

## Christian Roots in Freemasonry

R.W. Bro. Douglas Franklin

Haida Lodge No. 166, Victoria

The purpose of this article is to review the Christian roots in Freemasonry, and show how the organism of the Craft reveals these roots today.

We begin with the Operative Masons—the stoneworkers of the Middle Ages—who gathered in fellowship as Brethren and also as guild members to advance their welfare. We learn that the Patron Saints of these stoneworkers were Saint John the Baptist and Saint John the Divine. We know, for example, that it was the custom of the Operative Lodge of Alnwick, England, to attend Church services on St. John’s Day in the early 1700s. Speculative lodges continued this tradition. It was not a coincidence; in fact it was a deliberate choice, that the Grand Lodge of England was organized on the Feast of St. John the Baptist in 1717. The practice of celebrating Christian saints in our Craft was evident in Scotland, as well. The Grand Lodge of Scotland was organized on St. Andrew’s Day in 1736.

Our early Craft rituals contained numerous references to Christianity. Throughout the 1700s, the overwhelming majority of Freemasons were also practising Christians. It was a movement within the Grand Lodge of England (the so-called “Moderns”) to make Freemasonry appeal to men of all faiths and, by the late 1700s, many references to the Christian tradition were removed from the Modern’s ritual. On the other hand, Brethren of the rival Antient Grand Lodge steadfastly maintained Christian references in their ritual. Today, we recognize the continuity of this heritage in Lodges of the Antient tradition who employ the extensive Preston-Webb or Ancient Ritual. Thus, Ancient Lodges are “dedicated to God and the Holy Saints John.”

We recall that the Moderns and Ancients in England came together in 1813 to form the United Grand Lodge of England. One of the hallmarks of this union was the removal of almost every reference to Christianity and other religious sects from the ritual. Hence, the Emulation Ritual, and its relatives, including the Canadian Ritual, have almost no reference to Christianity today.

Allow me to illustrate this difference by quoting from the lecture (referred to as either the Junior Warden's or Senior Warden's lecture) in the Entered Apprentice Degree. The respective explanations of the Ornaments of the Lodge are revealing. In the Emulation Ritual, "The Blazing Star, or Glory in the centre, refers us to the Sun, which enlightens the earth, and by its benign influence dispenses its blessings to mankind in general." In the Ancient Ritual, "The Blazing Star in the centre is commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity . . . [and] represents Divine Providence."

Still, there are small, but revealing references to Christianity in the Emulation tradition, perhaps not in the ritual—the spoken form—but in the symbolism used. One notable example is the Christian cross surmounting Jacob's Ladder on the Entered Apprentice Tracing Board. Here, I pose a question for you to ponder. How would a newly-initiated Brother of the Muslim faith understand this cross as a symbol? I, for one, have witnessed the initiation of such a Brother, including his taking the Obligation on the Koran.

In Sweden, to this day, only men of the Christian faith may become Freemasons. Craft Lodges in Sweden are called "St. John's Lodges" while degrees conferred in what we call the York and Scottish Rites are under "St. Andrew's Lodges" there.

In the York Rite, the Preceptory of the Military Orders of the Red Cross, Malta and the Temple, have ceremonies centered on Christian beliefs. Similarly, the Scottish Rite has one degree dedicated to Christian ideals. Another, perhaps lesser known body, is the Council of Allied Masonic Degrees which works the Degree of St. Lawrence the Martyr and whose lessons are explicitly Christian. And, let us not overlook the prestigious and premier lodge of education of research, Quatuor Coronati No. 2076, named after the Four Crowned Saints of Freemasonry. The four martyred Christian saints are particularly revered by our German Brethren.

There are many other aspects of this topic of Christianity in Freemasonry worth exploring.

# THE VALUE OF MASONIC LIBRARIES

By: Michael S. Kaulback

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Bro. Kaulback is a Past Master and current Treasurer of Charles W. Moore Lodge, Fitchburg, MA. He is a graduate of Fitchburg State College and is serving the Samuel Crocker Lawrence Library, of the Grand Lodge of Massachusetts as its Library Technician.

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As you read this please keep in mind that as Bro. Kaulback talks about The library in Boston he is really describing all Masonic libraries including ours at the GL of BC&Y.

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## ARE YOU A MASONIC STUDENT?

Masonic ritual teaches us to be general lovers of the arts and sciences, particularly geometry or Masonry. We know ourselves in this day and age as speculative Masons, not operative, as in the Middle Ages when the great cathedrals of the world were built by our brothers of long ago. What does the term speculative mean and how does this relate to our lives, both in and out of the lodge room, today?

The definition of speculative is: "1. Pertaining to, the nature of, or characterized by speculation, contemplation, conjecture, or abstract reasoning. 2. Theoretical, rather than practical." Simply stated it means to think and to study. We are all under an obligation to be Masonic students; from the moment we take the Entered Apprentice Degree, we cannot advance in Freemasonry without learning and reciting the lessons taught in that degree. As we proceed through the degrees in Masonry, many lessons are put before us to be learned, and more importantly, understood, before we can advance further. It is this continual learning process and our putting the lessons we have studied to use that makes us better men and better Masons. The true precepts of Masonry are meaningful only when put into practice and used in our day to day lives.

One of the more famous names connected with modern Masonic literature is John Robinson. Mr. Robinson's book "Born in Blood" was written long before he entertained any thought of becoming a Freemason. He studied Masonry and became knowledgeable in its history and its philosophy. He became well known for his defense of Freemasonry on the radio and in print.

When asked why he had not joined Freemasonry his response was "I can do a better job explaining Freemasonry without being a member and have more credibility by not joining." Mr. Robinson eventually did join the fraternity because he admired its principles after years of having actively studied them. Here was a man, not even a Mason, who took the time to look into Masonry and its principles and philosophy and was so impressed by what he found that he undertook to defend Masonry without even being a member himself.

The work of Masonry is to study! It is noble work which purifies the heart and clarifies the mind. The house of Freemasonry has many rooms; each room teaches different lessons such as brotherly love, charity for all mankind, love of deity, morality, truth, and tolerance. Freemasonry is a philosophy that teaches and brings out all that is good in man. That Masonry is a philosophy, a way of life, is the very essence of what sets us apart from other organizations. It is for this reason that all Masons should be Masonic students and we should all strive to read and study Masonry and put what we learn to use. It is the lessons of Masonry that unite us as brothers in the world wide fraternity of Masonry, for we know that we share a common philosophy.

