



# Light Of The Great Land

Volume 1, Issue 2

June 2009

## Grand Master's Message

*Communication*

MWB John R. "Bo" Cline  
Grand Master, Free and Accepted Masons of Alaska

As I have been traveling throughout the jurisdiction and visiting with the brethren, I have been advocating for and encouraging the use of the Internet for regular communication. I have asked our lodges who currently maintain Web Pages to keep those pages up to date, and have encouraged those who don't have a Web Page to consider creating one. Your pages should tell the story of who you are and what you do; they should tell about your fellowship and community involvement; and they should say something about Masonry.

I would encourage not only the use of email for correspondence but the use of a whole myriad of other communication services available on the Internet. These services include social networking sites like [MySpace](#), [Facebook](#), and [Twitter](#), articles written in a variety of Masonic Web Logs and the postings in various Masonic forums and discussion groups, and podcasts (Internet broadcasts) like [Masonic Central](#) and [X-Oriente](#). And, I would encourage participation in [The Masonic Society](#), the new Internet based Masonic Research and Education Society.

There is a revolution occurring in information technology today. The rate of change in the amount of information

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## The Mystical Tie That Binds Us All

*A Research Paper*

By VWB Roger Hansen  
Grand Lodge of Free and Accepted Masons of Alaska

### ABSTRACT

What can be written about a subject on which little is said or explained in the ritual work of the Masonic degrees? To delve into a subject with little mention is a challenge in and of itself and an opportunity to advance oneself in Masonic knowledge.

Freemasonry is considered a system of symbols of which many were tools used in the Guilds of Medieval times. Some of these tools can be traced as far back as the beginning of time. Our ancient operative brethren used them in their everyday lives for construction purposes and these were of great value and meaning. Today, very few of us use these tools to earn our living. We symbolically use them for more noble and glorious purposes: to teach, interpret, and apply them to the few grand principles on which Masonry was founded — Brotherly Love, Relief, and Truth.

The cable tow is one of these symbols that unites the entire Fraternity. Although many have tried to define its length, it knows no bounds and is in your heart where the secrets of Freemasonry are safely lodged.

It makes a band of brotherhood the might of which no mortal can break or destroy. It holds as in wars past when other ties break. Joseph Fort Nelson has indicated this Divine Cable Tow by which the world is held together in its moral orbit in the following:

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becoming available and forms in which it reaches us is increasing exponentially. There is also a new generation of young men who are being exposed to Masonry through this new technology. They are looking for information about our ancient craft and are using the Internet to seek us out to learn who we are and what we do. And when they learn the truth, they are inclined *“to patronize our mysteries and join in our assemblies.”*

The true challenge is for regular Freemasonry to be represented on the forefront of this change in technology. We should embrace the new technology with *“freedom, fervency, and zeal”* and learn how to use and communicate the true aspects of Freemasonry through it. It is necessary, therefore, that each of us expand our knowledge and understanding of Masonry through a course of lifelong study and self discovery, and be willing to share what we learn through the use of the new and changing technology.

One caution, however. The Internet is an electronic version of the real world, and like the *“Mosaic Pavement”*, is checkered with good and evil. Therefore, every Mason should heed the duties *“frequently inculcated, and forcefully recommended, in the Lodge; be diligent, prudent, temperate, and discreet”* when communicating on the Internet. Remember the lesson of the *Book of Constitutions Guarded by the Tyler's Sword*, which reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the uninitiated, ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

## Senior Grand Warden's Message

### Positive Thinking

If you cannot say anything positive about Freemasonry or a freemason, best leave it unsaid. Harmony is the essence of Freemasonry and anything that threatens that harmony must be regarded as divisive and undesirable. We are the oldest and finest organization in the world and we must strive to keep it so. Membership decline continues to be a concern and certain sectors continue to advocate a lowering of Freemasonry's antiquated standards to meet those of present day society. This I urge against. Rather be it that we work by example to raise the standards of society to meet those of Freemasonry that our ranks may swell with men of quality.

