

Bro. James Skitt Matthews

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



Following my previous article on Freemasonry and the First World War, I rediscovered the life and times of a Brother in the history of our Grand jurisdiction who exemplified the ideal qualities of a Freemason in both his military and civilian careers. Major James Skitt Matthews was the famous and long-serving Archivist of the City of Vancouver who distinguished himself over four decades.

James was born in the market town of Newtown, Wales on September 7, 1878, to a family of woolen manufacturers. When the woolen market began to decline in the 1880s, James's father Herbert and mother, Mary, thought about immigrating to western Canada, but chose New Zealand instead. In 1887, the Matthews family arrived in New Zealand and went "back to the land" as sheep farmers. They settled about fifty miles north of Wellington where Herbert carved out a farm from

rolling bush and forest lands. Young James attended schools in Wellington and Auckland. Dissatisfied with sheep farming, Herbert contemplated moving back to Wales, but chose instead to move to South America and take up ranching. James decided to stay in Auckland, where he was employed as a junior clerk in a timber company. In 1897, he met Maud Boscowen, whose family were British landed gentry. The couple was engaged, and agreed that James would move to the United States to work and earn money for Maud to join him in due time.

James arrived in San Francisco on April 6, 1898 and, one month later, made his way to Tacoma, Washington, where he worked as a clerk in a sawmill. Nostalgic for living under "under the folds of the Union Jack once again," James moved to Victoria, British Columbia, where Maud joined him. They then went on to Vancouver. The young couple was impressed with the young city, rebuilt only twelve years after the great fire of 1886. The imposing Canadian Pacific Railway station, substantial Christ Church Cathedral, and gabled Hotel Vancouver made them overlook the many muddy streets and rough edges of the frontier city. There was also an Opera House and a small art gallery reflecting a growing culture among Vancouver's 25,000 inhabitants.

On January 29, 1899, James and Maud were married. James gained employment as a clerk/accountant with Imperial Oil. One of his earliest memories in the office was receiving orders for gasoline for automobiles. Soon, twin children—James and Herbert—were born, and the family moved into a modest house in the Fairview district. Soon, a third child, another boy, was born. James earned a promotion, and became active in two organizations significant in his life: the militia and the Masonic Order. On March 17, 1903 James joined the Vancouver Militia, G Company, Duke of Connaught's Own Rifles, at the drill hall on Beatty Street. Within a year, Private Matthews became Sergeant Matthews. He was commissioned a Lieutenant in 1907 and promoted to the rank of Captain in August 1912. Captain Matthews also relished his role as Regimental Historian of the Duke of Connaught's Own Rifles.

In January 1910, James was initiated into Freemasonry in Western Gate Lodge No. 48, beginning a long and fulfilling Masonic career. Western Gate Lodge was the fifth Lodge to be established in Vancouver. Its Mother Lodge was Cascade Lodge No. 12 which, by 1906, was the largest Lodge—having 302 members—in the jurisdiction. On December 9, 1907, the M.W. Grand Master instituted Western Gate Lodge and, on June 18, 1908, the Lodge was granted its Charter. Western Gate Lodge No. 48 was constituted on July 6, 1908. Like its Mother Lodge, Cascade, Western Gate adopted the Canadian Ritual.

Although he never became Worshipful Master, Bro. Matthews served his Lodge, and the Craft, with distinction. Lodge records indicate that he was Director of Ceremonies and Steward during the 1930s. For many years, Bro. Matthews was his Lodge representative on the Vancouver Masonic Cemetery Association.

In 1911, the Matthews family built a fine house at 1343 Maple Street in the Kitsilano district. The years 1911 through 1914 were magic for James and his family—times were prosperous, his children were thriving, and grand times spent at the beach and camping. At age thirteen, his twin boys became buglers in the Duke of Connaught's Own Rifles. In August 1914, the Great War began but, being employed and raising his family, James was not able to act on his patriotic impulse to go on active duty. James registered for service in the newly-created Canadian Expeditionary Force (CEF) in January 1916. Six weeks later, he became second-in-command of No. 3 Company, 102nd Battalion. His men were mostly from Northern British Columbia. In late June, 1916 they arrived in Camp Borden in Hampshire, England. Just before their departure for the front in August, James was promoted to Acting Major, in full charge of No. 3 Company. Later that month, his company arrived at the Western Front near St. Eloi in Belgium. The first action was to take the position known as the Regina Trench. On October 21, four waves of Canadian troops bore down on the enemy lines between rounds of artillery fire. They were successful in reaching their objectives. Suddenly, James was wounded as he took a German machine-gun bullet through his right cheek, damaging his ability to hear. He was hospitalized in England. On January 6, 1917 and, three days later, he boarded a ship to Canada.

Back in Vancouver, he continued his own war effort by speaking to community organizations about the battle in the Western Front. Returning to duty, Major Matthews was appointed company commander of the British Columbia Regimental Depot but, owing to his wounds, he would never see action again. He did, however, return to France where he worked behind the Front. Finally, on January 31, 1918 he left France and returned to Canada. The shock he received at home, however, almost equalled that of his battle wound. The day he came home, Maud announced that she was leaving their marriage. He was discharged with the rank of Major on May 29, 1918, his personal life overshadowing his wartime legacy.

