

## **Grand Lodge of BC & Yukon EBee Vol 1 Edition 2 – November 2013**

### **DANGEROUS DAN BROWN**

By VW Bros. Trevor W. McKeown

Author Dan Brown was invited to speak before the Scottish Rite shortly after *The Lost Secret* was released. Unable to attend, he sent a letter, writing: “I cannot adequately express the deep respect and admiration I feel.” He offered his “humble thanks for the noble example” Freemasons set for humankind. He said he wished only “to reverentially explore the history and beauty of masonic philosophy.”(1)

It is true that Dan Brown says nice things about Freemasonry in his latest book. At least, he has his protagonist, Dr. Robert Langdon, say nice things: “the entire masonic philosophy is built on honesty and integrity. Masons are amongst the most trustworthy men you could ever hope to meet.” Langdon is quick to point out that Freemasonry “had always been one of the most unfairly maligned and misunderstood organizations in the world.” These are kind and welcoming words from a genre that is far more apt to play the conspiracy card.

But within the various story arcs that make up this novel there is one that many readers may not even notice. Underneath the adventure and thrilling mystery — the search for the lost word — are intimations of a shadowy group of “high ranking masonic leaders”. They, or at least one of them, are so powerful that they can call out the head of an oversight department of the American Central Intelligence Agency and authorize her to track down and kill two innocent bystanders standing between them and the recovery of a videotape of a thirty-third degree initiation ceremony.

There’s more. The so-called thirty-third degree initiation ceremony—described as a “dark ritual”— involves the candidate drinking wine from a skull. We know that Dan Brown is a fiction writer, even if on the front page under the headline: “Fact”, he writes that all the rituals are real. Drinking wine from a skull may be part of some historical ritual or concordant body. (2) It may even be practiced today. But

it certainly doesn't happen in the Scottish Rite, or on the path to masonic leadership.

Mr. Brown's idea of reverentially exploring Freemasonry is to depict a group of ruthless men prepared to kill for their privacy. But then what can one expect when his depiction of a "real ritual" is based on anti-mason Jim Shaw's tissue of lies, *The Deadly Deception* and anti-mason John Quincy Adams' Letters.

From the first page, the fictional nature of his facts is evident when Brown describes the masonic ritual garb as that worn by a medieval heretic being led to the gallows. Heretics were rarely hung, and if they wore any special garb, it was a yellow painted chasuble and a fool's cap. But not in Dan Brown's universe. In Dan Brown's fictional universe George Washington, Ben Franklin, and Pierre L'Enfant designed the street plan of Washington DC. In the real world, of the three only L'Enfant was involved, and he wasn't a freemason, although Brown twice calls him a Master Mason.

Dan Brown is writing fiction. Why else would he call the two headed eagle a two-headed phoenix? Perhaps his definition of "real" is simply "something he read". Brown's sources are clear: Manly P. Hall, whose major writings on Freemasonry were written years before he became a freemason; David Ovason's unsubstantiated claims about Washington's street plan; and anti-masons John Quincy Adams and Jim Shaw. Brown may have read the Rev. Joseph Fort Newton — he quotes him (3)— but he wasn't about to let that influence his depiction of Freemasons.

In Dan Brown's fictional universe "more than half the framers of the constitution were masons, men who strongly believed that the stars and fate were intertwined, men who paid close attention to the layout of the heavens as they structured their new world." In the real world, nine freemasons out of fifty-six delegates were actually signatories. In the real world none of the signatories had anything to do with the street plan of Washington DC. And who, other than Ovason, says they were interested in astrology? He introduces the title "Supreme Worshipful Master" and several times refers to the 33rd degree as being the highest or most powerful, not failing to point out that "...within the masons, as

with all things, money was power.” He mangles the origins of the widow’s son, and has to drag “the church” into it by having them label Aleister Crowley “the most evil man who ever lived”, when it was in fact tabloid press journalist Horatio Bottomley. (4)

He refers to several scientific studies that remain controversial and are not as accepted as Brown presents them. Dr. Duncan MacDougall’s 1907 attempts to measure the soul have been discredited, and never reproduced. Dr. Masaru Emoto’s experiments in how emotions affect ice crystals have also not been reproduced under any sort of clinical rigour.

