



Grand Lodge Bulletin

Vol. 63, No. 2

Editor: MWBro Robert E. Juthner

February 1998

Scotland Masonic Tour 1997

How does one capture the essence of the recent Masonic Tour of Scotland led by MWBro Hugh Young? Fifty Masons from Alberta and the NWT, including our amazing driver Tom "Tassie" Thomson, spent 10 days immersed in one of the most Masonic adventures anyone could hope to enjoy. We visited five Lodge meetings (six for the 12 who went to one on their own) and were received like royalty. Actually it was a better experience than any monarch would have since it was more like being greeted as favourite relatives.

The first of the five Lodge visits was to the Grand Master's Mother Lodge, Lodge St. Clair Cambusnethan No. 427. We all recognized the term "Mother Lodge" from its use here, but it was interesting to see how strongly Masons there regard the phrase. The Grand Master was warmly welcomed by his Brethren, and even though it had been over 30 years since he had been there, some of the older members recognized him.

One day we visited the Grand Lodge of Scotland building in Edinburgh and after a quick lunch in a variety of local pubs, headed off to visit Rosslyn Chapel. Our eyes were opened to much more Masonic light in that small room than probably anywhere else on the trip. That is a destination no Mason should miss when in Scotland. The next day we took a trip to Robert Burns country and a guided tour of Mother Kilwinning Lodge.

On our trip into the Highlands we stopped at Kilmartin Church and had another tour by a Brother Mason of the cemetery where we saw many Knights Templar graves. There are only four known Templar graves in continental Europe but over 2,000 in Scotland, and this site is one of the most famous. From there we continued to Oban, a beautiful ferry port city on the West coast.

The visit to Oban Commercial Lodge was marked by an

interesting opening ceremony, the reception of our "Deputation" and one from the Provincial Grand Lodge of Argyll and the Isles, and a first degree, all performed flawlessly and nothing like anything we had seen before. Commercial Lodge in Edmonton made a presentation to commemorate the connection between these two Commercial Lodges and in return received a gift of a Quaich, a ceremonial vessel for greeting friends.

Back in Edinburgh we spent a marvellous evening wit-

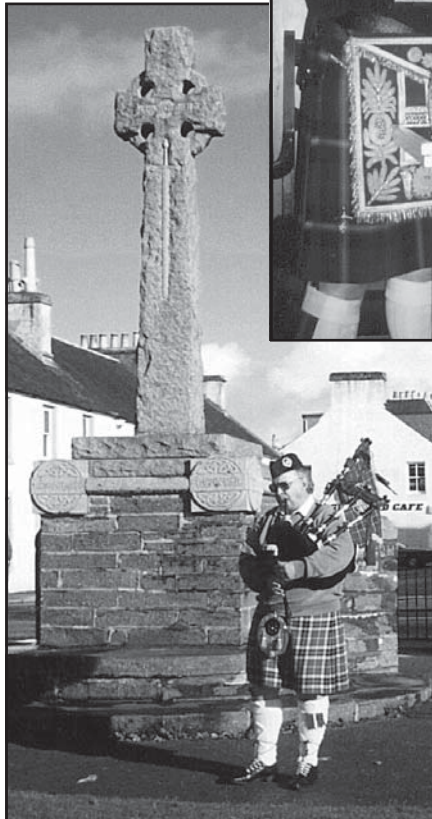
nessing an Entered Apprentice degree in the lodge room immortalized in the painting of Robert Burns being inaugurated as the Poet Laureate of Canongate Kilwinning Lodge. One of the eight visitors from Norway at that meeting made an observation which we all applauded. Though the language was different and the ritual like nothing they had seen before, the contents of the ceremony were the same around the world, they said, and that is what binds us all together in this great Fraternity.

Our formal goodbye dinner, was held on the Sunday before we left, in a beautiful banquet room in Stirling. It was marked by great food, imaginative toasts, and a visit from the Brother and nephew of the Grand Master and a representative of Grand Lodge. The evening ended when Bro Steve Caldwell sang a tribute to the tour, to the tune of

"Danny Boy", and brought the house down.

The final day was a day off so everyone headed off for sight seeing, golfing, shopping or resting. The final Lodge visit on Monday (Thanksgiving here) was to Stirling Royal Arch Lodge No. 76, a regular Craft Lodge, where we saw an impressive third degree. It made a real impression on the candidate, as well as on all of us in attendance. It was a memorable way to end our visit to Scotland.

After talking to many Brethren on the tour, I found they



Above: After a 30 year absence, our Grand Master Hugh Young visits with the WM at his mother Lodge, St. Clair Cambusnethan No. 427. Left: Grand Piper plays at Argyll before a monument bearing the sign of the Knights Templar (the vertical sword).

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Editorial

Innovation or Inertia?