James's divorce was granted in October 1920. Three weeks later, James married Emily Edwardes, a nurse who also served overseas during the war. That same year, he started his own business, J.S. Matthews Tugboats. Regrettably, his son Hugh died in an industrial accident in 1922 was buried in the family plot in the Masonic section of Mountain View Cemetery. Several of the pallbearers were Brother Freemasons.

During the 1920s, James worked at several different businesses and continued to be active in his beloved Lodge. At the same time, he wrote a history of his family and amassed many documents and artifacts pertaining to the early history of Vancouver. James had turned fifty, and the time had arrived for the final episode of his working career—Archivist of the City of Vancouver—that would continue for a noteworthy forty years. Working under the Chief Librarian, James established a small office in the annex of the Carnegie Library on Main Street, June 15, 1931. He was unpaid, and during the first full year as Archivist, his operating budget was \$340.00. Although nominally part of the Library, “The Major”, as he was henceforth known, was his own man. When threatened with the withdrawal of support from the Chief Librarian, the Major went direct to Mayor Louis Taylor and Council members. On June 12, 1933, Vancouver City Council formally appointed Major Matthews City Archivist, with a salary of \$25 per month. This was increased to \$50 per month within two years.

The splendid new Vancouver City hall was opened on December 4, 1936, and the City Archives were installed on the ninth floor. The Major was deeply proud of the status his office had achieved. During the next decades, Major Matthews had a pervasive influence, not only in writing and interpreting Vancouver's history, but also in civic life generally. Stories are legion of his acquisitions of rare documents and treasures from the City's past. Sadly, his wife Emily died in November 1948 at age 73. He was devastated. In her memory, James commissioned a stained-glass window in Christ Church Cathedral.

The 1950s were years of prosperity and growth for Vancouver. The Major began to earn a number of accolades and awards. On November 16, 1953, City Council awarded James its highest honour, Freedom of the City of Vancouver. Still, as he approached his 80th birthday, he worked harder than ever, researching, publishing, giving speeches and watching out for Vancouver's heritage. In January 1964, City Council noted that the Major was 86 years of age,

twenty-one years older than the mandatory municipal retirement age. The Major dismissed this observation, and went back to his duties. He died on October 1, 1970, at age 92, still officially City Archivist.

Major Matthews was an unabashed traditionalist. At his civic funeral, held on October 7, 1970 a Union Flag draped his casket. His final resting place was the Masonic section of Mountain View Cemetery.

Years earlier, Bro. Matthews wrote an appreciation of the British Empire and the Union Flag that flew over it. He firmly believed in the Crown and the duties of privilege. "I am a strong supporter of the system of nobility . . . because of the mode of life and ethics which it stimulates, it is something like the teachings of Free Masonry." Sixty-years a Freemason, our Brother lived his ideals, and shared them with many.

References

Proceedings of the Grand Lodge of British Columbia – 1912, 1931, 1934, 1935, 1971

Marshall, John T. *History of the Grand Lodge of British Columbia AF&AM 1871 – 1970*
Vancouver:
Grand Lodge of British Columbia, 1970

Sleigh, Daphne. *The Man Who Saved Vancouver Surrey*: Heritage House Publishing
Company Ltd., 2008

RWBro Donat Robert McMahon



Passed to the Grand Lodge Above on September 29, 2014

Born in North Vancouver October 20, 1908

Initiated in Burrard Lodge March 7, 1930

Passed May 16, 1930

Raised September 19, 1930

Worshipful Master Burrard Lodge 1947

DDGM District 17 1949

He was made an Honorary Member of Burrard Lodge in 1983.

He received the following Long Service Awards;

50 yr Award 1980,

60 Yr Award 1991,

70 Yr Award 1999,

75 yr Award 2005,

80 yr Award 2010

He served on the following Grand Lodge Standing Committees between 1951 and 1976;

- Education and Research
- Masonic Planning which produced the Lodge Officers Guide.
- Rituals Committee
- Special Committee re the MM Certificate
-

In 1966 he was the Grand Representative to New Zealand.

RIP

Freemasonry in Action

GM OV to District 3 in Kamloops September 23rd



This photo shows Bro Don Munro, Kamloops Lodge No 10, recipient of 50 year jewel, WB John Chicoine, WM of Number 10, GM Philip Durell and RWB Dick Pemberton, DDGM District 3.



VWB Carl Kickbush, recipient of a 60-year jewel, and his wife.



GM OV to District 3 in Kamloops September 23rd

Freemasonry in Action



Bro. John Wood being presented his 50 yr. Masonic Certificate by RWB Norm Bruce

It was a pleasure to meet you both, and to present John with his 50 year Masonic Certificate & Lapel Pin. on behalf of Admiral Lodge (Salt Spring Is.), and the Grand Lodge of B.C. & Yukon.

I felt a special connection with John, knowing both he and my uncle Gene Lessard, were members of the former Mt. Moriah Lodge, and to learn more about the Lodge, in it's glory days.

I really enjoyed my visit with you, and thank you kindly for your generous hospitality, and wish you all the best for the future.