We live in a very negative world, where only the dark side of life is considered newsworthy. Let us not allow Freemasonry to fall into this trap; let us talk about the successes in Freemasonry and help rather than

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## Deputy Grand Master's message

Spring has arrived, and what a great year it has been, since the Grand Lodge session in Kodiak we have been busy. The Grand Master has made his official visit to 15 of the 20 Lodges in Alaska, some of which were combined meetings with two and three Lodges in one visit. So far I have been able to attend all of those visits, and must say Thank You to all the Brother's for all the courtesies you have shown us.

The Grand Master's conference held in Anaheim, CA was a very interesting session in which many topics were discussed. The two that caught my attention were retention of new members, and restoration of members that have not attended Lodge in some time. Many different ideas are being tried with mixed results in each area. It comes down to each Lodge developing their own solutions, based on their situation.

As you may have noticed, our Grand Lodge web page has been updated, thanks to several individuals that have spent a lot of time to make it very friendly. Many of the Lodges throughout the State have developed their own web pages, which

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Mt. McKinley Lodge #5 1

have links to the Grand Lodge page. I have talked to many visitors to our state in the last three months that have used the web for information as to what Lodge events they could attend while in town. Thanks to all that have a part in keeping those web pages current.

Moving forward into the next quarter of this year, I'm working on the selection of appointed officers and committee men for the upcoming year. Since attending the Grand Lodge of Prince Hall Mason's in the Alaska Jurisdiction, Inc. MW Henry T. Dunbar, RW Jerry Wasson and myself have been assigned to work with the Prince Hall committee to prepare letters for the Grand Master's signature requesting recognition by those Prince Hall Grand Lodges, which the Prince Hall Grand Lodge of Alaska recognizes.

Brother's enjoy the summer and be safe. Keep up the good work you do in supporting your Lodges and if you have an opportunity visit another Lodge.

Fraternally;  
RW Johnnie L. Wallace

### Junior Grand Warden's Message

I send greetings from the South, Brethren. I have had a wonderful time visiting many of the lodges since our Grand Lodge Communication in February. I have had the pleasure to visit 10 Lodges within Alaska so far and have had a most enjoyable time with Brotherly Love and Friendship extended by all the Brethren. The food was delicious too.

The Grand Master, John R. Cline, Deputy Grand Master, Johnnie Wallace, and the Senior Grand Warden, Ronald Ackerman visited four of the lodges in the Southeast but I was unable to attend for which I sincerely apologize. I pledge to visit you next year and enjoy the fellowship among the brethren in Mt Verstovia, #18, Ketchikan #19, Juneau-Gastineaux #21, and Petersburg #23.

I am so happy to see young masons in the lodge room. This means that the lodge is growing in membership with the right brethren, and with young masons come young wives and children. I encourage these brethren to bring their wives and children to our dinners and social meetings so that they

There is an unseen cord that binds  
The whole wide world together;  
Through every human life it winds,  
This one mysterious tether,  
There are no separate lives: this chain  
Too subtle for our seeing,  
Unites us all upon the plane of universal  
being.

The mission of Freemasonry is to unite us with all the seekers of truth and lovers of right. All of whom are servants of God and man through the use of that cable tow running through our lives. Through this tool we are linked together by "an indissoluble chain of sincere affection" and form our friendships and establish our connections.

As far back as we can go in history, we find the cable tow or something like it used not only for control but also as an act of pledge of one's life. In Freemasonry, a man pledges to aid and assist not only the Craft but also his brother, just as in the Biblical account of the Good Samaritan, if within the length of his cable tow.

This fraternity of Freemasonry teaches us to be prudent and do our work within the length of one's ability. The inference is that we are not expected to go beyond the length that each determines and not to be judgmental of another's cable tow length. So, how far will you go? What is the length of your cable tow?