It is an interesting feeling to be asked by a non-mason "What is Freemasonry?" It is even more interesting when you, yourself, realize that you really don't know what it is. This can and does happen.

Do you know if your Lodge or Grand Lodge has a library? If it has, have you visited or contacted it? Are you familiar with the latest books on Masonry and where to locate them? Do you know what the latest anti-Masonic books are and where to locate them? This last is an important question, for it is here that the study of Masonry shines through the clouds that the advocates of anti-Masonry would have us believe exist. To answer the questions and charges brought against us as Masons we must understand clearly who we are, and be able to defend what we stand for. The only way to accomplish this is to read and study not only what we are but what we were in ages past, who were the Masons of long ago and how did they meet these questions.

Our Masonic Libraries and Museums must be able to educate the public at large about our craft. They must serve as information sources to dispel the rumors and outright lies that are told to the public. Many of the people who disseminate this wrongful information do not understand Freemasonry and have themselves been given information that is skewed and twisted. We as the keepers of the Masonic Flame of truth must be the leaders in dispelling these rumors and be a source of light to the public.

In a paper entitled "Working Tools Less Used," John Platt, Director of the Masonic Library and Museum in Philadelphia explores the trials and tribulations of Masonic libraries and librarians. Here in Boston we have what is believed to be one of the best Masonic research libraries in North America. The libraries at Philadelphia, New York, and Iowa are also top ranked, as are several others. Masonic libraries serve the fraternity and act as "keepers of the flame" of Masonic literature and philosophy. We have the history and knowledge of Freemasonry at our fingertips, yet how many in the fraternity make use of this wonderful and useful "working tool"?

The Boston Masonic Library has had a long and useful 181 years of helping to spread the light of Freemasonry in this state. In a report to the Grand Master in 1988, Bro. Robert A. Gilbert of Bristol, England, wrote:

"Although the library of the Grand Lodge of Massachusetts is among the most important of Masonic Libraries, this fact has not generally been recognized as it is both under-utilized by Brethren, and Masonic Libraries have yet to be integrated into the accepted academic and institutional library systems."

Our Masonic Libraries are begging for Masons to make more use of them, but the sad truth is that the vast majority of Masons do not read or study about the Fraternity or its history. We here in Boston have a collection of over 100,000 Masonic titles and close to 50,000 non-Masonic titles in our library, also over 60 drawers of clippings, Lodge histories, biographical materials, sheet music, book plates, postcards, and philatelic material all relating to Masonry. We offer not only reading material, but also video and audio material. We have a mailing service that all masons in the state can make use of and receive books or other materials delivered to their front door by mail. We are open to the general public and have been able to help many college students who have elected to study some aspect of Freemasonry for papers they work on. Their interests are many and varied, from Masonic artifacts to the study of Masonic philosophy itself. We also have a Masonic museum that contains items from 1733 on. Our history in this state has many famous names connected to it including; Joseph Warren, Paul Revere and other well-known patriots.

We in Boston are working towards the goal of computerizing this library to make it more "user friendly" and to enable the exchange of information between libraries both Masonic and non-masonic throughout the United States. This goal is most important to the "Masonic Library and Museum Association," an international organization of Librarians, Archivists, Curators, and Directors, under the leadership of John Platt of Pennsylvania - President, and Cynthia Alcorn of Massachusetts - Vice President. This organization represents Masonic Librarians and Curators from all over the world and is active in solving the problems that are common to Masonic Libraries.

It is exciting to see that the younger Masons that are joining are very interested in the written literature of Masonry. They seem to understand that Freemasonry is a study society and must be researched at length to be appreciated to its fullest extent. These young Masons are actively looking into the symbolism of our craft and looking for the deeper meanings of our rituals. Did you know that in some European Countries not only do the Candidates wait at least a year between degrees, but they have to write a thesis on how they spent that year as a Mason practicing the virtues of the degree they are working on? Then they have to read the paper before the lodge and have it approved before they advance to the next degree.

In conclusion, let me reaffirm the importance of being a Masonic student and making use of your local Masonic Library. We must read, study and practice the lessons we are taught in the lodge in order to be better Masons, and better human beings. Take time out of our busy life, even if it is only 10 -15 minutes a day, to study Masonry and its philosophy, read a Masonic book, or discuss Masonry with a brother. You won't regret it!

Pass this thought on to other Masonic brethren and introduce them to the "light" that we all seek as speculative Freemasons. We must remember that each and every one of us represent a link to the public and to potential members that may never have heard about Freemasonry until we talk to them about it. We must be our own publicity agents and salesmen if we expect to survive. In the past Freemasonry has always been an agency for good that was quiet, but represented a forceful presence that was well thought of. Today many people do not know of our existence, let alone the good we do in our charitable work every day. We all must read, act, and think as Masons each day to be true to our noble and gentle Craft.

Visit your local Masonic Library and take out a book or two to read, you won't regret it. You will find some very knowledgeable people in your libraries that can help you to become better and more informed Masons, so don't be afraid to ask questions and discuss the topics that interest you that is what we are there for. We are here to help further your Masonic Education and better prepare you to tell the world at large what our Craft is all about and what we represent.

Some additional comments from our Grand Historian, VWB Trevor McKeown:

#### The Archives and Library at Grand Lodge

The Library and Archives serves two main purposes. In a stewardship role it is responsible for preserving our history. But it also fills an educational role; making the contents readily available to our members, and to the public. Unfortunately resources do not allow it to function as a lending library and access is restricted to the on-site reading room.

Containing over 8,400 items, plus the Francis J. Burd Collection of some 1000 books, our library is perhaps the largest and most comprehensive masonic library in Canada.

As an example of the quality of books, and depth of material, it should be noted that we own two copies of the original 1723 edition of Anderson's Constitutions, several subsequent editions of the eighteenth century edition, a very rare complete bound set of John Yarker's Kneph, original editions of a number of Leo Taxil's anti-masonic books and several hundred eighteenth and nineteenth century texts and publications. Our oldest holding is an Italian book on architecture published in 1704.

The necessity for a Grand Lodge Library was first mentioned in an address by Grand Master Israel Wood Powell to Grand Lodge in 1875. A committee was appointed and \$71.50 approved to be spent on a bookcase. The library was composed of little other than Proceedings and journals. It was not until 1930 that a Library Board was established under the chairmanship of Bro. F. J. Bayfield of Western Gate Lodge No. 48. His intention was to establish a circulating library and create a research lodge.