Sincerely & Fraternaly;
RWB Norm W, Bruce



Long Service Awards

Lodge Name	Lodge #	Term	Title	First	Surname
<i>Long Service Awards - 65 years</i>					
King Edward	28	65	V. W. Bro.	Carl	Kickbush
Chemainus	114	65	R. W. Bro.	Norman	Work
<i>Long Service Awards - 60 years</i>					
Kamloops	10	60	R. W. Bro.	Francis	McKee
Slocan	29	60	Bro.	Jack	Fisher
Grandview	96	60	Bro.	Gordon	Calderwood
Keystone Lions Gate	115	60	Bro.	William	Gordon
<i>Long Service Awards - 50 years</i>					
Cariboo	4	50	V. W. Bro.	Ray	Hong
Union Solomon	9	50	Bro.	Larry	Wick
Kamloops	10	50	Bro.	Donald	Munro
Kootenay	15	50	Bro.	John	McMillan
Miriam	20	50	Bro.	Richard	McCarthy
Columbia	38	50	Bro.	John	Phillips
Tsimpsean	58	50	Bro.	Frederick	Atkins
Tsimpsean	58	50	Bro.	Donald	Grant
Tsimpsean	58	50	Bro.	William	McIntyre
Tsimpsean	58	50	W. Bro.	Everett	Pierce
Britannia	73	50	Bro.	Matthew	Brown
Henderson	84	50	Bro.	Leonard	Godfrey
Malahat	107	50	W. Bro.	William	Nelson
Lynn Valley	122	50	Bro.	Jack	Elsy
Mount Elphinstone	130	50	Bro.	Charles	Law
Mount Elphinstone	130	50	Bro.	Joseph	Therriault
Cloverdale	168	50	R. W. Bro.	William	Whyte
Admiral	170	50	Bro.	Roy	Lamont

Admiral	170	50	Bro.	Kenneth	Long
Admiral	170	50	Bro.	William	Munro
Admiral	170	50	Bro.	John	Wood
Blue Mountain	182	50	Bro.	Lou	Sekora
Pythagoras	194	50	R. W. Bro.	Martin	Dick
Pythagoras	194	50	Bro.	John	Preovolos
<i>Long Service Awards - 45 years</i>					
Salmon Arm	52	45	R. W. Bro.	Marvin	Lundeen
Tsimpsean	58	45	W. Bro.	William	Gray
Tsimpsean	58	45	Bro.	Robert	Petty
<i>Long Service Awards 40 years</i>					
Salmon Arm	52	40	Bro.	Brian	Overgaard
Tsimpsean	58	40	Bro.	Charles	Armstrong
Tsimpsean	58	40	Bro.	Randy	Baldwin
Tsimpsean	58	40	Bro.	Leslie	Duncan
Tsimpsean	58	40	Bro.	Arthur	Finniss
Tsimpsean	58	40	W. Bro.	John	King
Tsimpsean	58	40	Bro.	John	Thomas
Henderson	84	40	V. W. Bro.	Brian	Dalley
<i>Long Service Awards - 35 years</i>					
Tsimpsean	58	35	W. Bro.	John	Ingram
Tsimpsean	58	35	W. Bro.	James	West
<i>Long Service Awards - 30 years</i>					
Salmon Arm	52	30	W. Bro.	Brian	Summers
Salmon Arm	52	30	Bro.	Joseph	Turcotte
Tsimpsean	58	30	V. W. Bro.	Charles	Clifton
Tsimpsean	58	30	Bro.	Robin	McConnville
Tsimpsean	58	30	Bro.	George	Robertson
<i>Long Service Awards - 25 years</i>					
Salmon Arm	52	25	W. Bro.	Robert	Gledson
Tsimpsean	58	25	R. W. Bro.	Michael	Calli
Tsimpsean	58	25	W. Bro.	James	Woolacott

Mount St. Paul	109	25	W. Bro.	Vernon	Clark
Kalamalka	160	25	W. Bro.	Dave	Flectcher
Kalamalka	160	25	W. Bro.	Brian	Kirkham
Kalamalka	160	25	Bro.	Dave	MacNeil
Kalamalka	160	25	W. Bro.	John	Smith

Freemasonry in Action

100th Anniversary of Perfection Lodge



Grand Master MWB Philip Durell, wife Paulette Goddard and RWB Del Paterson, WM of Perfection Lodge on the occasion of the 100th Anniversary of Perfection Lodge held at the Metrotown Hilton on October 25, 2014

REAL FREEMASONS ARE MEN OF CHARACTER

Presented by R.W. Bro. George Moore

Western Canada Conference
Banff, Alberta October 16th and 17th 2014

But what is character? How do you define it? Let's try.

It is no secret to most Freemasons that character is the greatest of human traits and that Freemasonry's real business is that of character building.

It is greater than wealth, which without character, may prove to be a curse. You may need to think about that for a while.

It is greater than social fabric, for were it not for character, men would be afraid to socialize with one another.

It is greater than government, for without character, governments would crumble in the dust, anarchy would triumph, property rights would vanish, food and clothing would be for the strong, marriage would cease to be an institution, and women would be the playthings of the powerful. Sadly, this is happening in some parts of our world today.

2

Character, is greater than reputation, for reputation may be destroyed and taken from us by an ill spoken word, and we have all experienced this at some time, whereas character, is ours while life is ours, and cannot be taken away from us by scandal, nor awarded to us by undeserved praise or compliments.

Reputation and character are not synonymous. Reputation is what others say about us. Character is what we know about ourselves, deep inside. We make our own character and can realign it at any time we choose.

Reputation is made by our friends and our enemies. A scandal can tarnish our reputation in a moment, but our character remains, and we can use it, in living down the hurtful words of those who would denigrate us.

