

## SIR JOHN ALEXANDER MACDONALD (1815-91)

11<sup>th</sup> January, 2015, is the 200<sup>th</sup> anniversary of the birth of Canada's first Prime Minister.

Sir John A. Macdonald, who served as Canada's first Prime Minister from 1867-73 and again from 1878 until his death in 1891, is probably the most outstanding man in the modern history of Canada. It was Macdonald who was largely responsible for forming a confederation of the provinces in 1867 – an extremely difficult job of pulling together people of widely varied ethnic, political and religious backgrounds to form a nation.

Born January 11, 1815 in Glasgow, Scotland, his family emigrated to Canada in 1820 and settled initially at Glenora, Ontario, and later at Kingston, where he received his education. He was admitted to the bar and established a lucrative practice, which enabled him to become active in politics, public affairs and governmental posts.

As a Canadian Conservative politician, Macdonald was Attorney-General for Canada West (an office which he repeatedly held) in 1854, and Premier of Ontario, 1857-58. He was responsible for the building of the great Canadian Pacific Railway and the opening of the Canadian Northwest Territory. One of his outstanding accomplishments was the creation of the Royal Northwest Mounted Police (now the Royal Canadian Mounted Police). He was one of the British commissioners who signed the Treaty of Washington. He was created K.C.B. in 1867 and G.C.B. in 1884. He died in Ottawa on June 6, 1891 while still in office as Prime Minister.

Macdonald was an active Freemason and proud of his association with the Fraternity. He was initiated at the age of 29 in St. John's Lodge No.758 (EC) at Kingston on March 14, 1844, passed April 22, 1844 and raised June 27, 1844. In 1857 he affiliated with Zetland Lodge No.326, Toronto, Ontario, and demitted in 1884. He was a life member in 1888 of Dalhousie Lodge No.52, Ottawa, Ontario.

He affiliated with Ancient Frontenac Royal Arch Chapter No.1, Kingston, and was an honorary life member (1871) of Lafayette Chapter No.5, R.A.M., Washington, D.C. He became a Knight Templar in 1854 in Hugh de Payens Encampment No.22, resigning in 1884.

Macdonald was depicted on the Canada issue of October 1973, one-cent orange; also on the three-cent brown of September 1917; the two-cent green "The Fathers of the Confederation" and the 12-cent green.

From: Canadian Freemasons Who Served as Prime Minister

By JOHN M. CUNNINGHAM

## The Four Crowned Martyrs WB Douglas G. Potter

The Halliwell Poem or M/S (1390) in its original form of old English is difficult for most of us to comprehend. This manuscript is the earliest of our written documents and along with others such as the Cooke manuscript (1490) are the earliest of the historical documents of our Craft. Though lessor known, there are 18 other documents from 1490 to 1714 which form the foundation of our Craft.

The Halliwell manuscript focusses on the operative art. The designation Four Crowned Martyrs, the theme of the manuscript, refers to artisans in stone Claudius, Castorius, Symphorian, Nicostratus, and Simplicius and soldiers of Rome Severus, Severian, Carpophorus, Victorinus who refused to worship the Roman Sun God and in the case the artisans fashion a pagan statue for one of the Roman temples.

During the reign of Diocletian (284-305), Christianity was taking a firm hold. There were many believers and followers of the Prophet of Nazareth. Many fell victim to the wrath of Rome and were tortured, crucified on the cross, drowned, or burned.

Diocletian travelled to the Province of Pannonia to attend to the transporting and gathering of metals and stone from the mines in Noricum. His purpose was to construct the Temple of the Sun-god "Apollo". Within the 622 Artisans who worked in the mines were four distinguished stone masons Claudius, Castorius, and Symphorian, Nicostratus. They performed their duties as stonemasons in the name of their belief in "The Lord Jesus Christ".

These stone masons were directed to build a statue of Asclepius it being the 3rd Noble Statue of "Apollo" sitting in his chariot. A huge stone (granite) was brought from the Island of Thasos. The expert masons having fully reviewed the stone, found faults in it. They believed there to be deformities in the veins of the stone and after deliberation and it was decided these faults would prevent the completion of the statue. This delayed the completion of the Emperor's Charge to them. Other stonemasons, who on investigation of the stone found they would be able to complete the Sun-god effigy and did so within 31 days.