The library contents have been moved several times in recent history. Once when we moved our Grand Lodge offices to West Eighth in 1971, again from room 111 to its present location in room 110 and one more time in 1995 when a modified Boyden Catalogue System was adopted, the books sorted into categories and a catalogue database created. This database is available on two terminals in the library

and a textfile of the database is available online on the Grand Lodge website, [freemasonry.bcy.ca/library.html](http://freemasonry.bcy.ca/library.html). The Boyden System, similar to the Dewey Decimal System, was created by Bro. William L. Boyden, librarian for the Supreme Council A.&A.S.R.,S.J.. It was made available to masonic librarians in 1915 and is copyright 1946, Supreme Council A.&A.S.R.,S.J.. Our version has been modified for a Craft library.

The database of our archives catalogue nears completion and a published version of this is under consideration. We are also considering creating an online access to both this database and the library database. Both the library and museum are open on the second and fourth Fridays of the month, 5:00 pm 'til 10:00 pm, July and August excepted. Brethren are welcome to visit at these times, or contact the Grand Secretary's Office, 604-736-8941, to arrange visits during regular business hours. Evening group tours can also be arranged by contacting the Library and Archives Curator at [library@freemasonry.bcy.ca](mailto:library@freemasonry.bcy.ca).

A recommended reading list, available at <http://freemasonry.bcy.ca/bibliography.html>, is available for those unable to visit.

# Cayoosh Lodge

## The lodge that never was

By W.B. Douglas G. Potter

### Landmark Lodge 128

#### The first petition for a new lodge

The news of Victoria #1085 E R must have spread very rapidly as at approximately the same time there came two more petitions, one from New Westminster and the other from Cayoosh Creek B.C. on August 20, 1860.

Why was there a petition from Cayoosh Creek? Where was this place, who ever heard of it? Well, there indeed was a petition from Cayoosh Creek, situated in the wilderness of British Columbia.

What made this town a particularly important place, so that it would earn the favour of Victoria Lodge to send a petition to The United Grand Lodge of England?

Now the petition for New Westminster Lodge was given much attention but New Westminster declined for reasons, which had been previously discussed on several occasions at Victoria Lodge.

On the other hand Cayoosh Creek seemed to have been forgotten in the preamble and the petition ended-up being the first petition selected, as stated by one of our great Grand Historians M.V. Bro R.L. Reid. He being one of the most able historians in the province was also puzzled about the location of this place.

If it had not been for the Provincial Archive and Library, this would have remained unknown.

#### The Route:



From the files of Armor de Cosmos' paper, the British Colonist, Cayoosh on Cayoosh Creek was one of the most important places, as a rendezvous for miners and packers between Hope and the Gold Mines of the Upper Country.

Fort Hope to Lytton was 96 miles and from there via Norman Bar, Spintlan Flat, & White Rock Bar there were dry diggings both east and west. Foster's Bar, Rose's Bar & Horse Beef Bar to Cayoosh was another 41 miles. Then there was the Fraser River that needed to be crossed. They then would have to follow the old Hudson's Bay Trail via La Fontaine Pavilion to the Hat River and Brigade Trail to the twin crossings over the Bonaparte River, one below and the other above Green Lake to Fort Alexander which was situated on the Fraser just a mere 30 miles south of its junction with Quesnel. So from Fort Hope to Fort Alexander was a total of 350 miles.

#### Why Cayoosh was so important

The main reason why the town of Cayoosh was so important during the early days for the two colonies was due to its geographical location. It became the chief crossing point over the Fraser River. It was also a sheltered spot for stopping "Holing UP", as it were called. This was usually during the winter months when it seemed that climatic conditions were more severe than those of today.

The winter of 1859-1860 was extremely unforgiving. So severe was the winter that a 100 pound sack of flour cost \$28.00, beans, which were a main staple for settled folks were now \$0.55 per pound. Who has heard of beans without bacon? Well bacon was also expensive and came under the same high prices. During the summer, 2 months earlier, bacon was a only \$0.40 per pound and at that rate you could have purchased a ½ belly. Two months later thanks to the efforts of Governor Douglas prices dipped back to normal again.

Also in 1860 the Cayoosh executive forced Justice Eilwyn to resign because of interference with what was considered to be the government in those days.

General Palmer arrived some 12 days later with a mule train from Oregon; mules were the chief pack animal there but were very stubborn and temperamental.

In 1862 John Calbraith experimented with using 23 Camels as pack animals, which he bought in San Francisco for \$300.00. While they were great pack animals, they were poor tempered, and smelt poorly and their feet were tender. The idea, though good, didn't pan out unfortunately.

News from the interior reports that on April 2<sup>nd</sup>, two Chinese men were murdered and on June 5, Celestials arrived from Big Bar and Canoe Creek. A party of Royal Engineers was also on route, they were scheduled to survey the ditch from Seton Lake to Cayoosh, but there was a complaint that the Hon Judge Begbie (Sir Mathew Begbie) "The Hanging Judge". Who no less obtained his Mona cur from the strict rule of law he enforced. He did hang 8 criminals you know at "Hangman's Tree in Cayoosh. The Tree still stands but the limb has since worn away, and fallen off.

Anyway, council waited in Lytton and the judge arrived 8 days later to hold court. Miners were doing well in those days, \$16.00-\$18.00 a day in hand, all that was needed was plenty of water for the sloughs and panning. Cayoosh became a great mining district.

Cayoosh got its name from Chief Justice Begbie who in 1859 on his arrival in the area named it after the Cayooshes were a native band who inhabited the area at that time.

An item of news in the British Colonist bears out the Minutes and Archives of Victoria Lodge, that on a meeting of March 14<sup>th</sup> 1861 two letters were received from Cayoosh, they are as follows.

To the Most Worshipful Master, Wardens and Brethren of Lodge No. 1085, of Free and Accepted Masons, Victoria, Vancouver Island.

We find our numbers consistent of (17) seventeen worthy Master Masons. We meet on occasions for the purpose of, brightening and improving ourselves in Masonry. We have dinner on our great Patron's Day. There are many here of the proper material, wishing to be received into the order. Our being so far away from Yours, or any other Lodge induce us to petition in this wise, so that we may

be enabled to assist and relieve many worthy and distressed brothers, who pass and repast.

Being so few and not properly organized, we are unable to meet those many demands made on us. This would also keep us from rusting, as well as for the diffusion of Masonic knowledge, and the maintaining brotherly love and maintaining our beloved order. We have appointed and not elected a worshipful master, and wardens Pro-tem. They are hopeful of receiving a dispensation from your ancient and honourable body.