While our good name is of inestimable value in our dealings with the world, by loss of good name we have lost something only of material value, while, if we retain character, we keep all of our personal wealth.

3

When character is lost, we lose everything, both material and spiritual, and are indeed destitute, or at least very poor.

Character is symbolic of our attitude towards the laws of God and man.

Character is exemplified by our interest in the welfare and comfort of others.

Character is fulfillment of duties we are capable of performing in a worthwhile service.

Character is not just everything that we are; but everything that we ever hope to be. When men bang on the door of Freemasonry we trust that they are men of sound character. When they enter our door, they expect to find men of sound character, and we must not let them down.

4

Never before has there been a greater need for men of character, and at no time has there been less apparent interest, by so many, in the nobler and better things. The drug culture and the fast pace of our electronic world today has had a huge negative impact on character building. There seems to be a greater disregard for law and order, disrespect for the rights and privacy of others, more selfishness and less sacrifice.

Those who bang on our door today are very special, let's be prepared to help them, to provide them with a sanctuary, within which they can build their character.

Men and women of character are needed everywhere as examples of respect for our society and its laws.

Men and women of character are needed as mothers and fathers of those who will shape the future.

Parenting has changed, and while we may not wish to revert back to the "good old days" we could use some of our grandparent's skills at character building.

5

It is thought today that pleasures are too common, that life is too free, but that is not really the case; human nature is pretty much the same, generation after generation. Building character has never been easy, and it never will be.

Great characters are developed in overcoming difficulties; in surmounting obstacles; in doing the things which others say cannot be done; in achieving great results against great odds.

Character building is not reserved for those who go down in the history books, and our Masonic history is full of them. The father, the mother, the teacher, may never have their deeds recorded, but they are all just as important when it comes to character building, for they are the examples for our children, who are our greatest possessions and hope.

6

We can build character by doing things others have done, but we can't build character by doing things merely because others have done them. We can build character by doing the things each of us knows he should do. Doing that which is right to do, and lack of instruction, is no excuse.

*Research for this paper included the works of Elbert Bede 33°

Doing Well By Doing Good

By VWB Dan Zyrmiak

As we enter the holiday season, there will be an increased emphasis on charity and requests for donations. The word Charity draws its origin from the Latin word Caritas, which represents, along with the Greek word Agape, a form of universal and unselfish love that one can express to mankind at large without expecting reciprocal love in return. As the Beatles quoted in their song, *"In the end the love you take is equal to the love you make"*.

For those that believe in positive universal energy, karma, or good fortune, then genuine charity often precedes unexpected and unanticipated rewards. However in our corporate society, this is becoming more explicit and pronounced. Under the terminology of "corporate social responsibility", companies and organizations are not only encouraged but expected to do right by their communities and society as part of regular business transactions.

As a gesture of social responsibility, several prominent Canadians have launched the "Ecofiscal Commission" in order to draw attention to practical policy solutions that, in addition to sustaining our economic opportunities, will address social concerns with respect to pollution, resource use, and potential catastrophic events. The ethic of "not my problem" appears to be an obsolete mentality.

In my professional career, I have experienced that in a competitive business proposal questionnaire, a major Canadian organization has explicitly asked for details on corporate social responsibility and environmental management. This helps to ensure that if an organization has particular values and principles, those same principles are propagated throughout the supply chain.

According to a recent article in Canada's Globe and Mail, talented employees, particularly those of the Millennial generation, are placing more importance on the impact of the organization on its environment and community. The integration of work and community service is a desirable trait when asking someone to dedicate and devote their time and efforts. If Freemasonry wants to draw the Millennial generation into the Craft, an appeal to their desire for social responsibility and contribution to the community will be effective.

<http://www.theglobeandmail.com/report-on-business/careers/career-advice/life-at-work/doing-good-a-must-for-attracting-talent/article21443330/>

This trend is something that accentuates the benefits and virtues of Freemasonry. Our presence in the community is defined by the positive work done by the brethren to enhance and support the lives of others. Even something as simple as communicating with our brethren and widows can have a tremendous effect on not only personal engagement, but as a tangible demonstration of our positive impact to families, neighborhoods, and communities.

When people are involved in a charitable activity or community initiative, there is a higher motivation and esprit de corps among the participants. This is demonstrated by our Canadian military, law enforcement, and first response entities, who support community activities directly as part of their overall service mandate. This enhances trust and engagement with the public at large, and helps to improve the overall effectiveness and receptiveness to their programs. While Freemasonry is not a service club, through its practice of similar virtues, our success and sustainability will be enhanced by what we do for others, to the benefit of everyone.

From the Heart and Stroke Foundation

By Sean McNeely

Think you know what that glass of wine is doing to your heart health? Take the quiz



Safe consumption guidelines are different for men and women.

If you raise a glass regularly, you could also be raising your risk of heart disease and stroke. Take this quiz to see how much you know about alcohol, and if you're overdoing it.

1. True or false: Drinking a small amount of alcohol is one of the best things you can do for your heart.

ANSWER – False. There is some evidence that moderate drinkers have a somewhat lower risk of heart disease and stroke than those who do not drink or who drink excessively. However, if you really want to have an impact on your heart health, you're better off eating a healthy diet, being physically active for 150 minutes a week and becoming smoke-free.

If you're looking to unwind or de-stress, go for a walk, run or swim. The endorphins released from exercise will leave you feeling better in the long run.