Make no mistake, this is a work of fiction. Complete with a first person account of death and the afterlife. While the errors are unimportant details in a work of fiction such as this, they are still off-putting since Brown is claiming some undefined foundation in fact. Dan Brown may humbly thank freemasons for their noble example, but he’s not about to depict that noble example in his fiction. In his fiction freemasons drink red wine from skulls; hold sacred the knife Abraham would have used to sacrifice his son; and are prepared to either kill to keep their rituals secret, or be killed to keep secret the knowledge of something that seemed pretty banal and anticlimactic by the time all the running around and shouting was over.

But we must not forget that Mr. Brown writes fiction, and Freemasonry does not engage in literary criticism. We will leave that to Daily Telegraph writer Tom Chivers with his list of Dan Brown’s 20 worst sentences, and Edinburgh professor of linguistics Geoffrey Pullum: ‘Brown’s writing is not just bad; it is staggeringly, clumsily, thoughtlessly, almost ingeniously bad.’ (5)

To give Dan Brown his full due, among his legion of fans are found many freemasons who enjoy his brand of thriller, and who believe that there’s no such thing as bad publicity. Succès de scandale has its attraction. We will soon know whether those attracted will be attracted for the right reasons. (6)

---

1 'Dan Brown, author of the novel *The Lost Symbol* (New York : Doubleday, 2009), was asked to address the 2009 Biennial Session of the Ancient Accepted Scottish Rite, Southern Jurisdiction in Washington DC, October 4-6, 2009, but because of his schedule, he could not be there.' [http://www.freemasons-freemasonry.com/phpnews/show\\_news.php?uid=149](http://www.freemasons-freemasonry.com/phpnews/show_news.php?uid=149) accessed 2009/10/17.

2. Knights Templar initiation, "fifth libation" : Avery Allyn, *A ritual of freemasonry....* Philadelphia : John Clarke, 1831 p. 220-21 ; Jabez Richardson, *Richardson's Monitor of Free-masonry; .....* New York : Lawrence Fitzgerald, [1860], p. 119 ; Jonathan Blanchard, *Scotch Rite Masonry Illustrated*. Chicago : Ezra Cook, 1887-88, vol. 2, p. 470.

3. 'Time is a river, and books are boats.' Rev. Joseph Fort Newton, *The Bible in Masonry*, (Preface to some editions of the Bible published by A.J. Holman Company, Philadelphia.)

4. "The Wickedest Man In The World", Horatio Bottomley. London : John Bull, March 24, 1923.

5. "Edinburgh professor of linguistics Geoffrey Pullum says "Brown's writing is not just bad; it is staggeringly, clumsily, thoughtlessly, almost ingeniously bad." The *Lost Symbol* and The *Da Vinci Code* author Dan Brown's 20 worst sentences, Tom Chivers, *Daily Telegraph*, London 15 September 2009.  
<http://www.telegraph.co.uk/culture/books/booknews/6194031/The-Lost-Symboland-The-Da-Vinci-Code-author-Dan-Browns-20-worst-sentences.html> accessed 2009/10/17.

6. Statistics for the Grand Lodge of British Columbia and Yukon website, [freemasonry.bcy.ca](http://freemasonry.bcy.ca) show an average 2,300 daily visitors for the 45 days prior to the book release, a spike to 4,200 on Tuesday, 15 September 2009 and on Monday 21 September 2009, and an average for the following 45 days of 2,900 visitors a day. The Grand Secretary's office for the jurisdiction reports no appreciable increase in enquiries or petitions in September and October. S. Brent

Morris reports that visitors to the House of the Temple in Washington, DC, in the month of October 2009 are four-fold those of October 2008.

Editors Note. VW Bro. Trevor W. McKeown is our Grand Lodge webmaster, library and archives curator, chairman of the Library and Archives Board of Trustees, Representative from the Grand Lodge of the District of Columbia, and Grand Historian since 2005. He served as Grand Steward for 2001-2002

**Grand Master and his wife visit District 17 in style at Duke of Connaught Lodge**





## I HAVE A DREAM- AUGUST 24, 2013

Freemasonry is all about dreams. The journey we all share to become better ourselves, to make our world better, and to reach out to those around us who continue to struggle, whether it be with poverty, lack of acceptance, bullying, discrimination, and the right to be considered on the level with the next man or woman. I believe strongly that Freemasonry is a personal journey, and one that affects each of us differently. It is through this journey that we draw upon the lessons the Craft teaches us through our ritual, our mentorship and our desire to reflect the principles on which our craft was founded.