### INTRODUCTION

Why use symbols at all and is there any relevance to modern society? Anything defined restricts the meaning to finite boundaries and therefore anything undefined allows one to study, read, interpret, and apply the symbols to one's own needs. In the thoughts of Albert Einstein, imagination is far more important than knowledge as knowledge is limited and yet imagination encircles the world. The ancient civilizations taught the great truths of the scriptures through the use of symbols, metaphors, and short concise statements. According to Albert Pike,

"Masonry... follows the ancient manner of teaching. Her symbols are the instructions she gives; and the lectures are but often partial and insufficient one-sided endeavors to interpret those symbols. He who would become an accomplished Mason might not be content merely to hear or even to understand the lectures, but must, aided by them, and they having as it were marked out the way for him to study, interpret, and develop the symbols for himself." . In the words of Carl Claudy, "Take from Freemasonry its symbols and but the husk remains, the kernel is gone. He who only hears the literal meaning of the words of Freemasonry, misses their meaning entirely."

Freemasonry was founded by a group of men believing in the Fatherhood of God and the

Brotherhood of Man many centuries ago. The founders of Freemasonry encouraged its

members to practice the essentials of Freemasonry - Brotherly Love, Relief, and Truth

in their everyday lives. Certain symbols were used to continually remind and teach these

basic truths. The cable tow is one of these symbols and should excite serious reflections

in Freemasonry and, will be examined in this paper.

## **DEFINITION**

When encountering a new word, our first thought is to reach for the dictionary. Until

recently the term "cable tow" was only found in Masonic dictionaries and publications

some dictionaries, the word "cable tow" is defined as purely Masonic in its meaning and use but not always accurately, which shows that we should not rely upon the ordinary dictionary for the true meanings of Masonic words and terminology. Masonry has its own vocabulary and utilizes it in its own way.

Before trying to define the term "cable tow" one sees that there are two words comprising this term; "cable" and "tow." According to the dictionary, the word "cable" is defined as a thick heavy rope now often of wire, as well as giving the meaning of the anchor chain of a ship sometimes alluded to as a "cable's length." The word "tow" is defined as to pull or drag by a rope or chain as well as to pull or drag behind.

The term in its entirety is defined in *Coils Masonic Encyclopedia* by Henry W. Coil, as "A heavy rope or hawser by which a mass, especially a ship, may be hauled, pulled, or towed," composed of three stands; of which each strand is composed of three ropes; and each rope consists of three twists. The significance of three is "to be complete."

We are informed that at the building of King Solomon's temple, the stones and timbers used were conveyed by sea in floats. These floats were most likely towed and connected to boats by strong ropes or cables. The use of the strong ropes would probably have led to the term "cable tow" and hence the expression " the length of my cable tow." The expression "a cable tow's length from the shore" may have come from the fact that when the floats reached their destination, they would be released from the boats and secured to the shore with the same tow ropes.

A cable or cable's length can also be measure of distance. All cables on a ship are of the same length because of the ropewalk where they are produced. In the United States Navy this length is 120 fathoms equaling approximately 720 feet in length. In the British Navy this length is 100 fathoms equaling 607.6 feet or 1/10 of a nautical mile.

Life in the British Navy, from the Elizabethan period to the present time, subscribed to the Articles of War. If a man was found guilty of treason, he would be hanged and left there for a certain period of time before being taken down and buried. To ensure that there would not be any honor in the burial, he would be buried at least a cable's length, approximately 600 feet, from shore where the garbage from both the land and the sea was thrown to rot. It is noted in early

Masonic writings as ...buried in the sands of the sea, the length of a cable-ropo from the shore where the tide ebbs and flows... This distance, in most countries, represents the distance on the foreshore between high and low water marks.

In any case, it is apparent that the main purpose of a cable tow is to pull, drag, or secure heavy objects and was essential in construction for measurement. Ancient builders extensively utilized cables in their everyday work. It is not clear when the term "cable tow" was used in Freemasonry but it is no stretch of the mind to suggest that it came from terms and equipment operative masons were using when speculative masons adopted it.