Drinking too much of any type of alcohol can increase your blood pressure and contribute to the development of heart disease and stroke. You should not increase your drinking or begin to drink for health benefits.

2. Which drink has the highest alcohol content?

1. a bottle of beer

2. a glass of wine
3. a mixed drink with one shot of spirits

ANSWER – a, b and c. This might surprise you, but all three contain the same amount of alcohol – about 17 ml – based on these drink sizes:

- a bottle of beer (341 ml / 12 oz), at 5% alcohol
- a glass of wine (142 ml / 5 oz), at 12% alcohol
- a shot of spirits (43 ml / 1½ oz), at 40% alcohol.

3. What is a safe limit of alcohol consumption for men?

1. 2 drinks a day
2. 3 drinks a day
3. 4 drinks a day

ANSWER – (b) [Canada's Low-Risk Alcohol Drinking Guidelines](#) from the Canadian Centre on Substance Abuse say men should drink no more than three drinks a day and no more than 15 drinks a week. Drink more than this amount and you begin flirting with long-term health risks.

4. What is a safe limit of alcohol consumption for women?

1. 2 drink a day
2. 3 drinks a day
3. 4 drinks a day

ANSWER – (a) Women should drink no more than two drinks a day and no more than 10 drinks a week, according to [Canada's Low-Risk Alcohol Drinking Guidelines](#) from the Canadian Centre on Substance Abuse.

5. True or false: Long-term heavy drinking can cause heart disease

ANSWER – True. Alcohol can have a number of negative health effects including raising the level of triglycerides – a type of fat in your blood. Triglycerides have been associated with excess weight and diabetes. All of these contribute to an increased risk of heart disease and stroke. Long-term heavy drinking can also cause liver damage, stomach ulcers, blood vessel disorders, impotency in men and menstrual irregularities in women.

6. True or false: People become more sensitive to alcohol's effects as they age.

ANSWER – True. It takes less alcohol to make you feel intoxicated and it takes longer for your body to eliminate alcohol. Diluting drinks with water or soda can help you stay in control over how you feel when you drink.

7. Rank the order of these drinks in terms of calories, from lowest to highest.

1. a bottle of beer
2. a shot of spirits
3. a glass of red wine
4. a small glass of sweet dessert wine

ANSWER – b, c, a, d. Here's how the calories add up:

- a shot of spirits - 93 calories
- a glass of red wine – 102 calories
- a bottle of beer – 157 calories
- a glass of sweet dessert wine – 220 calories.

It's easy to forget the high calorie count of some alcoholic drinks. When you add fancy cocktails to the picture, the count can go even higher. A piña colada, for instance, delivers 644 calories.

Drinks can quickly add extra weight around your waist which can contribute to high cholesterol and an increased risk of heart disease.

Each year the Senior Grand Warden of each of the four Western Jurisdictions presents a paper to the Western Canada Conference held in Banff. This year, it was the turn of RWB Ian Bowman, who presented the following paper. It was extremely well received. He recently presented it as well to the Victoria Lodge of Education and Research, where it again received great response - Editor

A New Renaissance in Freemasonry

Contrary to public opinion and statistical numbers regarding our membership, I believe we are entering a new period of revival in Freemasonry. Historical data clearly shows regional numbers are declining and we have fewer lodges and fewer members than we had in the 1950s. U.S. data also supports this same trend with a membership high in 1929 followed by an expected decline through the depression into the 1930s. This continued through the war years of the 1940s and did not recover again until after the Second World War. Strangely enough though we saw membership rebound in the mid 1950s right up until 1964. Why was that and what caused the change?

So how can I stand here today and tell you that I believe we are entering a period of revival – a new Renaissance? The answer requires you to take a step back through history with me.

We know from the facts mentioned earlier there were several periods in history when Freemasonry thrived in great numbers in the UK, the British Colonies and in the very midst of the American Revolution itself. This great throng of eager young men drawn into military service found they were welcomed by open arms into a society that was once outside of their class and breeding.

The call to arms during the American Revolution in the mid 1700s saw a marked increase in membership on both sides of the Canadian/American border. There was one point around 1770, for example, where the City of Boston with a population of 25,000 had over 1,000 Freemasons. Much of this was also due to the British Armada and military bases along the Eastern seaboard at the time.

During this colonial time, Freemasonry expanded from Great Britain through Europe and to all the British colonies. At one time there were no fewer than 13 Grand Lodges issuing warrants in the American colonies, with upwards of 200 lodges operating in three American colonies alone.

During this time, Freemasonry was promoting friendly intercourse between the officials of the crown and the colonial gentry; between the British regulars and the colonial militia; and, between ship Captains and the British Merchant Marine. It was little wonder membership was so high during this period in history.

Famous meeting places such as Boston's Green Dragon Tavern in the mid 1700s were visited by such men as Paul Revere, George Washington, Samuel Adams and John Otis (claimed author of the saying "No taxation without representation") - all very notable Freemasons. What a time that must have been for Freemasons and Freemasonry!

After hearing all of this how can I attempt to claim today that our fraternity could even begin to compete in membership with this colorful history of resolute men brought together by acts of patriotism?

This group of brothers with this military connection continued in great strength as history unfolded, not only through the years of the War of Independence but repeating itself again in the great sacrifices that

were to follow. From that period through the two Great Wars there were many similarities of human conflict, a banding of brothers and the rise of great men and well known Freemasons such as Churchill, Roosevelt and many others.