Those who would change our world had dreams. The Declaration of Independence in the United States was based on a dream, “that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. “ What an incredible dream. It is a dream that is still in the making. Sadly, there are many who are not treated equally, and not able to pursue life and liberty, let alone happiness.

John A. Macdonald had a dream. He dreamt that a nation could be forged between two nations which had heretofore been bitter enemies. Who could join together to become a Dominion from sea to sea, where new dreams could be forged in a new land, wild and free, untamed and unsoiled. Where people could live in peace and harmony, literally in a brand new world.

Abraham Lincoln had a dream. In his most significant address, he said, in part, “we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.” His dream, too, is still a work in progress.

Fifty years ago, on August 28th, 1963, ironically at the Lincoln Memorial, Martin Luther King Junior proclaimed “I have a dream.” It too was a dream for equality, a dream that a nation could come together in peace and harmony, and work together, each person, black or white, Hispanic or Chinese, for the common good.



The forefathers in Freemasonry had dreams. The dreams they had were forged in quiet conversations among leaders of their nations, their churches, their neighbourhoods and their families. They made their Masonic Mark on the world, through their ideas and their ideals, their hopes and their aspirations. That the world may come together and unite for the common good. Those dreams too are a work in progress.

How can each of us as a Freemason make our Masonic Mark. We could well start by examining our ritual, the lessons taught in that ritual, the need to accept and understand those around us, to respect, to honour, to hold dear, those are all words contained in our ritual. But as we have learned many times, we talk the talk but we don't walk the walk. We maintain that we all worship a Supreme Being, and it matters not who your God is. Each of us is walking our own journey in our own faith. Yet our lack of acceptance of the faith of others is more and more apparent. How often have we seen emails from Brethren which show total disrespect for those of other nationalities and other faiths. Is that

Freemasonry? We do little to chastise those Brethren who write those missives. In fact, that is unmasonic behaviour in the worst sense. We talk about meeting our Brethren on the level when in fact we seem to have a level for us, and a level for those who don't believe as we do. We protest their customs, because they aren't our customs. We forget that we brought our own customs with us when we immigrated here. But we see ours as the "proper" customs, and newer immigrants have the "wrong" customs.

If we truly want to make our Masonic Mark in the world, we need to start by looking inward, by examining ourselves, by understanding that it's not good enough to recite the ritual, we have to live the ritual. If we cannot walk the walk, it's not good enough to talk the talk. Whenever I falter, and I do often, in this remarkable journey, I think back to when I was asked "Where were you prepared to be made a Mason?" "In my heart," And it is in my heart that changes must be made to live those obligations I took on the altar. Our progress in the Craft comes from that very first answer. Our dreams are predicated by the way we opened ourselves up to receive the knowledge that then was conveyed to us in the preparation room adjoining the Lodge, then in the Lodge itself. And if we are to realize those dreams, make them a reality, make our Masonic Mark, we must start by realizing that in our Craft, we are all equal. We are all born of the same God, whoever he might be, and we must start by remembering that equality starts within our heart. We are the Jeffersons, the Lincolns, the Macdonalds and the Kings of today, and it is within our power to take those dreams to the next level. I challenge you Brethren, to see how you can make your Mark, and make these dreams come true.

## Presentation to Blue Mountain Lodge – Oyster Night, November 15, 2011

The Parchment Lecture presented earlier tonight provides a beautiful summary of the diagrams, scriptures and drawings depicted on the Master Masons' parchment. I encourage you to frame this certificate and place it in a prominent location in your home as a constant reminder to you of your obligations to the Craft.

In the text of the presentation is the phrase "having completed the three degrees, nothing further remains but to present you with this parchment". I take exception to this comment as, having just begun, much remains with your Masonic journey. As witnessed earlier this evening, a Right Worshipful Brother received a certificate, pin and jewel to celebrate his 60 years in the Craft. Much has occurred in his long tenure as a Freemason.

My presentation this evening, therefore, is to provide guidance to these new Master Masons as to what they should now do, now that they have received their Master Mason certificate.

For the past several months you have been the 'centre of attention' of this lodge. The three degrees of Craft Freemasonry have been conferred upon you. With each degree you memorized answers to questions, learned signs and words and memorized your obligations. My first piece of advice is for you to **understand the ritual which you have memorized**. For this purpose, I recommend you study three books which are readily available to you.