(To be continued in the next issue of LOTGL)

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can experience the Brotherly Love and Friendship that is extended to everyone. By our examples, we encourage our children to grow and mature with the same friendship and love that we exhibit. Thereby, we set the standard for their conduct in future years and hopefully all will follow that standard.

We don't realize that during our daily lives there are many who observe our conduct and behavior. This includes our young masons who have joined us because their father or grandfather was a mason. Our conduct is under close scrutiny by many of these brethren. How we conduct ourselves will determine whether we keep a brother for years or whether the brother is dissatisfied with masonry and we never see him again. This is extended to our community who are not masons as well. If someone observes a brother that is not friendly, or lies, cheats, or steals, their image of what masonry really is, has been shattered. Conversely, by exhibiting the good conduct and behavior that we are taught, we may inspire someone to become a mason.

See you in lodge brethren.  
In Brotherly Love  
RW Jerry W. Pinion  
Junior Grand Warden

**“A well informed Mason is still our Fraternity’s most important asset.”**

**Richard Fletcher, PGM, *Annual Report of The Masonic Service Association of North America***

criticize those freemasons or lodges that are less fortunate.

In describing Freemasonry, Freemasonry has been perceived by some to be the oldest, richest, most powerful private force in the world! Just for the moment let us think about that statement. We do see a fair number of gray or thinning heads of hair around. Richest? Again there is quite a bit of gold adorning the shoulders of our Past Grand Masters. Powerful? I suppose if we consider that out of a world population of six billion one in fifteen hundred is a freemason, that seems to be a fairly powerful force working for the common good.

Whilst we are knowledgeable and mature enough to withstand the good natured fun often targeted at Freemasonry as such, does little other than set and maintain the rules. It is the individual freemason that makes the difference.

I ask you three things: let us work so that we may establish society's opinion of Freemasonry, rather than letting our critics do it for us; let us work to improve the quality of our attitude towards one another as freemasons; let us encourage a leadership based on knowledge and skill.

*(Note: the forgoing is from a speech given by MW James C Gordon, PGM, Grand Lodge of B.C. and Yukon)*

My Brothers This is something we can all live by and try to improve on.

Ron Ackerman SGW



## WHY WE FORMED OUR GRAND LODGE

Twenty-eight years have passed since we formed our Grand Lodge in 1981. How many Masons are still with us who recall that great event? Twenty-two years before that, in 1959, Alaska became a State. That was the year I was bitten by the desire for better recognition and self-government for Masons in Alaska. I started inquiring and researching into how we could separate from the Grand Lodge of Washington and form our own Grand Lodge. Others had worked earlier on the same quest, but I am not familiar with their efforts. The same desire for self-government that had made many citizens of the Territory eager to get out from under the Federal government made many Alaskan Masons want to get out from under the Grand Lodge of Washington.

I had thought that nearly all Alaskan Masons would be happy to support a move to obtain our own Grand Lodge. The politics of the statehood struggle were fierce, but to my surprise, fierce politics also developed in our struggle to obtain an Alaska Grand Lodge. Anchorage area politicians were also fighting "tooth and toenail" to move Alaska's Capital from Juneau to central Alaska, where most of Alaska's population lived. This infuriated the people of Southeast Alaska.

This anger pervaded SE Masonry as well as the general SE population. When we Anchorage Masons approached our SE Alaska Brethren with serious talk about obtaining our own GL of AK, they answered, "No way. Anchorage is stealing from us again." As a long-time Juneau resident and active member of Gastineaux Lodge (WM in 1962), I thought I could easily win over at least the Juneau and Douglas Lodges. I was dead wrong. When I went there to talk to them about it, I even received a cold shoulder in Lodge. My visits to the other SE Lodges also failed to gain support. The politics of the situation outweighed any desire for an AK GL. The SE Brethren simply saw it as a give-away to Anchorage "fast-buck artists."