We subscribe ourselves most respectfully and fraternally, Raymond MacDonald, Neil McArthur, Allen MacDonald, Henry Evans, Felix Neufelder, J. M. Foley, J. T. Boyle, B. Gat & William H. Lighthall.

A second letter was received at the same time, mail being what it was in those days. It was dated the same date and address, the same name as of the former, except the following body of the letter.

“We the undersigned Master Masons, beg leave to petition your most Ancient and Honourable Fraternity to recommend us, or putting us in the right way to receive a dispensation for the opening of a Lodge in Cayoosh”.

To be noted that, on June 27, 1861 British Colonist contained the news. The name of the town of Cayoosh has been changed to that of Lillooet.

More information can be found in the seventy-sixth Annual Communication of 1947, Grand Lodge of British Columbia reviewing pages 140-147 of that text. To that date a lodge had not been founded in Lillooet or Cayoosh.

## Dictum Meum Pactum

By VWB Daniel Zrymiak

The meaning and significance of this phrase is very simple, “My Word is My Bond”. I first came across this phrase in the book by Michael Lewis, Liars’ Poker, which detailed many humorous insights at an investment bank. The phrase (in the book, “Meum Dictum Pactum”) was used mockingly by “junk bond” traders who were reaping such massive profits in the 1980’s that they were profiled by Tom Wolfe in his tome Bonfire of the Vanities as “Masters Of The Universe”.

However before this phrase was used mockingly within the finance community, it was held to such esteem that the London Stock Exchange uses Dictum Meum Pactum as its motto and slogan. This dates from a time in the early 1800s when maritime brokers would make serious promises for international commerce without the benefit of written pledges or an exchange of documents. These transactions could only occur within an environment of unconditional trust. The phrase is still used among legal practitioners to substantiate and reinforce serious promises made with a personal guarantee.

It is not a coincidence that the Stock Exchange in London adopted this ethic, as a significant number of the most influential merchants and commercial players in London of that era were Freemasons. A quick examination of the ritual within the Craft lodges reveals multiple examples of both word and bond.

In Canadian Work, when the Entered Apprentice is provided with his apron, he is informed that his apron is the “bond of friendship”. However this bond is not provided freely but only after the newly installed brother has provided his “Word”. In the case of the Installation ceremony, the candidate must give his word (including the validation of personal credentials, his consent, his commitment, and his obligation) to all of the brethren about the lodge, before the Worshipful Master reciprocates with that bond. Unlike a gift, a bond casts mutual service and interdependency between the brother and his lodge.

Freemasonry and Masonic ritual have elevated the importance of knowing the correct word at the appropriate time, in order to secure additional privileges and permit increased levels of trust and authority. For example, there is a particular word required by Worshipful Masters as a prerequisite for the bond of leadership and authority. As well, throughout the other degrees and concordant bodies, brethren are frequently called upon to provide their “Word” (accounting for contextual differences within different rituals and ceremonies).

Dictum Meum Pactum is one of those phrases which not only reflects rectitude and personal integrity, but the care and caution needed to ensure that before vouching or committing on behalf of someone of something, the necessary precautions and confirmations have been made. Whether it is the stability of a structure (literal or figurative) or the recommendation of a new brother to install, affiliate, or serve in leadership roles, providing your word of support presents additional obligation on ensuring their success. It is an important reminder not to promise what you are unable to deliver, and to always fulfill what is expected.

## Multitudo Sapientium Sanitas Orbis

By VWB Daniel Zrymiak

The meaning and significance of this phrase is very simple, “A multitude of the wise is the salvation of the world”. A quick internet search revealed that this is the motto for the University of Victoria. From the UVic website, the following explanation is given.

“This is the Latin Vulgate version of a phrase from the Biblical Apocrypha, The Wisdom of Solomon 6:24. Its choice as a motto for Victoria College reflects the imagination and impressive learning of E.B. Paul, who came from a family of linguists and biblical scholars.

This fact was confirmed and corroborated by one of the Electronic Bulletin editors, R.W.Bro. Douglas Franklin, who is an alumnus of the University of Victoria and chairs the GLBCY committee for Ashlar College. According to R.W.Bro. Douglas Franklin,

*“Masonic influences abound in the history of the University of Victoria. The man who chose the motto was M.W. Bro. Edward Burness Paul, Grand Master of the MW Grand Lodge of British Columbia in 1910-1911 and Principal of Victoria College, predecessor of the University of Victoria. I believe that the choice of a passage from the Wisdom of Solomon was deliberate. Likely also was the choice of the second motto surmounting the the shield, “Fiat Lux”—“Let there be Light”. Sound familiar? Other items: the MacPherson Library was named after Bro. Thomas Shanks MacPherson (businessman and philanthropist), and the Clearihue Building after Bro. Joseph B. Clearihue (Judge), both of whom were members of St. Andrew’s Lodge No. 49 in Victoria.”*

The book Wisdom of Solomon (a.k.a. Wisdom, Book of Wisdom), is considered to be part of the Wisdom Literature books found within various versions of the Bible, with authorship attributed to Solomon, or written in the style that personified Solomon as the author. This is significant given the essential role that King Solomon has served in Masonic history and tradition. Wisdom Literature is a portion of the Volume of the Sacred Law specifically devoted to observational or poetic content, devoted to enriching our lives with good advice and logical direction toward virtues and ideals.

The use of the word Multitude is particularly curious as we reference this same word in our Address to the Brethren, when describing the intended destination after a brother has completed his term of leadership or preferment.

*“the man who never proclaims what he has done, can do, or will do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, and who will not cease until he has accomplished his work, and who then, without pretension, will retire into the multitude because he did the good act, not for himself, but for the cause of good!”*

Given that the brother has successfully completed and accomplished his work, the experience and wisdom from that effort will travel with him. Consequently, his return will contribute to the formation and evolution of the multitude to the “multitude of the wise”. As this “multitude of the

wise” expands and supports our Masonic endeavors, the Craft will be sustained. Conversely, when this “multitude of the wise” is diminished or depleted, the Craft will be placed at risk.