The foreman of the works, Lampedius having been informed of this, approached the four Christian masons. Questioning why the four had not obeyed the direction of their ruler and completed the work.

Claudius spoke on behalf of the four stating to carve this statue would offend their creator and would be seen as a sin. Thus, designating themselves as Christian.

Diocletian on being informed of their Christianity and their refusal to complete the statue, ordered that the four, be punished for sacrilege if they did not recant. He charged Lampedius, should they continue to refuse to offer sacrifice to the Sun-god

Apollo, then they should be scourged by scorpions, but if willing to build the statue he was to treat them with kindness.

Lampadius standing with the four before the temple of the Sun-god showed them many dreadful things which included instruments of torture. Then he demanded they listen to him. To avoid the death of martyrs they must be obedient to the Mighty Prince and offer a sacrifice to the Sun-gods. If they did this he would speak to them with kindness. Again Claudius spoke for the group indicating they would never depart from the worship of their God. Lambadius enraged ordered the four to be stripped & scourged by scorpions. But while the proclamation was being read to complete this action Lambadius died.

Diocletian hearing this ordered the four to be placed alive in coffins and dumped into the Danube River. They suffered the penalty of their beliefs. Simplicius suffered the same death. Pope Miltiades or Melchiades pronounced these five as Martyrs between 310 and 314.

What caused the Cook (1490) authors to take a different orientation than the Halliwell authors? It may be the Brethren of the 1490's no longer accepted a religious orientation within their manuscript. It might be the original language of the Halliwell manuscript was such that by 1490 the ability to translate it into Anglo Saxon was limited. It might be the authors of the Cook manuscript simply decided that a change was necessary to better meet the culture of the Craft at that time. Like so much of our history the reasons are lost in antiquity.

Ashlar College of Freemasonry – an update  
January 2015.

At the annual meeting of the Directors for Ashlar College of Freemasonry in June 2014, it was agreed that the college would extend its registrations to brethren who reside and are members of lodges in Alberta, Saskatchewan, and Manitoba. It was agreed that since the initial rush to join the college had ended and subsequent registrations were coming in at a reasonable rate, that the college should expand its area for registrations.

In October when the Grand Line attended the annual Western Canada Conference in Banff, a package of materials was presented to all the delegates in attendance. Our Grand Master, Most Worshipful Brother Philip Durell was pleased to be asked by the College to make an introduction about the college and present the packages. These consisted of a copy of the (outside jurisdiction of BC&Y) curriculum, a registration form, a letter of introduction from the Administrator of the College, and Frequently Asked Questions sheet.

Masons registering from these three provinces would not be required to complete all 18 courses, since some refer specifically to BC&Y jurisdiction and it's organization. 12 courses on the original curriculum, however, are of a general nature and could be completed by any Masons from around the world.

Since the first year of the college's opening (2010), the administrator has received e-mails from several brethren of other countries who having tapped into the Grand Lodge website, have found details of the College and have communicated to inquire if they could register. It was the outside connections, which prompted the Directors to consider on a trial basis to offer the college to other masons not of the jurisdiction. If there is a greater interest shown by masons around the world, the College is prepared to open the courses to any Masons. We will continue to look beyond the trees – to see the college develop.

## The Fewer The Men, The Greater The Honor

In high school and university, when required by my mandatory English classes, I would read and study the works of Shakespeare. While I can't claim to be an expert in this domain of English literature, I have encountered Shakespeare's works referenced across seemingly unrelated areas of pop culture. This particular passage shown below included the phrase "Band of Brothers".

In the movie, Tombstone, which gives a dramatic account of Wyatt Earp's chronicles while a lawman and vigilante in Tombstone, Arizona, a particular scene shows a traveling actor delivering a soliloquy from Henry V, which actually foreshadows the plot of have a few dedicated gunfighters overcome the lawless bandits to establish law and order in the Wild West.

From Shakespeare's Henry V: Act IV, scenes iii

<http://www.sparknotes.com/shakespeare/henryv/section9.rhtml>

*If we are marked to die, we are enough  
To do our country loss; and if to live,  
The fewer men, the greater share of honour.*

...

*We few, we happy few, we band of brothers.  
For he today that sheds his blood with me  
Shall be my brother; be he ne'er so vile,  
This day shall gentle his condition....  
(IV.III.60-63)*

The full text is on Wikipedia at the link below.