After the Second World War, however, our world changed in many ways. The world was tired of strife and conflict. Great numbers of young men had lost their lives and those who returned needed to focus on building a new life and future. While there were still many military ties and close associations that extended into the 1950s something else was beginning to change. Again membership in lodges began to decline, but then returned to record levels in the early 1960s – why?

Many of the returning servicemen of the 1945 era were officers, men of position, heroes in many ways and influencers to their peers and of the younger generation. They also became leaders in business, in politics, in communities and in local affairs. They were experienced in life, easily admired, possessing the ability to lead as a result of their worldly experiences. They were very much responsible for healthy lodge numbers during this time.

So, why the decline around 1964?

There were many first time influences around this time. The ability to travel and live in other countries was no longer restricted due to war. Women were entering the work force, not because of wartime demands, but for the first time because they could. Family life began to change. These wartime heroes and influencers were now reaching 60 years of age, which at that time was considered “being old”.

During this period there was also a rise in other organizations and clubs where fraternal connections were no longer required to enjoy fellowship. There was no need to join a fraternal organization to feel the warm company of like minds. History shows that from this period forth our membership began to steadily decline and has not since recovered.

Not because the principles of our fraternity had changed, or that young men did not see the quiet manner of reverence afforded their fathers and uncles, but because there were too many other distractions in this new faster paced world and the previous generations of influencers were now fading more and more into the back benches.

The decline had started and lodges began for the first time to be looked upon as an older man’s organization.

Other factors affected lodge attendance and new membership during this time, and at great risk here, I dare mention some reasons why. The Sixties began with a new generation, not only of men, but of women who were very determined and capable of becoming the bread winner.

The “Pill” had arrived and staying home with the kids was no longer the standard. The “Secret Masonic Order” was no longer a secret with many openly written books on the subject. Women wanted to know more and were asked to participate in membership investigations. Something that Washington, Churchill and Roosevelt would most likely never have imagined in their lifetime.

The Sixties was also a time of freedom from establishment for this generation. A time to plant, a time to laugh, a time to build, a time to dance and a time for every purpose under heaven as the famous rock lyrics claimed at the time.

So after hearing all of this where am I going with the title of the speech – A New Renaissance in Freemasonry? On one hand I am telling you that our gentle craft once steeped in revolutionary causes, that once drew military men in great numbers to its fold, that endured two great wars and has since seen a steady decline is about to embrace a new profound period of revival.

I will endeavor to tell you why I feel this to be so today.

The baby boomer generation has established itself as the greatest group of leaders in the Western world. Today, and for the last 20 years and for the next 10 years or so they will continue to dominate society. They are the first generation to be able to say that their children will never surpass what they have achieved.

This generation has entered our fraternity right up to the highest level of office, with expectations to succeed and with the confidence that they will. Now in their early sixties they are not looked upon as old, far from it! They are active and they have the energy and power to influence. More importantly, they are the leaders cultivating a rejuvenation of the craft and they will continue to do so for some time to come.

This current baby boomer generation has the experience and empathy to respect what has been done by the generations before them, creating a bond on both sides of the divide between youth and maturity. They fully understand and respect the realization that equilibrium between both is essential for growth.

The influence this generation has over the next generation - today's members - is enormous. They understand the need for today's young men to have a deeper belonging in this instant gratification world.

They realize that today's membership is looking for something else out there that they are missing – spiritually, fraternally and socially. They know these potential new members have all the material things they can ever want. In most cases, money is no object as they are used to paying top price for quality goods.

These young men see these leaders move and work in the same circles as they do: men who are not old in thinking; who seem to be at great ease with themselves and each other; who display a special bond; and, who have trust and values that appeal to them.

I look around me now at the caliber and quality of young men entering the craft and I believe this is the basis for the Renaissance I speak of – but not in numbers as it was in the past.

I anticipate we will continue to see fewer lodges, fewer regional districts, in some cases fewer meetings, but this Renaissance I talk of will be built on **quality** and not **quantity**.

However, we cannot expect this just to happen on its own. It will require vision and bold leadership. It will require inspiration and change. It will require solid management of our Craft – all the while embracing our ancient landmarks and customs. Our leaders today and in the next few years have a great challenge on their hands if they wish to be the foundation of this new Renaissance. I say new, but it is already underway, I'm happy to say, in many areas of my jurisdiction in BC and the Yukon.

It begins by first understanding the needs and lifestyles of our new membership. What they expect from belonging to Freemasonry is far more than their grandfathers ever expected. They expect much more from their leaders, their lodge officers and especially their Grand Lodge.

Are we ready to meet that challenge? Are we ready to change our expectations on their valuable time – that time they set aside to attend lodge and lodge functions – or are we going to keep expecting them to use up long weekends and precious family time to be active in Freemasonry?

Their tux is not laid out on the bed with their dinner ready so they can attend lodge as their grandfather did. They have to help make the dinner, feed the kids and iron their own shirt so they can go to lodge.

Can we provide the quality premier lodge experience they expect or are we going to continue with the “same old” because this lodge has done it this way for years? As leaders of the Craft, the choice is ours. The quality fish are in the river, brethren. Are we going to let them pass because our lures are dull and blunted?

The rejuvenation conditions required for a Renaissance in our craft are there. It is not the new members that need to make any change, brethren, it is us, the caretakers now, that need to do so.

