pay me for the wood, I am OK to help out where I can. I’m also helping the building manager at our temple with his repairs to keep his costs down”.

“I won’t be around forever”, Bro. Gold expressed as he combed his thinning white hair, “so I have to impart what I know to others. The nights get late for me, so I try to do things that I can finish during the day. Whether it is visiting a brother at home or in a hospital room, investigating a gentleman at his home to help him decide whether being in the Craft is right for him, or working with some of the younger fellows to coach their ritual and answer their questions. There is no porch book or record of attendance, but I would say that I spend more time meeting with Masons informally than inside of lodges.”

“Oh don’t get me started as my Freemasonry is practically a full-time job,” animated Bro. Navy. “My days are spent doing work for the Grand Lodge committees, researching papers, and generally attending to the issues of the day for the jurisdiction. As the old saying goes, if you want something done, ask a busy person.”

Bro. Gold countered, “I’ve always tried to render assistance without being asked. There is always a right time to contribute”.

As the ferry reached Port Happyplace, the other passengers could not help but notice how four gentlemen of different backgrounds and generations spoke and doted on each other like long-lost family members. When it was revealed that the common link was their membership in Freemasonry, a cynical college student challenged each of them to disclose why Freemasonry was so special to them.

“It’s all so new to me,” Bro. Green remarked hesitantly. “I get to spend my time with some great guys and I have had some enjoyable conversations. I think of it as a good social outlet. I’m new in the city and happy to connect with some new friends.”

“My family has been part of Freemasonry for generations, and I continued this legacy by bringing my sons into the Craft. Its part of who I am and I could not imagine my life without it. Everything, my home, my family, my professional practice, my stature, it all resonates back to the principles and values from Freemasonry,” Bro. Navy boasted proudly.

"I'm kind of a misfit," Bro. Black spoke laconically. "Most places expect you to be something you're not. In Freemasonry, I was accepted for who I am, and not pressured to change or be phony. I can be myself and people respect me for it."

After the others had spoken, Bro. Gold paused before softly revealing his opinion. "To love and to serve is to be alive. Freemasonry keeps me from decay and detriment. I do this to preserve that which is important."

When the ferry arrived, the four brethren came to disembark. As Bro. Green and Bro. Black did not board with vehicles, Bro. Navy offered to drive them in his roomy Cadillac, which they immediately accepted. "What about you Bro. Gold? Have you made transportation arrangements? Will you need a ride to the conference?"

"I won't be joining you at Port Happyplace. I have my own lodge meeting at the same time"

"Nonsense", rebutted Bro. Navy. "All of the lodges within the jurisdiction have paused to permit everyone to attend. Exactly what lodge has the audacity to conduct its meetings during the conference?"

"The Grand Lodge Above", responded Bro. Gold as his ghostly, faint white profile faded from view until he completely vanished. The three brethren stood frozen and amazed that their recent hours were spent, not with a normal gentleman, but with a supernatural being that came to impart wisdom to his fellow Craftsmen.

Daniel Zrymiak

**MOST WORSHIPFUL GRAND LODGE of ANCIENT, FREE and ACCEPTED MASONS of BRITISH
COLUMBIA and YUKON**

RW Bro. Ron Yates

“Why do I wish to run for Junior Grand Warden?”

Freemasonry has done so much for me that it is time to give back. As a twenty-five year Freemason and a successful businessman I have a lot to offer Freemasonry.

To carry out the duties of this office, there is a commitment of time. I am fully retired and this past year I have travelled throughout our Grand Jurisdiction and realized that I can travel unimpeded by time. I feel I have the time, the resources, the assets and support that I need to fulfill all the duties demanded. These include Grand Lodge attendance at the 17 suggested visits in the United States and Canada, other duties such as attending special events and providing support to our Grand Master with his official duties.

Having been involved with the Board of General Purposes, I am eager to attend those meetings and the full range of business conducted by the Grand Lodge. I understand the financial obligations and commitments, the dress code and the deportment necessary for this office. I am familiar with the *Book of Constitutions*, *Book of Ceremonies* and other Grand Lodge publications. I am eager to serve.

My goals and objectives are to uphold and encourage the principles of Freemasonry in the twenty-first century; to focus my efforts on service at the provincial level remembering the aspirations of individual members, their lodges and districts; to support, expand and improve masonic education efforts; to encourage lodges to use Grand Lodge resources in their work to improve their management, to develop new strategies to keep present members and attract and retain new ones of all age categories; and to reach out to Freemasons who have moved to our jurisdiction and not affiliated.

I realize the above goals and objectives cannot be attained by one man but rather, by a team of dedicated Freemasons who are known as the Grand Line. My whole life has been dedicated to serving in a team environment and I am looking forward to having the opportunity to serve with these fine men.

RW Bro. Neil Westmacott

Why I aspire to the office of Junior Grand Warden.

• I am inspired to run for Junior Grand Warden because I want to ensure the continuation of the positive direction that has been established for our Grand Lodge under the leadership of the past number of Grand Masters. I believe I have the knowledge, background, experience and passion to ensure this continuation.