Of further interest is that one of the three Anchorage Lodges opposed the change, although all three Lodges met in the same building and had "reps" on the same Temple Board. That opposition was developed by the local District Deputy, a member of that Lodge that turned negative. After the Lodge voted in favor of the proposed GL of AK, he convinced the members to change their votes to "no" by widely circulating imaginary information that the new GL would (1) eliminate rights of the members, (2) cost exorbitant amounts in dues and assessments, and (3) deny admission to the Washington Masonic Home. Adak Lodge (in the Aleutians) voted 100% early-on in favor of supporting a GL of AK, but was later persuaded by one influential member to vote against it.

Thus, it took more than 20 years of headaches, heartaches,

and occasional exhilarating victories from the time we began active work until the day the GL of AK became a reality. The foregoing narrative is of the earlier part of the 20 years of effort. Final results were better, but not perfect. Referring back to the title of this article, we did it because we had a passion to manage our own destiny and were convinced we could improve Masonry in Alaska. Many more stories exist within this story, a lot of which are forgotten already.

MWB James A. Williams, PGM  
May 11, 2009

## Greetings from the Grand Historian

For those of you who don't know me, my name is Roger Barnstead. I am a Past Master of Mt. Verstovia Lodge No. 18 in Sitka Alaska. I was initiated, passed and raised in Ketchikan Lodge No. 159 in Ketchikan Alaska.

During the 23 years I have been a Mason I have been on active duty with the US Coast Guard. That amazing career is soon to come to an end with my pending retirement on 01 Oct, 2009 with 30 years and 01 month of service.

This is my second year as Grand Historian. I accepted the appointed for the express purpose of putting together the history of the Grand Lodge of Alaska with the intention of having a book made of the same at some future time.

I must admit that the going has been slow. I shall put forward a few reasons for this. I ask of you brothers not to take this as a litany of complaints as they are not. They are the facts as I understand them.

The Grand Lodge of Alaska has not published a complete list of its proceedings over the years. This is a usual practice with most Grand Lodges in the United States. This fact alone would set any Masonic historian back. The proceedings being the first place one goes to see what happened during any particular Masonic year.

Large parts of the history I have outlined consist of biographies of our Grand Masters and other key Grand Lodge officers over the years that helped form our Grand Lodge. Of our 28 Past Grand Masters 11 have passed on to the house not made with hands. Of the 17 remaining many have been very forth coming with information concerning their Masonic lives and experiences. And many have not. Reasons for this are I believe because our Grand Masters are a humble lot and not given to talking about themselves but quietly served the craft as best they could without fan fare.

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None the less the information they possess is priceless and efforts will continue to obtain that which I have so long sought! I will be enlisting the help of friends, brothers, and spouses to obtain it. The biographies of the Past Grand Masters simply can't remain blank. One Grand Master suggested that I simply make biographies up and send them to the holdouts and say this is what history is going to say about you if you don't come across with something! If you are a Past Grand Master please consider writing a few things down about yourself and passing them on to me or the Grand Secretary.

Another stop on the road to obtaining history would be to have a look at the thousands of photographs taken by Grand Photographers over the years. Many have been taken yet few are ever seen. I envision that someplace there are heaps of photographs containing the visual history of Grand Lodge.

The history of individual lodges is to be the last part of the book. This is amongst the hardest things to obtain. Some lodges have excellent histories already put together; some are bound and published while others have no history developed at all. Some the answers to getting this done are on record in the proceedings of the Grand Lodge of Washington. The records for lodges chartered in Alaska should be manageable enough that a history could be produced rather quickly. Histories don't need to be extensive, a page or two of information will do.

If you have any "I remember when ....." moments you might want to write them down. Look at your own files and photographs. I bet you are holding some history yourself.

The majority of the problems in developing the history of the Grand Lodge of Alaska can and will be solved with technology. The Grand Lodge website has been redesigned and updated. I will once again recommend Brothers obtaining FACEBOOK accounts and joining the Grand Lodge and Brothers of Alaska online. The accounts are free and will put any Mason in real time touch with his Brothers where ever they are. Its wonders need to be seen to be appreciated.