It is the existing lodges that need to become stronger to be able to offer a quality experience to not only those who join our ranks, but to those who are already there. When we have looked inside our organization and taken into consideration the new time constraints of our membership, we will have inched closer to the perfect conditions for a Renaissance in our Craft.

We have an opportunity, brethren, to begin this process by building on the solid foundation of principles and proud history of our gentle Craft, while, at the same time, recognizing the expectations of the generation of men who will be tomorrow’s members and Grand Lodge officers.

We, brethren, have in our grasp the ingredients to enrich and begin a quality Renaissance, **not a number Renaissance, but a quality Renaissance forever forged on our priceless heritage.**

We must forget about comparisons to numbers. The number of people attending church today is much less than it was 50 years ago - that does not mean religion has failed. There are fewer young people joining scouts and guides than there was 20 years ago – that does not mean that these are not great institutions.

There are fewer than 250 players in the Premier League and fewer than 750 in the NHL. Would doubling these numbers make for better soccer and hockey? I doubt it. In fact, it would most likely be diluted.

It is a Quality Renaissance I talk of, brethren, built on the solid principles of our order – not on numbers.

This is summed up, very eloquently, in a few words by US Masonic author, Sidney Morse, from 1924 who said:-

“The Masonic institution is the greatest stabilizing influence in modern life, and all Freemasons should study their priceless heritage in order that it may be consistently continued with the highest Masonic ideals.”*

I hope this paper and my brief walk through history will create some consideration in the thought process of how we look at membership, leadership and the management of our Craft so that we can all be **engaged in a new Renaissance**.

Ian J Bowman

Senior Grand Warden, BC and Yukon

Western Canada Conference, October 2014.

*I took the liberty of making a few changes to this quote from Freemasonry and the American Revolution by Sidney Morse.

Meritorious Service Medal



Parksville resident and businessman, Ron W Yates was awarded the prestigious *Meritorious Service Medal* by the Royal Canadian Legion of Canada during the annual Honours and Awards Ceremony held on Sunday, November 16th at the Parksville Legion, Branch 49 Mount Arrowsmith.

This is the second-highest award a Legion member can receive. Yates, a past Branch President, was awarded a Life Membership in the Royal Canadian Legion in 1998. He makes contributions in many areas, including the annual Poppy Campaign and the Remembrance Day Services, for which he has acted as Master of Ceremonies for the past seven years.

A Public Thank You

The officers and members of Qualicum Lodge Under Dispensation would like to publically thank Henderson Lodge for the gifting of lodge furniture and Prospect Lodge (now 'dark') for the gifting of regalia to our new lodge. These gifts were put to good use at the second Regular Meeting of Qualicum Lodge Under Dispensation on Saturday, October 25.

Members of Henderson Lodge and Prospect Lodge should be pleased to know that the use of this furniture and regalia by Qualicum Lodge UD represents a lasting legacy for their items.

These items were again put to use by Qualicum Lodge UD on Saturday, November 29 with the conferral of the Entered Apprentice degree.

Best regards,

Murray Webster, Secretary, Qualicum Lodge UD

How Is Your Lodge Perceived?

By Michael L. Sanders

We are talking a lot these days about our work in the community. And related to that is how we are perceived in our community. The look of our lodge buildings is part of that perception. The following article was recommended for publication by our Senior Grand Warden, RWB Ian Bowman. It is the latest Short Talk Bulletin published by the Masonic Services Association of North America, and we reprint it with their kind permission.

The author is a Past Grand Master of the Grand Lodge of Washington, F&AM, serving in 2011.

-- Editor

Have you ever been away from home in another town or city, and decided to drive around to get a feel for the community and make mental notes of restaurants you might like to patronize.

You see a restaurant, but it looks run down from the outside. The building needs new siding, or at very least, a good paint job. The sign is poorly lit and hard to see. You are not very impressed but decide to have a closer look, anyway. You park, get out of your car and walk up to the restaurant. As you look in a dirty window at the nearly empty restaurant, you see furniture that looks old and rickety sitting upon a worn out carpet.

You step inside and it smells musty. The walls need painting and there are water stains in the ceiling tiles. You quickly decide that if the owners care so little about the appearance of their restaurant, how can you trust the quality of the food. So you leave without any of the few patrons even noticing that you have been there.

The next day, while attending to your business, you ask several of the local residents if they know anything about the dingy little restaurant you saw. Nobody does. So you put the restaurant out of your thoughts and, for the rest of your stay, do not even notice it again.

Sadly, what you and the people don't realize is that the food served at the restaurant is absolutely wonderful. It is, in fact, the finest and healthiest food to be found. But because of its appearance, it is perceived to be an undesirable place to dine. Very few people have considered going there, and even fewer have enjoyed the excellent cuisine.

Many of our Masonic lodge buildings are like that restaurant. The members have allowed the building to fall into a horrible state of disrepair. The lodge furniture and supplies are also in bad shape, as are its aprons and jewels. The Masonic Lodge, which once was a jewel of the community, has become an eyesore. Its few members are embarrassed to invite the community inside its walls, and the community, taken as a whole, does not want to be seen as being affiliated in any way with the lodge. It is perceived as being an undesirable place to belong.

There can be any number of reasons for this, although the most common is financial. According to the members of the lodge, they simply cannot afford to take care of the building. I emphatically disagree.