As a Grand Lodge officer, I have contemplated my return to the multitude. Having been bestowed with certain privileges and preferential treatment, I could compare this to exiting a comfortable and accommodating business class lounge in an airport to return to the crowded and noisy departure gates with cramped seats, long lineups, and loud passengers. However when I consider that a “multitude of the wise” awaits the completion of my service, this conjures an image of a higher obligation and service commitment. My participation within this multitude will not only be to my personal benefit, but will be essential for the sustainability of the Craft. For this reason, I will abide by the Address To The Brethren and embrace the opportunities to be found within my return to the Multitude.

## Civility and Candidate Investigations

At the last Grand Master's Official Visit I attended, the Grand Master and Deputy Grand Master jointly presented an update of an initiative to promote Civility in society. This is a result of the breakout sessions from the most recent Grand Masters' Conference in Baltimore.

Civility is a trait that is characteristic of gentlemen and reflects sophistication, patience, and confidence. When the discussions are free from hostility and pressure, those involved are free to contribute and interact without undue duress or pressure, and the irrational and emotional elements that characterize conflict are minimized. This places more emphasis on the substance of the message and actions, and allows everyone to have their voice and exert influence.

A specific scenario where Civility should be practiced is in the investigation of a new candidate. While we are exhorted to guard our West Gate and protect the craft from unworthy seekers, we do no favors to Freemasonry if our conduct is antagonistic and objectionable.

### A Guest In Their Home:

Tradition and protocol reinforces the importance of meeting the candidate and his spouse in their homes. During this investigation, the team from the lodge poses several questions which are potentially uncomfortable, specifically whether or not the prospective candidate believes in a Supreme Being. As religion and dogma can be a source of conflict and confrontation, this should be approached with sensitivity and care. Being in the candidate's home requires civility and respect to their personal space and schedule, and reminds us not to be overly intrusive or exceed the boundaries of normal hospitality.

### A Guest In Our Lodge:

A more common practice among lodges is to require the prospective candidate to attend social functions and festive boards, where they can meet and more closely interact with the brethren. Civility should prevail to not only provide the most important impression to the new candidate, but to reinforce among the brethren the standard of conduct and social intercourse which should be observed at all times. As the Address to the Brethren emphasizes the importance of being happy and communicating happiness, Civility helps to guard against those inclinations which would threaten or diminish happiness.

### A Guest Of Our Ceremonies:

The respect and courtesy we show to our new candidates can be expressed by the professionalism, preparation, and proper delivery of our rituals and ceremonies as they are initiated, passed, and raised through the degrees. Civility must be paramount during these impressionable moments. An abuse of the ritual (i.e. excessive use of force in the physical demonstrations or penalties) can undermine the positive work performed to date. What may seem like harmless hazing could have serious moral and potentially legal implications, particularly if careless or sloppy work results in a serious injury or embarrassing situation. Civility must be the guide to ensure the solemnity of the ceremonies, so that these rituals do not descend into farce, parody, or mockery.

If we as Freemasons are to take on the challenge of promoting Civility in our society, we must examine our own practices and reinforce this ethic among our newest members, so that they in turn will propagate Civility throughout their Masonic journey, having known no other mode of social interaction.



# Freemasons' Cancer Car Program in British Columbia

## 25<sup>th</sup> Anniversary

The idea of the Cancer Car Program started under the reign of Most Worshipful Grand Master Donald Wakelyn in 1987. At the Annual Communication in 1988 a motion was put forward by W. Bro John Teleske to create The Masonic Community Charities Fund and commencing in July 1988 monies were transferred to the Fund from General Revenue. Grand Master Dennis Marsh was eagerly supportive of the program and most instrumental in its launch.

One year after the Masonic Community Charities Fund was established, the Freemasons' Driver Program was started in Vancouver, with three vehicles being purchased from Flagg Motors in April 1989. This would quickly grow to 7 vehicles within 2 years as the program proved to be successful. Doug Hargrove, who would later become Grand Master, chaired the Program for the first three years.

Vehicles are purchased in the name of the Canadian Cancer Society but are paid for and maintained by Freemasons. The turning over the keys to the first vehicle took place at a reception held in Van Dusen Botanical Gardens in Vancouver. The area of Northern Vancouver Island, with five vans was added in 1991 and a further expansion was made into the Okanagan, with four vehicles in 1998. Prince George started operations in March of 2013 and the program has been well received. As of April 2014 we have a fleet of 17 vehicles providing 35,000 patient trips per year.

Each year we drive 700,000 kilometers providing transportation to 2,800 cancer clients.

The Canadian Cancer Society provides accommodation for our dispatchers program within their lodge buildings or local offices.. They also provide a soup and sandwich lunch for each of the working volunteers.

The drivers in the Vancouver area pick patients up at their residence, transporting them in for treatment at a designated treatment centre and then returning them home after treatment. They serve about 60 patients per day or 120 patient trips per day.

Vancouver Island, which operates five vehicles (Nanaimo, Pt Alberni, Courtenay (two), and Campbell River) and the Interior, operating four vehicles (Kamloops, Kelowna, Vernon and Penticton), have designated pickup locations and transport their clients to either the Victoria or Kelowna Cancer Agency facilities for treatment.

The original agreement in 1989 was a handshake and a promise to operate for 15 years. In 2002 the Canadian Cancer Society wanted to put the agreement in writing, so at that time we extended the agreement to April 30, 2009. In 2009 we concluded an extension to the agreement for the Freemasons to provide transportation until September 2014. Negotiations are ongoing with respect to a renewal later this year which should extend the program to 2019..

In December 2011 we surpassed 12,000,000 kilometers. In February 2012 we provided our 600,000th patient trip.

By the night of our 25<sup>th</sup> anniversary we will have travelled 13.8 million kilometers equaling just fewer than 18 round trips to the moon or getting us just over 9% of the way to the sun. As well we will have driven over 680,000 client trips, enough to fill 14,400 greyhound buses.



Volunteers and cars at Vancouver Dispatch Centre

The heart and driving force of the program is the team of volunteers who give unselfishly of their time. Each year our 680 volunteers provide approximately 52,000 hours of service. When the program started it was only Freemasons who drove our vehicles, now, Freemasons account for only 30% of our volunteers. Without the support of family, friends, former patients, and others seeking to contribute to the community by donating their time and effort, we would not be able to provide this program.

The program is funded by the Masonic Community Charities Fund and is supported by the brethren of British Columbia and Yukon.

The fund originally had two components, one a capital fund to purchase the vehicles and a second for the continued operation of the program. To date we have spent over \$5,000,000 in 25 years of operation. The Masons, together with donations from those who have used our service are thankful for the generosity of many who support the program financially.