Goals and objectives

• We must continue to work at improving communications between Grand Lodge and the lodges and brethren of this jurisdiction through greater use of the DDGM and Regional Representative resources with strong support from all members of the Grand Line.

• Improve the effectiveness of the Regional Representatives through better development of their skill sets, a solid communications plan at the individual lodge level and assistance on how to effectively fulfill the role with consideration to the remoteness and vast geography of some of the Regions.

• Greater presence and involvement of our ladies in masonic functions, by inspiring a greater frequency of social functions at the lodge and district levels. Have all long service awards presented at banquets rather than in lodge so our wives or spouses can be present and participate. I consider these joint awards rather than an individual award.

• Continue strong support of our membership initiatives and develop simple yet effective methods to encourage the use of the Six Step Program and the New Membership Pathway guidelines at the lodge level. This can be achieved through the strong support of the Grand Line, and by presentations by DDGMs, Regional Reps, and District and Lodge Education Officers.

• Continue to support the streamlining of our *Book of Constitutions and Regulations* and improvement of our Business Practices Model. This can be achieved by supporting the ongoing work of the Constitutions Committee and reviewing best practices within other Grand Jurisdictions.

• We must find a way to assist struggling lodges strengthen and revitalize themselves through the adoption of best practices and support from all levels of our Grand Jurisdiction. Additionally guidance, council and assistance can be provided to assist Lodges navigate the difficult path of amalgamation.

• We must let our difficulties become our opportunities.

View Point

The majority of our membership derives its satisfaction by simply belonging. Most Masons do not feel a need to attend Lodge meetings or to be “active” in the life of our fraternity in order to reap the benefits of membership.

It is easy to conclude that this type of passive participation is a serious problem. We lament the fact that so few seem interested enough to attend meetings, and even fewer are ready to take on leadership responsibilities.

At the same time we must never lose sight of the fact that the primary goal of Freemasonry in raising Master Masons is to challenge men to achieve moral and ethical excellence in life. This is why the three degrees of Symbolic Masonry are the bedrock of Freemasonry. By the time a man becomes a Master Mason, the vision and the expectations are (or should be) crystal clear! At that point, we send him our where he belongs – on the streets of life. It is there where his Masonry is to make a difference.

“In the long run,” writes James Fallows, the author of *More Like Us*, “a society’s strength depends on the way that ordinary people voluntarily behave.” This has been the message of Freemasonry down through the centuries. And it’s our message to men today. It is what’s inside a man that determines how he thinks and acts every day of his life,. And that’s what our fraternity is all about.

We must never allow ourselves to forget that it is the Masonic message, planted deep within a man, that makes him a Mason. Not attending meetings. Not holding office. Not having accolades piled upon him. We are concerned about how he lives on Main Street, not how many times he attends Lodge meetings. The power of Freemasonry rests in the mysterious fact that once a man has seen the Light, he can never forget what is expected of him!

Of course we need to make our meetings more interesting. Of course we need to offer opportunities for Masonic service that make sense o our members. Of course we need to foster more of a family atmosphere. Of course we need to challenge men to shoulder the responsibilities of keeping our fraternity alive and active. Nevertheless, t is the Masonic spirit in a man’s heart and life that makes Masonry work.

What does all this mean? Where is it taking us? We should be neither surprised not shocked that a majority of our members achieve satisfaction from “simply belonging” to our fraternity. Their quiet pride and immense loyalty send a powerful message – Masonry is doing its work in their lives!

At the same time, our work is cut out and waiting for us: To make it possible for more men to discover the immense and profound mystery that is Freemasonry

Francis G. Paul 33* Northern Light, May 1990

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What do you think? Respond to this article. Let the fraternity hear your opinion.

Freemasonry in Action

Around and About



Grand Master presented a 50-year jewel and plaque to Brother Jim Young on his Official Visit to District 28 March 25, 2014.



Grand Master's Official Visit to District 28th, March 25, 2014



Grand Master's Official Visit to District 5 in Port Alberni , March 22, 2014



Grand Master's official visit to the Districts of 1 and 21 on Vancouver Island February 27th.



This is a picture taken with the Grand Master and Grand Secretary in March. Donation is to St. Paul's Hospital as part of the Grand Master's charity.



Presentation of 50-year jewel and Certificate to RWB Del Cyr, on the Grand Master's visit to District 4 North and 4 South in Quesnel on March 8th.

From l-r RWB Trevor Guldbranson, Acting Master of Quesnel Lodge No. 69, MWB Donald Stutt, Grand Master, RWB Cyr, RWB Mark Heinzleman, DDGM District 4 South



Installation of WB Norm Chassie and his officers at Mount Zion Lodge 120 in Chilliwack, April 5, 2014

Freemasonry in Action

RWB Bill Fowler Memorial



RWB Ralph Fowler of Williams Lake providing the reading from Ecclesiastes.



The Lillooet Community Centre was full March 14 as members of the Fraternity and the Community said goodbye to the Honourary Senior Grand Warden, RWB Bill Fowler. Members of Zarthan 105 in Ashcroft, RWB Fowler's mother lodge, conducted the memorial ceremony.