[http://en.wikipedia.org/wiki/St\\_Crispin%27s\\_Day\\_Speech](http://en.wikipedia.org/wiki/St_Crispin%27s_Day_Speech)

The theme of this passage is that the prospect of having to take on a seemingly insurmountable challenge with few numbers should not cause fear but in contrast instill courage and pride. Raw numbers alone do not determine victory as much as the capability of the individuals. A sharp, focused team dedicated to a mission can often be more effective than a random mob of people operating with disparate and conflicting agendas and methods.

This ethic was reinforced in 2014 by our Senior Grand Warden, R.W.Bro. Ian Bowman, in his address, [A New Renaissance In Freemasonry](#) :

*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.*

The measure of a team or corps, whether in battle or peaceful endeavors, is not found in its raw headcount. In fact, a highly respected technical project management reference, The Mythical Man-Month by Fred Brooks, establishes that adding people to a highly functioning team without proper onboarding and mentorship to integrate their efforts, will actually diminish productivity and quality over time, making late projects complete even later.

This does not mean that we should cease efforts to grow our Craft, quite the contrary. As Freemasons, we should always be attuned to establish relationships where membership enhances both the brother and the Craft at large. This should change our mindset so that we do not allow ourselves to be discouraged because fewer participants attend or contribute. We should avoid mandating growth simply for replenishment of membership levels.

I researched the history of the battle in which King Henry V led his outnumbered troops. The Battle of Agincourt resulted in a major victory for the English. Undoubtedly, the courage and fierce optimism King Henry V instilled within his troops led to their successful outcome. How much more could be accomplished if we looked upon our trend of reduced levels, not as a negative indicator of defeat, but as an inspiring recognition of our elite and distinctive stature within society. As like attracts like, so must we conduct ourselves with pride and prestige in order to attract the same.

## Understand The Meaning

Thanks to the breadth of videos found on [www.youtube.com](http://www.youtube.com) (the ones that don't involve grumpy cats), I have been able to observe moments from television shows present and past. Two in particular stand out as examples that amused and astonished me.

### Mike Huckabee – Cat Scratch Fever

Mike Huckabee is a host of a political talk show on Fox News, and a former Republican governor of Arkansas. Given his sanctimonious manner and conservative viewpoints (very much in alignment with the Bible Belt of America), it is most surprising that Huckabee would participate as a bass player in Ted Nugent's performance of the classic 1970's song Cat Scratch Fever. Nugent, in his bombastic style, not only sang the full lyrics to the song, his gestures and facial expressions left no doubt to the intended meaning and context of the lyrics. Politics does indeed make for strange bedfellows, particularly when a former pastor of a Baptist congregation like Mike Huckabee was strumming a bass guitar as Nugent sang his lewd lyrics to the elderly Caucasian studio audience.

### Cat Scratch Fever on Fox News (ffwd to 5:50)

### Lawrence Welk – One Toke Over The Line

The Lawrence Welk show ran for several decades, as a network program and in syndication. Subscribers to American Public Television can still view his show on PBS, or alternatively can see portions uploaded to YouTube. This show could best be described as a wholesome musical variety show which combined big band performances, ethnic accordion music, vocal performances from the American Songbook (i.e. Gershwin, Berlin), and traditional ballroom and tap dancing demonstrations. In an effort to be relevant to the baby boom generation, some contemporary song selections were performed. One in particular, One Toke Over The Line, was deemed a spiritual song because the chorus made reference to Sweet Jesus and Sweet Mary. The performers, a male and female accustomed to more traditional selections, appeared oblivious to the obvious references to drug use and narcotic intoxication.

### One Toke Over The Line on Lawrence Welk

So what lessons can be derived from these two examples? We should always be prepared to take personal responsibility and ownership of anything we say or communicate in public. If someone speaks, or partakes in a communication or expression which they don't understand, it can come back to haunt them and reflect adversely upon themselves and those they represent. This is particularly true with social media, where entire organizations (teams, businesses, colleges, etc.) have fallen into disrepute because of some inflammatory or controversial comments made and posted online.