The first book to study and understand is your ritual book. Learn it from cover to cover. You will quickly realize that every word has special meaning and purpose and is used for a specific purpose. Study the words and phrases. Learn that 'vicissitudes' are 'troubled times'. Learn that 'without evasion, equivocation and mental reservation' means 'without avoidance, ambiguity and stress'.

Learn that words have both speculative and operative meanings. For example, on an operative level, the Inner Guard's duties are to 'admit Freemasons on proof, receive Candidates in due form and obey the commands of the Junior Warden'.

On a speculative level the Inner Guard is the gatekeeper to our sanctuary that sits on holy ground, the same as St. Peter guards the portals of Heaven.

To a Freemason everything can have a 'moral meaning'. Consider a chair. What does it morally teach us? It teaches us that all structures and endeavours must have balanced footings able to support the weight of pressures applied by others. The second book to study and understand is The History of Freemasonry in British Columbia, compiled for the centennial of our Grand Lodge and then updated for our 125th anniversary. Our history is fascinating and parallels the history of our province and the Yukon Territory. These books will tell you, for example, there are about thirty-five lodges in our jurisdiction that have First Nations names. My lodge, for example, is denominated Tye Lodge and is named after a 'chief', and a large salmon.

The text of the parchment lecture refers to three orders of architecture, Doric, Ionic and Corinthian. There are in fact five; the three mentioned and two others; Tuscan and Composite. The History of Freemasonry in British Columbia will tell you that six lodges in our jurisdiction have been named after these five orders of Architecture, with there being two lodges being named Tuscan Lodge, the first returning its charter before the second lodge with this name received its charter with dispensation from the Grand Master of the day. This second Tuscan Lodge meets in this building

The third book to study and understand is the Volume of the Sacred Law. Our ritual tells us the Volume of the Sacred Law is to 'guide us to all truths, direct our steps in the path of happiness and to point out to us the whole duty of man'. We need to understand the Scriptures to gain this knowledge. I attend Sunday worship services to hear the message of religious leaders to better understand the guidance provided by Volume of the Sacred Law.

My second piece of advice is to **find a mentor and follow his guidance**. Sit close to a learned Brother to learn the basics of a lodge meeting. Learn why it is done 'that way'. Visit other lodges with your mentor. Have your mentor introduce you to others in your lodge so that you can enjoy the Fellowship of the lodge

membership. You and your mentor will quickly learn the adage 'the best way to learn is to teach' is so true.

Thirdly, **serve your lodge in some capacity**. The talents of a lodge's membership are vast. Some enjoy maintaining the building, others enjoy the organizing and hosting of functions, some enjoy doing ritual work and others enjoy taking on the responsibilities of a lodge officer. Don't be confused in thinking it is your lodge's responsibility to serve you. It is your responsibility to serve your lodge.

My last piece of advice is to encourage you, when ready and able, to **join the concordant bodies of Freemasonry**. This will expand and enrich your knowledge of Freemasonry. These organizations are anxious in having you join. You need to remember that before you join another Masonic organization you have had the time to fully understand all aspects of your Craft Lodge and you now have additional time available to devote to another organization.

It has been a treat to be here tonight to present the 60 year certificate, jewel and pin to an honoured Brother and to share the Fellowship of Oyster Night. I thank you for the opportunity to say a few words.

Presented by G. Murray Webster, Deputy Grand Master, Grand Lodge of British Columbia and Yukon

## Start With Why – Sustain with Servant Leadership

In November, I had the opportunity to attend official visits of our Grand Master and Deputy Grand Master. Both have advocated the positive concepts of Sinek and the Servant Leadership approach as a suitable leadership model for Freemasonry. The purpose of this article is to summarize these ideas in order to build awareness and interest, and subsequently have more brethren receptive to these very constructive and collaborative approaches.