My thanks to MWB Jared Decker and MWB Bo Cline for giving me the chance to do this job for the Grand Lodge of Alaska.

*A small Lodge had had a string of bad luck. It was preparing to initiate a candidate on a steamy evening in June and it's air conditioner had stopped working. After sweating their way through part of the work, the Master had asked the candidate what he most desired. The candidate replied "a beer". At this juncture the SD, being startled, whispered "light" to the candidate. "OK," the candidate replied, "a lite beer."*

## District 4 Activities

Jerry Hughes DDGM District 4

The Highlight of this springs activities in District 4 included the Grand Masters Receptions in Juneau, Sitka, Ketchikan and Petersburg on March 10 -14. Grand Master Cline was accompanied by RW Johnnie Wallace, RW Ron Ackerman and VW Jerry Hughes. There was a great turn out in all communities and on behalf of the Grand Lodge Team I would like to thank our brothers for their gracious hospitality. I would like to encourage all brothers to visit other lodges. What a great opportunity to meet and sit in fellowship with your brothers.

While in Sitka we had the opportunity to join our brothers there for the presentation of a bicycle to a deserving third grade student. The Bicycle Program is a great activity and I would encourage any lodge looking for a good community program to contact Brother Carol Fader in Sitka for information.

Mt. Juneau-Gasitineaux No. 21 holds a Masonic Movie Night on non-summer months that have a 5<sup>th</sup> Tuesday. This is an open fellowship event for Masons, Appendant Bodies and non-masons. Their Square Shooters Trap Team competed in the Juneau Winter Trap League again this year and even though they didn't come out on top they did well and had a great time. The Widows Sons Alaska Grand Chapter is Sponsoring a Memorial Day Challenge Coin Ride from Beaver Creek to Whitehorse, Yukon. If you are a motorcycle enthusiast and are not familiar with the Widows Sons, check them out at their link on the Grand Lodge Website. Congratulations to our Juneau Brothers for their support of these great social activities.

Mt. Juneau-Gastineaux No. 21 is also planning a weekend excursion to Excursion Inlet on June 5-7 at which they will have a called communication of the lodge for the purpose of raising Fellowcraft Brother Paul Richard Moran to the Sublime Degree of a Master Mason at the Wilderness Event.

Ketchikan No. 19 has been hosting a fellowship breakfast each month on the Saturday following the Stated Communication for Masons with a special invitation to widows and Eastern Star ladies. This program has been well received especially by the ladies. They will also be doing their annual highway cleanup during the month of May.

Our Brothers in Petersburg No.23 participated in a community parade clothed as Masons during the Little Norway Celebration on May 15.

Lodge activities are winding down for the summer months as we are expecting a busy fishing and tourist season.

## Report from District #5

District #5 had a great turnout at the widow's lunch on April 18. W Bro Richard Grant started the ball rolling and included the other two lodges. All three lodges were well represented by Mason and widows. We had 42 individuals show up and of that number there were 18 widows. Iditarod #20 also met with the principle of Big Lake Elementary school for breakfast on May 6<sup>th</sup> and were recognized for the support in the clothing and school supplies they have provided. Also District #5 held the Lodge Offices Training on April 25<sup>th</sup>. There were only 8 that showed up but they were impressed on the information provided. District #5 and District #3 are planning another training session in Oct. (no date has been set).

Mat #7 provided about \$5000.00 in scholarship money to the schools in Palmer and Wasilla. They are planning to participate in the 4<sup>th</sup> of July parade. They are asking for support from other lodges.

Eagle River #13 provided scholarship money (\$750 each) to two different students. One of them is from Chugiak High School and the other from Eagle River High School. They also provided a plaque to the teacher of the year (Mrs. Alexander) of Chugiak high School. On May 16<sup>th</sup> Eagle conducted their adopt a highway clean up and had a BBQ after.