As we deliver our own ritual, it is important to understand the semantics and context of what we are saying. As Freemasonry is derived from the Ancient Mysteries, there are many words and phrases within our ritual which have been deliberately inserted. If we are expected to recite these words, it is important first to understand the origin and meaning, and then to express them in the way as intended. Even a seemingly innocuous difference, such as the deletion of a particular word (i.e. reciting “cable” instead of “cable tow”) can change the meaning and importance more significantly than realized.

Consider the phrase, “*without evasion, equivocation, or mental reservation of any kind*”. This phrase employs words which are not frequently used in everyday language.

Evasion: This refers to the act of escaping, avoiding, or shirking duties or agreements.

Equivocation: This refers to misleading communication from ambiguous expressions or double meanings.

Reservation: This refers to withholding, making exceptions, or qualifications.

To make such a promise is to make an unconditional guarantee, without any loopholes or escape clauses. This is the foundation of unconditional trust, and acceptance of any future outcomes or circumstances. This statement goes against our cautious nature. Imagine purchasing a house without an inspection, a car without a warranty, or hiring an employee without protecting your organization with a probationary period. This absolute acceptance is what we are declaring to our brethren in Freemasonry.

As everyone now has access to smartphones which can make audio-visual recordings of our expressions and communications, and social media upon which our simple utterances can be communicated globally, it is critical that we do not put ourselves in a position of shame or regret.

As an example of the global reach of communications, several years ago, I had the opportunity to have a Toast To The Visitors published on our Grand Lodge website. In the 10+ years since, a quick internet search has revealed this simple toast on Masonic websites throughout the world. I have included this as an example to show that what we express or communicate can persist and travel far beyond the reach of our cable (or cable tow). Let us aspire to understand what we communicate, and communicate what we understand to be our true convictions.

Prince George

<http://www.freemasonryprincegeorge.org/pg12.htm>

Grand Lodge of Alberta

<http://www.cascade5.org/2012/February%202012%20Masonic%20Mentor.pdf>

Online (USA)

<http://www.myfreemasonry.com/threads/alcohol-in-the-lodge.803/>

Grand Lodge of Rhode Island and Providence

[http://www.rimasons.org/joomla/images/freemason/RIFreemason2014\\_01.pdf](http://www.rimasons.org/joomla/images/freemason/RIFreemason2014_01.pdf)

Unknown

[https://archive.org/stream/Small\\_Collection\\_Of\\_Masonic\\_Visitors\\_Toasts/Small\\_Collection\\_Of\\_Masonic\\_Visitors\\_Toasts\\_djvu.txt](https://archive.org/stream/Small_Collection_Of_Masonic_Visitors_Toasts/Small_Collection_Of_Masonic_Visitors_Toasts_djvu.txt)

Newtownards, United Kingdom

<http://myweb.tiscali.co.uk/finnigans/37-%20collection%20of%20visitor%20toasts.pdf>

International Masonic Poetry Society (United Kingdom)

<http://www.masonicpoetry.com/wpIMPS/toast-to-the-visitors/>

Irish Freemasons

[http://www.irish-freemasons.org/Pages\\_GL/Archive\\_GuestBook/Volume\\_8.html](http://www.irish-freemasons.org/Pages_GL/Archive_GuestBook/Volume_8.html)

Phoenix, Mauritius

<http://lof1696.com>

Johannesburg, South Africa

<http://www.exsequi.org.za>

## Walking Toward Improved Creativity

Within the "Financial Post" business section of the Canadian newspaper, the National Post, there is a very interesting article relating the benefits of walking to creative thought. As cited within the article, "Taking a long walk was Steve Jobs' preferred way to have a serious conversation". This aligns with the ethic of "Management By Walking Around" (MBWA), which was promoted by the legendary Peter Drucker, reinforced by Tom Peters et. Al. This is a remarkable practice, which is supported by current business leaders like Facebook's Mark Zuckerberg and Square's Jack Dorsey, who employ walking as a catalyst for deeper thinking and conversation.

Japanese industrial efficiency experts refer to this practice as the "3Gs" (*Genga*, *Gengutsu*, and *Genjitsu*, which translate into "actual place", "actual thing", and "actual situation"). The Lean Management practice of "Going To The "*Gemba*" (workplace where work is actually performed, as opposed to the office or boardroom)" supports the creativity of continuous improvement initiatives like "*Kaizen*" (brainstorming by employees for improvement ideas), not just because people are immersed in the environment where the actual work is performed, but the very act of walking stimulates the necessary creativity needed for problem solving and continuous improvement.