Simon Sinek, the renowned business author and communicator, has delivered a series of leadership books and presentations with the theme “Start With Why”. Leadership arises when the focus is directed to WHY a business or organization exists:

- Start with WHY, then use that to determine HOW and WHAT
- Trust is based on common values and beliefs, and is inspired by WHY
- Our willingness to follow a leader reflects and is an expression of ourselves
- Leaders must have a vision that inspires others
- Leadership is a responsibility of service to others for their benefit

According to Sinek, when leading by inspiration, not manipulation, the emphasis is on the shared purposes, causes, and beliefs. The salient below reflect Sinek’s overview of this approach and its benefits:

- Groups of people form from having a common set of values and beliefs
- Inspire from the Inside-Out with Authenticity
  - o Clarity of Why
  - o Discipline of How
  - o Consistency of What
- Trust is a human condition, essential for our survival
  - o Judge the quality of the crew in rough waters
  - o Rational brain focuses on What, and controls thoughts and analytical elements
  - o Limbic brain focuses on How and Why, and controls feelings, trust, loyalty, behavior, language, and decisions
- Reliance on symbols to draw other with common values and beliefs
  - o Feelings and decisions are not rational but emotional

- o Feelings say something about WHO WE ARE
- Law of Diffusion
- o First 16% (2.5% Innovators, 13.5% Early Adopters) trust their gut and are intuitive to adopt new ideas and products
- o Last 16% are laggards and the last to adopt
- o Middle 68% majority wait for all early adopters to use the “trial version” and need 20% penetration before becoming engaged
- o Shift from Early Adopters to Majority is “Tipping Point”, and transcendence is “Crossing the Chasm”
- Leaders prove what they believe – undying belief in a future vision
- o Strategy is adaptable when you have a clear sense of where you are going
- o Outcomes (Money, Quotas, Results) are not the target but arbitrary
- Leadership is a responsibility, not a rank or position
- o Serving those who serve others provides very high satisfaction and fulfillment
- o Great leaders sacrifice themselves for others
- o We follow those who lead for ourselves (i.e. 250,000 people who came to hear Dr. Martin Luther King came for themselves and their common values and beliefs)

This actually aligns very closely with the Servant Leadership concept advocated by Greenleaf and his contemporaries. According to Greenleaf et al, servant leadership is a philosophy that emphasizes focusing first on others’ needs. Servant leaders are attentive to the growth and development of their stakeholders, including employees, customers, partners and the community. This approach enriches the lives of individuals, builds organizations that are more customer-focused and that it ultimately creates a more just and caring world:

- ☑ Servant leadership is a timeless concept—especially relevant for quality organizations because of its relationship with continuous improvement.
- ☑ Organizations benefit from servant leadership because it creates more effective and innovative teams and greater profitability.
- ☑ It can be practiced by anyone, regardless of his or her location in the organizational hierarchy.

"The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"

Characteristics of Servant Leadership include:

- ☐ **Service first:** Service to others is the prime motivator of the servant leader, and leadership becomes the way of providing that service.
- ☐ **Community building:** Servant leaders define their stakeholders broadly, focus on the common good and seek to build a trusting community.
- ☐ **Persuasion not coercion:** Servant leaders do not dictate or autocratically exercise power. Rather, they persuade others to agree and to act.
- ☐ **Followers willingly follow:** Followers of servant leaders choose to follow, voluntarily, because they trust the servant leader and own a shared purpose.
- ☐ **Journey:** Servant leadership is a journey—a process of continuous improvement and growth.
- ☐ **Asking questions:** A servant leader values the wisdom of others and therefore addresses any issue by asking questions.
- ☐ **Listening:** Servant leaders are experts in listening. Larocci and Monroe said servant leaders automatically respond to any problem by listening first.
- ☐ **Withdrawing and reorienting:** Servant leaders are self-reflective and practice the art of withdrawing and reorienting to improve their perspective on the self and the work at hand.
- ☐ **Exercising foresight:** Servant leaders practice foresight by keeping up with current events, scanning the horizon for signals of change, listening actively and looking outside the boundaries of their own organizations.
- ☐ **Growing others:** Servant leaders relentlessly pursue the growth and development of others and create more servant leaders, not more followers.

Organizations which practice servant leadership are marked by lower levels of absenteeism, greater customer satisfaction, and higher levels of productivity and performance. Because servant leaders are attentive to the growth and development of others, individuals who practice servant leadership tend to positively influence those around them and, in turn, create more servant leaders. Seven key dimensions of servant leadership were defined:



- ☒ behaving ethically,
- ☒ emotional healing,
- ☒ putting subordinates first,
- ☒ helping subordinates grow and succeed,
- ☒ empowering,
- ☒ creating value for the community, and
- ☒ conceptual skills.