Several years ago, when I was the Grand Historian of the Grand Lodge of Washington, then Grand Master, Most Worshipful Brother Satoru Tashiro, asked me to conduct a survey of the lodges to see what made some successful while others were failing. What came out was that those lodges whose members were engaged, meaning they were actively and enthusiastically participating, were respected in their communities and attracted more new members, who also became engaged. They were proud of their membership, and it showed. They were good stewards of the trust that had been given them.

On the other hand, when the members became complacent, they also become disengaged. They often attended lodge meetings, but only went through the motions. They did not participate in fund-raising activities or work parties. They allowed their buildings and other assets to fall into a state of disrepair. New members stopped coming through the door, and those who were left became even more disengaged until either something inspired them to come together again, or the lodge was forced to give up its charter or merge with another lodge.

When the lodge building was constructed 50, 75, or 100 or more years ago, the lodge members didn't have a large bank balance. They sacrificed their time and money, worked to raise funds to purchase land and materials, and often built the lodge with their own hands. They were proud to be Masons, and proud of their membership in the lodge.

Most of our lodges continue to have that pride. But some lodges have lost it. Their members are not engaged. Their building is no longer the centerpiece of their community, as its builders had intended.

If your lodge falls into this category, I challenge you to do something. The next time you walk into your building, go to the wall that contains the pictures of the Past Masters. Look at those pictures, particularly the early Masters in your lodge's history, and explain to them what you have done with the stewardship they have left in your charge. If you do not like the answer, do something to change it.

Become engaged. Inspire others to become engaged. Be proud of your lodge and let your pride show in both the appearance of your building and your actions in the community.

Besides finances, there are many circumstances that can hinder the maintenance of our facilities, including knowing how to recognize problems and set priorities accordingly. Perhaps within the local Masonic or Grand Lodge community there are professionals in construction management and architecture that would be willing to volunteer their time and expertise to evaluate the physical Masonic lodge building to identify issues and recommend solutions.

They may also be able to give advice on how to finance the needed repairs. It is hoped that as the condition of our buildings are improved, so will the participation by our members, and Freemasonry will once again become a prominent institution in our communities.

Like the restaurant I referred to above, our lodges have the finest and healthiest food to be found anywhere. It is a shame that many miss out on what we have because of a perception based on the appearance of our buildings. Let's all work to change that.

A Remembrance Day Tribute

Worshipful Master, Deputy Grand Master and Brethren,

I have been asked to speak regarding our fallen but the not forgotten. In the past couple of weeks, as a Canadian, military member and a member of this community we have been saddened with two military members passing before their time, Warrant Officer Patrice Vincent and Corporal Nathan Cirillo. I did not know Warrant Officer Patrice Vincent but I knew Corporal Nathan Cirillo for many years when I served with him in the Argyll's and Southerland Highlanders of Canada. It's hard to describe into more detail regarding Corporal Nathan Cirillo than what has already been revealed. Prime Minister Stephen Harper stating he was a "Canada's hero" and Lieutenant Colonel Hatfield said he was full of character who had humanity, moral, compassion and style. Cpl. Cirillo was all those great attributes and much much more.

For me it wasn't dwelling on the why or who, but I was more in awe witnessing a unity of a nation coming together in such a dark time. In the past weeks we have witnessed a nation on multiple levels mourn, support and bond more than ever. Thousands of Canadians paying their respects to a young man they didn't even know, and to say thank you for the ultimate sacrifice: to the men and women of the police and coast guard service providing an honour guard and security so we can bring our brother home, to the firefighters, custom officers, and corrections paying tribute and other military personal in attendance, just to name a few, we thank them all. The men, women and children standing by the highway of heroes to say goodbye one last time, while a hero took his last journey home, we thank them too. Thousands of poppies, flowers and signatures from all over the country at the wall of the armouries and the kilometer long procession lined up at the funeral parlour, once more we thank them too.

The day of Cpl. Cirillo's burial, we marched from downtown Hamilton to the armouries. As I marched I witnessed thousands of Canadians standing outside paying their respects. From the Veterans to the young children, to men standing tall,, to many weeping. I saw a giant Canadian flag hoisted by the firefighters and school children standing outside to pay their respects, and I witnessed a homeless man holding a sign saying "we weep."

To me this is what family is all about, not defaulting or standing down in a time of turmoil, but standing together stronger more than ever. Having an unbreakable bond of strength and that indestructible chain of love is what unites us. I see these qualities not only at home with my family, when I wear my uniform but also when I wear this apron that represents my bond to you. The Freemasons from what I have seen and experienced in my short time here as your brother, share these qualities. From our obligation, to our everyday interaction of kindness, the sense of wellbeing of our brothers and the sharing of brotherly love, are in themselves qualities of family - a family I am proud to be a part of.

I deeply appreciate Camosun Lodge, the Worshipful Master Steven Ackroyd and my coach Brother Darren Robinson for not even hesitating for a moment to support me in my time of sorrow and need. To allow me to participate in an honourable ceremony such as this (Remembrance Day flag holder) and to be given the chance to speak in front of you now.

Warrant Office Patrice Vincent, Cpl Nathan Cirillo and thousands and thousands of other Canadians have made the ultimate sacrifice because freedom isn't free, it is paid by the blood of our sons and daughters, lest we never forget. We will NOT forget.

Thank you.

Bro. John Ingram

Given on 19th November, 2014 at the regular meeting of Camosun Lodge No. 60.