I encourage everyone to walk and be mobile, not just for the inherent health benefits, but for the positive effects on creativity and composition. As Freemasons, we should explore this approach as part of our ongoing efforts to revitalize and create energy and enthusiasm within the Craft. Our current Grand Master is one of several prominent Freemasons within our jurisdiction who concurrently use their walking time to reflect, contemplate, and practice their extensive memory work for rituals and ceremonies. Evidently the consistently superior quality of these outcomes should prompt our jurisdiction to incorporate long walks into their daily lives.

The article backed this hypothesis up with historical and scientific references. Intellectual icons like Charles Darwin, Friedrich Nietzsche, Charles Dickens, and Ludwig van Beethoven were referenced within the article as examples of historical figures whose tendency for long walks contributed constructively to their respective compositions and publications. A recent study by Marily Opezzo and Daniel Schwartz, published in the Journal of Experimental Psychology in 2014, revealed the comparative results of participants when taking Guilford's Alternative Uses Test. This is a test used to measure creative thinking by coming up with alternative uses for everyday items, and scoring these uses across multiple evaluation criteria: originality, fluency, flexibility, and elaboration. The comparative results from the study showed an **81% increase in the creativity scores resulting from walking**.

A summary of Guilford's Alternative Uses Test is provided below, and should be attempted within our lodges to test creativity and mental acuity:

### Guilford's Alternative Uses Task (1967)

(For more information, contact Gayle Dow, Indiana University)

In Guilford's Alternative Uses Task (1967) examinees are asked to list as many possible uses for a common house hold item (such as s brick, a paperclip, a newspaper)

Example:

Name all the uses for a brick:

- A paperweight
- A doorstop
- A mock coffin at a Barbie funeral
- To throw threw a window
- To use as a weapon
- To hit my sister on the head with

Scoring

Scoring is comprised of four components:

Originality - each response it compared to the total amount of responses from all of the people you gave the test to. Reponses that were given by only 5% of your group are unusual (1 point), responses that were given by only 1% of your group are unique - 2 points). Total all the point. Higher scores indicate creativity\*

Fluency - total. Just add up all the responses. In this example it is 6.

Flexibility - or different categories. In this case there are five different categories (weapen and hit sister are from the same general idea of weapon)

Elaboration - amount of detail (for Example "a doorstop" = 0 whereas "a door stop to prevent a door slamming shut in a strong wind" = 2 (one for explanation of door slamming, two for further detail about the wind).

My Friend, My Brother & Me  
By V.W. Bro. Art Berry  
Secretary Euclid Lodge No 158, District 5.

I grew up in a small town north east of Montreal and like so many others built some lifelong friendships with other kids of my age and although many of us have moved away, some have stayed in touch over the years. Most of us are now in our seventies, and have reached that stage in life where time and life's choices leave us all in a variety of health situations. For the most part, all of us share the common challenge of accepting our limitations, and learning to live within them.

In the summer of 2013, I returned home and visited a friend who has for several years been dealing with Chronic Obstructive Pulmonary Disease and is required to be on oxygen 24 hours a day. I felt compassion for my friend and the restrictions that it put on his life, and the worry that it brought to his family. It wasn't until 4 months later when I developed a persistent cough and subsequently I was diagnosed with an illness called Idiopathic Pulmonary Fibrosis that the reality of my own mortality came crashing home. I now as well require oxygen 24 hours a day. I have had to retire from an occupation that I love, and my life has changed dramatically. Many things that once came easily, now present a real challenge. Coming to terms with that made me start to think of what could I do to prolong my life, only to realize that there was not much that I could do. However, if I was fortunate enough to receive a double lung transplant, I could enjoy an improved quality of life and spend more time with my family and friends.

The reality is that my age is a governing factor that will most likely disqualify me for the surgery. The outpouring of compassion, friendship and concern for my health led me think about how many of my lodge brothers, and friends like yours who have family members who are facing serious life health challenges, I recalled that section in our EA degree charity lecture where the candidate is asked "Would you have given if it had been in your power?" the response to which for hundreds of years has always been "yes". One man in particular, a Past Master of Euclid Lodge No 158 has been dealing with persistent aggressive cancer for several years. In mid-November he was advised that there is nothing more that could be done to halt his illness now he has but a few short months to live.