# Freemasons' Cancer Car Program



**25<sup>th</sup> Anniversary**

**April 28, 2014**

## **VOLUNTEER EXECUTIVE**

**Doug Hargrove - 1989-1992**

**Clark Gilmore - 1992-1995**

**Dave Brown – 1995-2002**

**Dick Auty – 2003-2007**

**Don Fitzpatick - 2007**

**Al McLeod - 2008-2012**

**Richard Tattersall – 2012 to present**































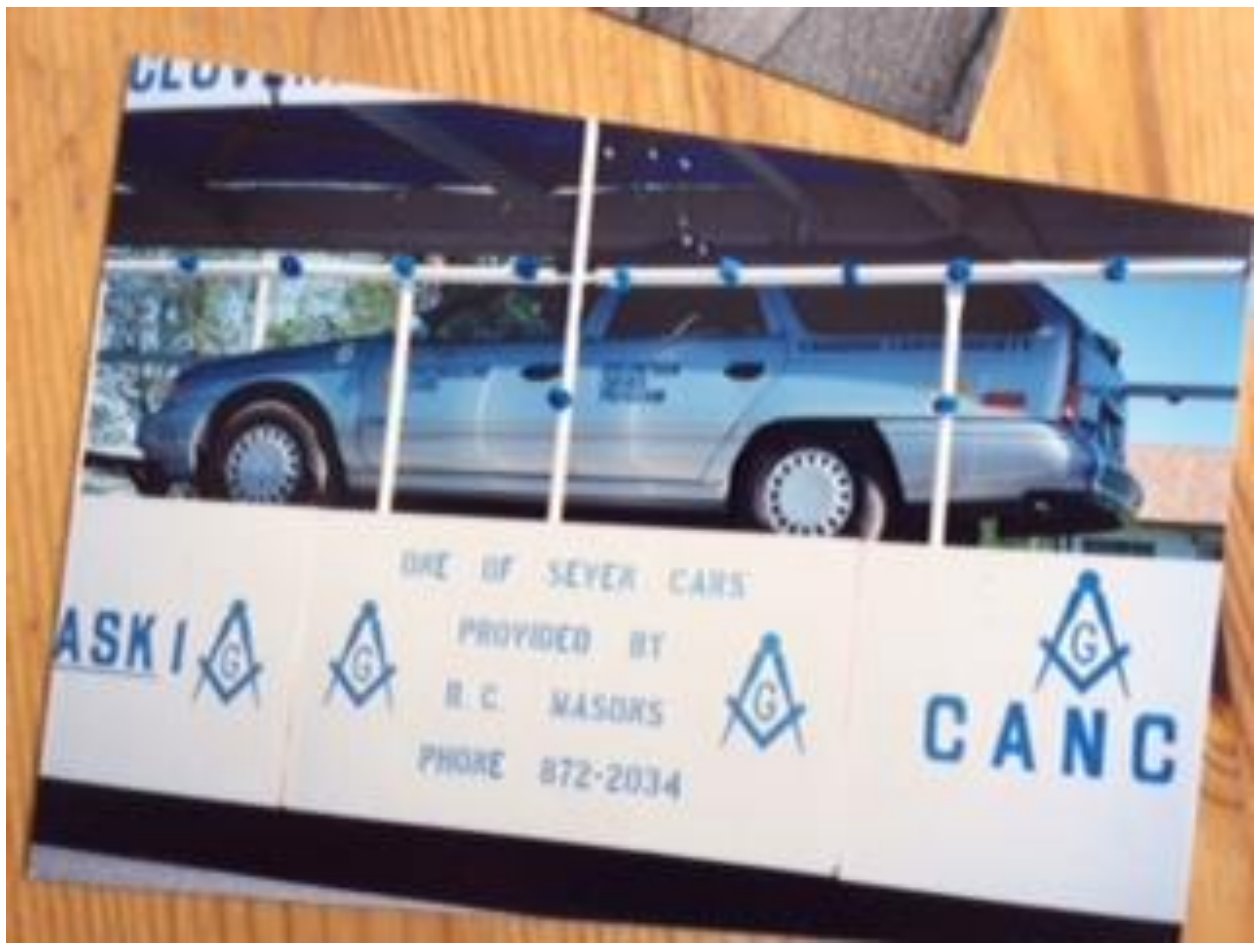












ASK I 

ONE OF SEVERAL CARS

PROVIDED BY

R. C. MASONS

PHONE 872-2034



  
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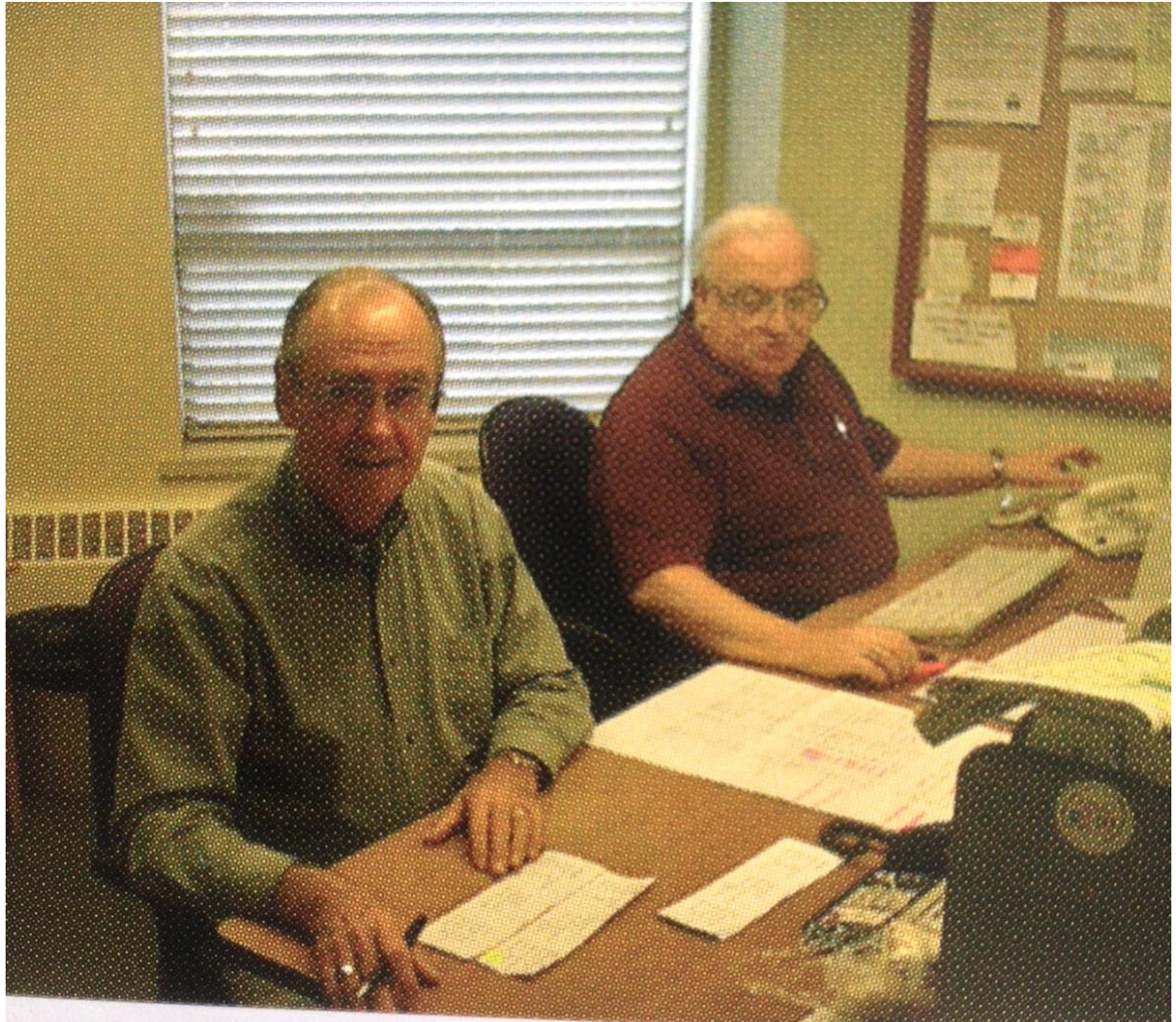
