These researchers found servant leadership to significantly enhance commitment to the organization, job performance, and community citizenship behavior. These studies demonstrated that servant leadership led to team performance through its positive influence on trust. When subordinates feel psychologically safe, they are willing to take risks associated with being creative, are willing to challenge the status quo (which leads to better decision making), and are motivated to perform well as a way of reciprocating for fair treatment by the leader.

Servant leadership was shown to positively influence the relationship between goal clarity and team potency. Servant leaders gain team member trust and build long term relationships by showing genuine concern for all team members. And because it is the leader's team, follower trust in leadership acts to elevate team members' trust in the capabilities of their team to be effective.

Servant leaders, who are fair, and honest with team members, promote open and problem-driven communication within the team, resulting in enhanced team member confidence in their team's capabilities to be effective even in the face of uncertainty and obstacles.

Servant leaders cultivate personal integrity among team members to create a spiritual climate within the team, which elicits team members to cooperate with and care about each other and enables them to be optimistic about their team's capabilities to be effective.

Servant leadership was researched by academics (Piccolo & Colquitt, 2006), (Liden et al., 2008) , (Neubert, Kacmar, Carlson, Chonko, & Roberts, 2008) and ((Mayer, Bardes, & Piccolo, 2008) to demonstrate its impact on organizations and satisfaction. The full reference list is below.

## References

Simon Sinek – YouTube presentations (multiple)

Ehrhart, M. G. (2004). Leadership and procedural justice climate as antecedents of unit-level organizational citizenship behavior. *Personnel Psychology, 57*, 61-94.

Graham, J. W. (1991). Servant leadership in organizations: Inspirational and moral. *Leadership Quarterly, 2*, 105-119.

Greenleaf, R. K. (1970). *The servant as leader*. Newton Centre, MA: The Robert K. Greenleaf Center.

Hale, J. R., & Fields, D. L. (2007). Exploring servant leadership across cultures: A study of followers in Ghana and the USA. *Leadership, 3*(4), 397-417.

Han, Y., Kakabadse, N. K., & Kakabadse, A. (2010). Servant leadership in the People's Republic of China: A case study of the public sector. *Journal of Management Development, 29*(3), 265-281.

Hu, J., & Liden, R.C. (2011). Antecedents of team potency and team effectiveness: An examination of goal and process clarity and servant leadership. *Journal of Applied Psychology, 96*, 851-862.

Liden, R.C. (2012). Leadership research in Asia: A brief assessment and suggestions for the future. *Asia Pacific Journal of Management, 29*, 205-212.

Liden, R.C., Panaccio, A., Meuser, J.D., Hu, J., & Wayne, S.J. (in press). Servant leadership: Antecedents, processes, and outcomes. In Day, D.V. (Ed.) *The Oxford handbook of leadership and organizations*. Oxford, England: Oxford University Press.

Liden, R.C., Wayne, S. J., Zhao, H. & Henderson, D. (2008). Servant leadership: Development of a multidimensional measures and multilevel assessment, *Leadership Quarterly, 19*, 161-177.

Mayer, D. M., Bardes, M., & Piccolo, R. F. (2008). Do servant-leaders help satisfy follower needs? An organizational justice perspective. *European Journal*

*of Work and Organizational Psychology, 17, 180-197.*

Neubert, M. J., Kacmar, K. M., Carlson, D. S., Chonko, L. B., & Roberts, J. A. (2008). Regulatory focus as a mediator of the influence of initiating structure and servant leadership on employee behavior. *Journal of Applied Psychology, 93(6)*, 1220-1233.

Peterson, S., Galvin, B. M., & Lange, D. 2012. CEO servant leadership: Exploring executive characteristics and firm performance. *Personnel Psychology, 65*: 565-596.

Piccolo, R. F., & Colquitt, J.A. (2006). Transformational leadership and job behaviors: The mediating role of core job characteristics. *Academy of Management Journal, 49*, 327-340.

Schaubroeck, J., Lam, S. S. K., & Peng, A. C. 2011. Cognition-based and affect-based trust as mediators of leader behavior influences on team performance. *Journal of Applied Psychology, 96*: 863-871.

Van Dierendonck, D. 2011. Servant leadership: A review and synthesis. *Journal of Management, 37*: 1228-1261.

Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010). Servant leadership, procedural justice climate, service climate, employee attitudes, and organizational citizenship behavior: A cross-level investigation. *Journal of Applied Psychology, 95*, 517-529.

Yukl, G. (2010). *Leadership in organizations* (seventh edition). Upper Saddle River, NJ: Prentice Hall.

## THE VANCOUVER SCOTTISH RITE LEARNING CENTRE

BY CATHY BARR

Right here in the heart of Vancouver, tucked on the second floor of the Vancouver Masonic Centre is a treasure beyond compare. Welcome to the Scottish Rite Learning Centre for Children with Dyslexia.

### The Scottish Rite Learning Centres

The Scottish Rite Charitable Foundation of Canada is a private charitable Foundation registered and funded by donations and bequests from the 26,000 members of The Ancient and Accepted Scottish Rite of Freemasonry of Canada. From its incorporation, the Foundation has concentrated its efforts in support of research into the causes of and hopefully, the eventual cure of intellectual impairment, especially as it affects children and persons of advanced years in the form of Alzheimer's Disease.

The Scottish Rite Charitable Foundation develop its Learning Centres program based on the long and successful experience of the US Scottish Rite jurisdictions, where over 200 Centres are now in operation. The Canadian program is based on the one in the Rite's Northern Masonic Jurisdiction, which addressed only the remedial tutoring of children with dyslexia.

Dyslexia is a specific learning disability that is neurological in origin. It is characterized by difficulties with accurate or fluent word recognition and by poor spelling and decoding abilities. These difficulties typically result from a deficit in the distribution and patterning of speech sounds in language that is often unexpected in relation to other cognitive abilities and the provision of effective classroom instruction. Secondary consequences may include problems in reading comprehension and reduced reading experience that can impede growth of vocabulary and background knowledge (International Dyslexia Association).

The impetus for the program came from a group of Scottish Rite Freemasons in London, Ontario, whose proposals for a series of Centres across Canada led to the

Foundation authorizing a three-year Pilot project in London to assess the financial and educational feasibility of the program before extending it to other Centres. At the Learning Centres, children with dyslexia are helped to learn to read. Learning Centres tutor children individually with the Orton-Gillingham Approach that accommodates their specific learning differences in a one-to-one setting. The sessions are all after regular school hours. The key to the uniqueness and success of the program is that all tutors are trained without charge, and all tutoring is FREE to the children enrolled. The funds are raised locally and across Canada through donations to the Foundation for which tax-benefit receipts are issued, and the Foundation uses some of its investment income in support.

The first Centre opened on September 15, 2003 in the London Masonic Temple with 6 tutors, each with a child being tutored, and with more children being added as the tutors advance in skill and experience. With the success of the London Learning Centre, Centres in Windsor, Ontario, Halifax, Nova Scotia, Vancouver, British Columbia, Barrie, Ontario and Edmonton, Alberta have now opened.

### The Vancouver Learning Centre

Freemasons in BC are shareholders in our Learning Centre. Our Learning Centre is unique amongst all the other SR Learning Centres in Canada. We are the only Centre which specifically offers our help to children and families who due to their financial situation could not receive a remedy in a timely manner. Without Masonic Brethren being shareholders these children would wait up to three years for assistance or potentially receive no assistance. When they wait their formative years of learning are lost. Many Brethren who are parents know from their own experience the earlier a child receives support the more successful they will be. Because we, in the best traditions of Freemasonry have chosen to assist these deserving children our Centre receives referrals from Child Psychologists, teachers, parents, and other professionals in the community.

Should you come to our Centre on any Tuesday or Thursday afternoon you will find yourself at the hub of noisy and happy activity. Volunteer Tutors will be busy working on the day's lesson plans unique for each student's needs. The children

will be excited, knowing that they are about to show once again that they CAN learn in their one on one tutoring session with their tutor. The families will be relaxed, maybe enjoying a cup of coffee or tea while they wait. At the Centre, the children are tutored at no charge to their families who are not being well supported within the public school system and who struggle with the considerable cost of private tutoring. You will find the Centre Director counseling a prospective child and their family, or guiding a tutor in an Orton Gillingham teaching method or working with a Centre Volunteer to make sure that the needs of everyone in this dynamic group are being met.