Three weeks ago I visited Jim at his home in Port Alberni. I was his secretary when he served as Worshipful Master in 2008. We talked and shared, it seemed that we were more concerned about each other's situation than we were about our own. We had a total understanding of where each of us is in our lives. We spoke about our families and how they were dealing with the reality of our illnesses. This led us to talk about a program that Euclid had promoted seven years ago when he was Worshipful Master. Most people recognize as the Organ Donor Program {BC Transplant}, Jim and I are both registered donors. I asked him if he would be willing to join me and a few fellow lodge members in re-energizing our efforts to increase the awareness of the benefits to our members, our families and friends of this wonderful gift that we all have to offer. That afternoon I sent an e-mail to our Grand Master asking for his permission, cooperation and support to

expand the campaign to the Lodges on Vancouver Island and ultimately to other lodges in the grand jurisdiction. I received an email from MW Brother Philip Durell confirming his support and encouragement, and he asked me to submit an article for the January ebee, a month where the focus will be on “*men’s health*”.

My next step was to speak with my great friend and mentor, Brother Don Cochrane who at 80 years of age, suffers from a number of life threatening illness, he is also a member of Euclid Lodge and who has worked endlessly in his career to help others. Don agreed to write a second article for the February eBee outlining a program we would like to refer to as “The Masonic Legacy of Life Project” which we will launch on Vancouver Island in February. Hopefully it will inspire each and every one of you to support the program through your lodge. The results of our collective efforts will undoubtedly have a positive result for others. One of those individuals may be your wife, your mother, your sister or your child, or someone in your circle of friends whose lives by your contribution will be extend and improved. I will be asking the district secretaries to join in by spreading the word to their lodge members. Taking 15 seconds to sign a consent form may be the best gift that we have given in our lifetime, thus creating our personal legacy.

W. Bro. Jim Phinney, my great friend and brother, thank you for the inspiration that you gave me and hopefully to many others to champion this project. Your smile, sincerity and sense of humour, your contribution to Canada as a veteran, your dedication to Freemasonry and your endless desire to help others, your legacy has started and will live on forever.

The BC Transplant society has agreed to assist our group by providing all of the necessary forms and promotional materials, and speakers if we wish to hold a group session(s). We will develop a method of tracking our results. We are not asking for money; all we ask is that we all make a commitment to work to encourage others to become registered donors, the rest will take care of its self, by providing each of us with the relief to know that as we depart this life, we left a legacy for the benefit of others.

“Amen! Amen! So mote it be! So say we all for charity”

By VW Brother Trevor McKeown- Grand Historian

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Far too often the trite phrase, “charity begins at home” is used as justification for not contributing to some needy but distant cause, the unsaid corollary being that charity should end at home as well.

But this is a distortion of a phrase that should have a deeper resonance for Freemasons.

The first published use of the phrase “charity begins at home” is found in 1642. English physician Sir Thomas Browne was a noted writer on witchcraft, mystical symbolism, religion and philosophy. His first book, *Religio Medici* — in which he attempted to bring together science and religion — expressed the sentiment:

“But how shall we expect charity towards others, when we are uncharitable to ourselves? ‘Charity begins at home,’ is the voice of the world; yet is every man his greatest enemy, and, as it were, his own executioner.”

The saying, as it was originally used, was meant to refer to the fact that virtues are cultivated in our daily lives; that is, we learn to be compassionate and charitable people at home. The capacity for compassion within us as human beings begins to develop at home, and then grows as we exercise it outside the home.

It’s worth noting that the word charity at that time didn’t mean what we usually assume it means today. It is the word the compilers of the 1611 Authorized King James Version used to translate the Greek *agape* or *love* in I Corinthians 13:

“And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

To say “love begins at home” rather than “charity begins at home” might better express the original meaning that ideally we learn love from our families so that we can then exercise it in our interactions with others outside the home. Truly, charity begins at home.

It also has a home in the lodge, for our first constitutions, the *Halliwel Manuscript* of 1390 concludes with the phrase, “Amen! Amen! So mote it be! So say we all for charity.” But that’s a topic for another day.

*Curator, 12 December 2014*

THE VANCOUVER MASONIC LIBRARY AND ARCHIVES