“Brethren,

I would like to draw your attention to the material below. Although it is not an editorial per se, I wanted to highlight this as the kind of thing that gives strength to our Grand Master’s theme “Be the Difference You Want to See.” When Brethren undertake initiatives like this to bring further understanding, discussion and pursuit of knowledge to the forefront, it speaks to making a difference. The quality of our Brethren is enhanced by the desire to learn, and we congratulate those who put this idea forward.

WB Troy Spreeuw, PM of the Duke of Connaught and current WM of the Lodge of Education and Research has spearheaded the launch of The Masonic Book Club in Vancouver.

There is also a book club in Kamloops spearheaded by Bro. Bill Brown, and if there are others, please bring them to our attention that we may spread the word.

Fraternally,

RWB Doug Collins

Managing Editor

# Masonic Book Club

**"The Magus Of Freemasonry" by Tobias Churton**

Brethren

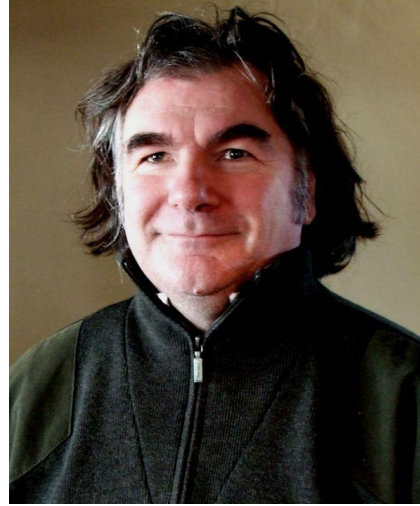
Welcome to Masonic Book Club.

In April, at Lynn Valley Lodge, I launched an exciting new project: the Masonic Book Club, meeting twice a year outside of regular lodge meetings to discuss a selected book of significance to the history or practice of Freemasonry. The first selection is a recent biography of the masonic luminary, Elias Ashmole.

["The Magus of Freemasonry: The Mysterious Life of Elias Ashmole"](#) by Tobias Churton. This book is an excellent example of what a popular biography should be. Carefully researched and annotated, but still

eminently readable, Mr. Churton brings his expertise in western esotericism to bear on "The First Freemason". Join in reading this book over the summer and then come to our first Masonic Book Club discussion group on Sunday the 28th of September, at 3:00 pm in the Grand Lodge Library at 8th and Ganville.

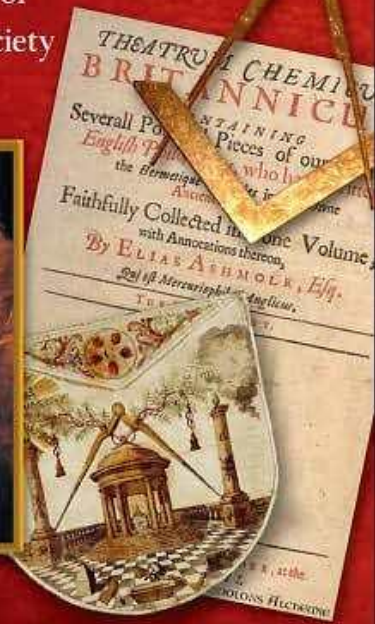
Copies of the book are available through W Bro. Spreeuw at a price of \$22. Email [tspreeuw@gmail.com](mailto:tspreeuw@gmail.com) to reserve a copy.



*Tobias Churton (click image to access author info)*

# The Magus of Freemasonry

The Mysterious Life  
of Elias Ashmole—  
Scientist, Alchemist,  
and Founder of  
the Royal Society



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Tobias Churton

## *Freemasonry in Action*



### *“Five in a row”*

In early May Brethren gathered at Vancouver and Quadra Lodge No. 2 in Victoria for a rare event - the Initiation of five Entered Apprentices at one time. The degree was well conferred, and the hospitality at V&Q is second-to-none. As you can see, freemasonry is alive and doing very well on our Island, and I know you join with me in wishing our new Brethren success and happiness on their Masonic journeys.

## *Freemasonry in Action*



*MWGM at Joppa Lodge No. 112 in White Rock for their annual Crab Night.*

MW Grand Master, MWB Donald E. Stutt and his suite entered the packed Lodge with the entire Grand Line; 5 DDGMs; Gr. Marshal; 3 Gr. Stewards; and the ever-present 1 Regional Rep. Once the duties of lodge were complete we all headed downstairs to a meal of chowder, shrimp cocktail and Dungeness crab legs. The meal was served by the young ladies of the local Bethel of Job's Daughters with smiles on their faces and lots of Jobie love. It was a great evening, full of great food and fellowship. If you missed it this year, plan to make it next year.