The Scottish Rite Learning Centre offers these children a chance. Nothing compares to the experience of watching a child who is sad and discouraged, beaten down from being told they cannot learn become a child who is excited and engaged and learning. Literacy is the gift we are giving to these children and with that comes a chance at a positive successful and happy life and most important of all hope.

Sometimes when we spend a dollar or spend our time, we never see the result. We are fortunate enough with our Learning Centre to be able to see instant results. Happy children learning, amazing tutors who volunteer their time and energy, and a wonderful centre for this all to take place in. The staff at our Learning Centre opens doors to these children giving them the opportunity to be valued productive members of our society. They provide the emotional and psychological foundation for the child's self-worth and personal identity.

Our Learning Centre is a place where children are important  
"That which we do for ourselves dies with us ... that which we do for others' lives forever." Albert Pike, Morals and Dogma

Editor's note. Cathy is a volunteer at the Vancouver Learning Centre. Cathy's family knows the devastation dyslexia can cause and they know the hope that comes from support. She has two children at the Fraser Academy a private, non-profit, co-educational, non-faith, non-residential school that serves children from grades 1 to 12 with language-based learning disabilities such as dyslexia, utilizing Orton-Gillingham teaching method.

W. Bro. Nels Nelson: Brewer & Businessman  
By R.W. Bro. Douglas Franklin, Haida Lodge No. 166



*Our history section continues to feature a mini-series on the lives and times of Masonic leaders of British Columbia and Yukon. A sage man once said that biography is one of the most legitimate forms of history. Throughout the saga of Freemasonry in our Grand Jurisdiction, we find stories of men with exceptional skills, talents and character. These traits were exemplified by our Brethren both within and outside the Lodge. As active members of their communities, they played key roles in the exciting and often colourful history of British Columbia and Yukon.*

Nels Nelson was born in Denmark in 1863. He left school at the age of fourteen, and went to sea. In 1881, he sailed on a German full-rigged ship that rounded the Horn and arrived at the busy seaport of Victoria. Apparently, Nels had enough of the sea, and went to work for the Victoria Brewing Company for the next four years. Becoming accomplished in the art of brewing, he moved to Nanaimo and worked for the Nanaimo Bottling Company.

There, he learned the latest techniques in bottling beverages, knowledge that would serve him well later as he became one of the first brewers in Canada to use glass bottles. Nelson moved to New Westminster and was employed as a brewer with the Sapperton Brewery. In 1896, he purchased the company, and the City Brewery excelled in both production and marketing. The early 1900s were years

of great prosperity in the province, and Nelson became very active in his community and in the Masonic fraternity. He was initiated into King Solomon Lodge No. 17, New Westminster, in 1892, and served as its Worshipful Master in 1908. He was a Companion, the First Principal of Westminster Chapter No. 56, Royal Arch Masons, a member of Westminster Preceptory, and a Noble of Gizeh Shriners.

A massive blow was delivered to the brewing and distilling industries when Prohibition was introduced in British Columbia in 1916. Through extraordinary good fortune, Nelson was permitted to continue brewing for export. By an equally amazing coincidence, the city fathers were determined that New Westminster would not go dry, and Nelson prospered. When Prohibition ended, City Brewery was one of only two to be granted exclusive brewing rights in British Columbia. In the following years, Nels Nelson became one of the wealthiest men in the province, as well as being a noted community leader.

He became Potentate of Gizeh Shriners in 1925, at a time when the first Shrine hospitals were being opened. Thus, during his year as Potentate, each Shriner was assessed two dollars for the hospital fund, for a total of twelve dollars in annual dues.

In 1928, Nelson sold his brewery to the Coast Company which renamed it under the brand Lucky Lager. Greatly expanded, the New Westminster firm continued to brew Lucky Lager for thirty years and, in 1958 it was purchased by Labatt's. Incidentally, Labatt's Brewery was the principal competition for Molson's eastern brands until the 1970s. Molson Brewery was founded by another Freemason, R.W. Bro. John Molson.

Rather than taking a well-deserved retirement, our Brother Nels, at age 65, launched a new business and founded Nelson's Laundry. This enterprise soon expanded and flourished, becoming one of the largest service businesses in the province by the 1950s. For his part, in 1939, at age seventy-four, Nelson finally retired to a pretty orange grove in California. Worshipful Brother, Excellent Companion, and Illustrious Sir Nels Nelson passed to the Grand Lodge above in 1944.