Future Plans: All three lodges are planning to participate in the upcoming 4<sup>th</sup> of July parades in Palmer and Eagle River. Eagle River is planning to participate in the Scottish Highland Games in late June. Mat #7 I have no information at this time

## VW Bro Jim Herrington

### Light of the Greatland

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## Widows Sons Report from the ALCAN

Dan McCrummen, President

The Widows Sons Alaska Grand Chapter's first sanctioned ride occurred over the Memorial Day weekend. A total of thirteen motorcycles participated, six riders from Juneau and seven from Fairbanks. If you're not sure who the Widows Sons are, we are a Masonic motorcycle riders group (not a club). Check out our website at [www.widowssonsalaska.org](http://www.widowssonsalaska.org) for more info!

Three of us began the ride on Tuesday, May 20 by catching the ferry out of Juneau to Haines. We escorted two other bikes for members who couldn't get away from work until Friday and a sixth bike was put on the ferry Friday. The three of us that began the ride on Tuesday pulled out of Haines after securing the other bikes. We arrived in Haines Junction just as the town was shutting down, but one restaurant agreed to stay open and feed us. We camped for the night and after a casual breakfast we continued the journey to Beaver Creek. We arrived there later that afternoon and found the camp grounds to be a little too rocky for us, so we checked in to the 1202 Lodge, getting a sweet suite. After a leisurely breakfast we headed out to Tok with the plan of meeting up with Fairbanks members. When we arrived in Tok we found that Dave Worel and his wife were heading out Thursday night for Tok with the rest of the group traveling on Friday. We decided to head to Delta Junction to meet up with Dave and ride with him back to Tok. The Tok RV Park turned out to have nice camping spots so we chose to "rough" it one more night. After breakfast at Fast Eddy's we waited for the arrival of the rest of the Fairbanks riders. By mid-day all of the Fairbanks riders had arrived so we headed for Beaver Creek.

Beaver Creek was waiting for us and we received a very warm welcome at the Westmark hotel. The Westmark had just opened for the season, we were their first guests. The Westmark offers dinner and a show and since this was their first night, it was the first night out for several of the staff. It was also community night where any locals to attend the show for free. We were about the only tourists; guess we were a little early in the season. Anyway, it was a great show. Friday night in Beaver Creek, what a wild time!

Saturday morning we headed out early for Whitehorse where along the way we met up with the three "slacker" brothers from Juneau, making the group thirteen bikes. After a brief rest stop in Kluane Park, where the Juneau members treated the group to smoked salmon, we headed on to Whitehorse. Upon arrival we visited the new Whitehorse lodge and enjoyed a wonderful reception. Sunday morning found us back at the lodge for a great breakfast, the sourdough

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pancakes were scrumptious! Then the six Juneau members rode up to Carmacks, stopping at the Braeburn Lodge on the return trip for a bite of cinnamon bun; the buns were as big as the Yukon! Sunday evening Brother Jacques Boily and his wife Mary Anne hosted a barbeque at their home. A crowd of about 40 brothers and family members were treated to great food and warm hospitality.

Monday morning, Memorial Day, most of us headed towards our respective hometowns. Others stayed an extra day in Whitehorse, enjoying an extra day of the wonderful hospitality of the local brothers and their families. In retrospect, we had beautiful sunny weather, limited traffic, no ride-ending mechanical issues, and we met Masonic brethren at nearly every stop. Thanks go to John Barnett for his extensive efforts in planning the ride. Terrific job John! Thanks also to the Whitehorse brothers and their families for their warm hospitality. The Supreme Architect also deserves a round of thanks for looking over us and providing great weather.

Look for pictures on our website, they'll be posted soon. Until next year, see ya on the road!



13 Bikes on their way to Whitehorse



John Barnett's Honda burns any and all fuels



Widows Sons in Carmacks Yukon Territory

## OUT AND ABOUT

### SPECIAL EVENTS

*Eagle River 13 – Scottish Highland Games Hamburger booth 6/20 & 6/21 -*

**It sure would be nice to announce future events here!  
Ed.**