## *Freemasonry in Action*



Saturday May 10, 2014 the Brethren of Manoah Lodge No. 141 in Tofino welcomed their visitors to the Installation of (now) WB Ron Rutter and the Investiture of his Officers for the coming Masonic year. After a fine lunch of seafood chowder at the Tofino Legion, we proceeded back to the Lodge. Once the Lodge was opened, WB Smith tendered the gavel to RWB McDowall as Installing Master. The Installation proceeded in fine form, assisted by RWB Akerman as Master of the Board and WB Green as DoC. RWBs Seidel and Sowden gave the Address to the Brethren.

## *Freemasonry in Action*



On May 9th, the Brethren of Landmark Lodge No. 128 welcomed their visitors to Maple Ridge for the Installation of WB Howard Exner and the Investiture of his Officers for the coming year. Our evening started with a fine Chinese dinner which was enjoyed by all. Once the Lodge was opened, WB Bill Duncan took the gavel as Installing Master, ably assisted by WB Robert Prince who acted as DoC and gave the Address to the Brethren the installation went very smoothly. I know you all join with me in wishing WB Exner and Landmark Lodge all the best for the coming year.



## *Freemasonry in Action*



The newest Master Mason, Bro. Kurt Rosenberg (seated, second from left) and members of the RCMP Degree Team who conferred the Master Mason Degree on Bro. Rosenberg at Mt. Zion Lodge #120, Chilliwack, on Tuesday May 20th 2014. Thanks to our Jr. Warden, Bro. Jean-Paul Trudeau for the photograph.

Submitted by: Lorne Street, Secretary

## *Freemasonry in Action*

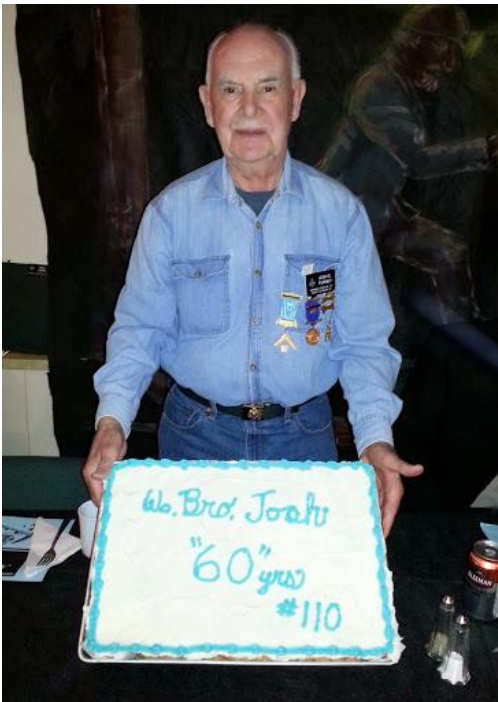


### *“Mine Whistle night”*

The Brethren of Nanaimo Lodge No. 110 donned their grubbies and welcomed their visitors to the Morpeth Freemasons' Hall for their annual tribute to the coal mining history of Nanaimo.

"Mine Whistle Night".

The night was the occasion of the Official Visit of the DDGM for District 5, RWB John Dowall, and for the raising Bro. Alan Webster to the sublime degree of a Master Mason. Our evening started with a fine dinner "down the 110 mine shaft" which was enjoyed by all.



*Two Cakes were delivered*

One to congratulate WB Purney on his 60 years, and the other to congratulate VWB Friesen on his half century.

It was another fine evening - you should definitely put this one on your calendar for next year.

## *Freemasonry in Action*



On April 5, 2014, The Brethren of Temple Lodge No. 33 in Duncan welcomed their visitors for the Installation of WB Mark Anderson and the Investiture of his Officers for the coming Masonic year.

DDGM, RWB George Kilvington, was the Installing Master ably assisted by RWB Terry Akerman as DoC, and WB Richard Repesse gave the Address to the Brethren.



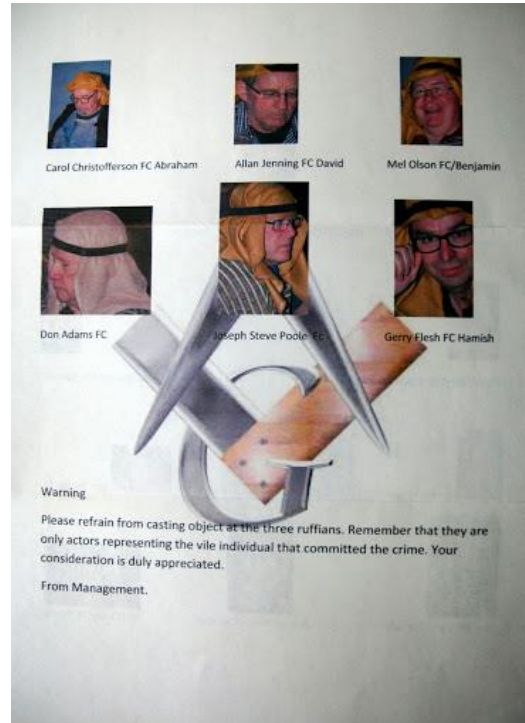
## *Freemasonry in Action*



On April 25, 2014 the Brethren of Cumberland Lodge No. 26 welcomed a Lodge full of visitors from all corners of the Island (and one from the mainland) for the Installation of (now) WB Colin Graham and the Investiture of his Officers for the coming Masonic year.

After a fine ham dinner prepared by head chef Bro. Nagy and others we all proceeded upstairs, and the Lodge was brought back from refreshment to labour. The Installing Master RWB Fred Lefley was ably assisted by RWB Lomax as Master of the Board and RWB Booth as DoC. RWBs Seidel and Sowdon gave the Address to the Brethren.

# Freemasonry in Action



Doric Lodge No. 18 in Nanaimo welcomed visitors from all over the Island and beyond to the Morpeth Freemasons' Hall for their Master Masons' Theme Night;

*“The Legend of the Fifteen Fellowcraft.”*

Our evening started with a fine Middle Eastern-style dinner which was enjoyed by all. Once ensconced upstairs, the fun began in earnest, with the "real" story of the 15 Fellowcraft being presented by the Brethren of Doric Lodge. The main location for the play appeared to be a room somewhat reminiscent of the Last Supper, but the most often repeated line was, without a doubt, "More wine!"

It was a fine presentation, and in between the peals of laughter, we all actually learned something.