G.A. Lundberg, C.C. Schrag and O.N. Larsen, noted American sociologists, have written extensively on sociological problems facing the individual as well as organizations. Freemasons, the members of a widely dispersed voluntary organization would do well, once in a while, to take a critical look at themselves while testing the validity of such experts as named above, hopefully with the aim of ultimately acting upon the problems once recognized. Much of the following is quoted verbatim from the source, *Sociology*, published by Harper & Row, dispensing with quotation marks.

Organizational inertia need not be purely an economic matter. Both individuals and organizations have "habits" (programmed activities), and they tend to persist in implementing present programs as long as reasonably satisfactory results are obtained. Alternative courses of action are simply not envisioned, much less considered, as long as goals are achieved or nearly achieved with the habitual program.

In order for this inertia to be overcome, it has been suggested that the stress on an organization must be neither too great nor too little. Stress is the difference between the goals an organization is pursuing and what it is achieving. If it easily achieves its goals, there is no impetus to change. If it falls moderately short of its goals, it may try a new approach; but if it falls too far short, it may behave in a rigid fashion — as if it were felt that no organizational resources could be spared for experimenting with alternative programs.

There are also ways in which an organization can minimize its own inertia. One way is to state its goals in terms of rates of change. As far as Masonry is concerned, instead of aspiring to gain so many members a year, for example, a Lodge or Grand Lodge, might set itself the goal of adding so many members more each year than the year before. Another way is to set up a special unit within the organization, even at the grassroots level, whose assigned task is to innovate. The success of that unit is measured by change rather than by maintenance of a status quo. Many industrial organizations have research and development units and governments often create new agencies to perform such functions. Innovation may sometimes be a function of planning boards.

Where do we fit in, as that voluntary organization called



Above: Members of Commercial Lodge No. 81, GRA pay a visit to Oban Commercial Lodge No. 180, SC. Below:

Farewell Reception at Bridge of Allen.



were most impressed by the differences in ritual work, the high quality of the work in the Lodges, the number of Masons we met on the street and in shops and pubs, and the enormous Masonic history around Scotland.

I know I reflect the feeling of all Brethren on the tour when I express our sincere appreciation to MWBro Young for organizing and conducting such an amazing, enlightening and enjoyable Masonic experience.

WBro David A. Roth, Commercial Lodge No. 81

the "Freemasons"? We used to have a Grand Lodge committee named "Research and Education" which is now clarified by the title of "Masonic Education", leaving the research function to the Research Lodge, where it belongs (while some Constituent Lodges have still not caught on and call their committees "R&E"). But this is still not what is meant by conducting research in the direction of overcoming organizational inertia and proposing new strategies. So what about the "planning boards" cited? We have a Board of General Purposes of Grand Lodge, whose functions are detailed in the Constitution and Regulations of our jurisdiction. Are strategies and tactics to overcome organizational problems routinely dealt with by the Board, or ought they to be?

For a number of years now we have shown interest in and propagated "Masonic Renewal" and a special committee provided the working tools for the Brethren and Lodges to use — does this answer the suggested requirement of a planning board or research and development unit? Where do we stand, in this regard, at the beginning of the year 1998? It seems, at least to this writer, that we are all agreed that "something has to be done", but what are we doing, you and I?

Please give us the benefit of your thoughts.

The Cowan

Condensed from a paper by MWBro A. O. Aspeslet, first Worshipful Master of FIAT LUX Lodge of Research No. 1980

The term "Cowan" has been defined variously as "one who does the work of a mason but has not been apprenticed to the trade", and "hence one uninitiated in the secrets of Freemasonry (1707)" (Oxford International Dictionary of the English Language.)

To better understand the position of the cowan, it is necessary to review the organization of the old operative guilds. In the reign of James I of Scotland, 1424-37, a statute was passed empowering craftsmen in their different branches to elect a wise man of the craft to be its leader, so that the King be not defrauded in the future, as occurred in the past because of untrue men in the craft.

The early craft was divided into several ranks or classes of members. Specialization was allowed, indeed good workmanship demanded it. In the building trade there were the quarrier, the waller or rough mason, the hewer and the builder. The quarrier and the rough mason were looked upon as the labouring class, while the builder and especially the hewer were regarded as skilled artisans and in more intimate relationship to the designer or architect.

The English statute of 1459 shows that the rough mason or waller, or builder with unhewen stones and without lime (like



the Scottish "Cowan"), was a lower class tradesman according to the wages then fixed. A lad might have been apprenticed to a cowan for that class of work, as well as to a mason, but only the mason had a Craft Guild or incorporation. The cowan being the unskilled labourer, did not require a guild to protect privileges, as he had few or none to protect.

In 1707, in its ordinance against the employment of cowans, the Lodge of Kilwinning described a "Cowan" as a mason "without a word", a member of the craft without full privileges. However, their employment, when no regular craftsman could be found within 15 miles, was permitted in the early part of the 19th century.

There are many minutes recording that cowans were admitted to the Lodge in the Canongate, e.g., "27 May 1636: John McCoull cowan was admitted during his lifetime to work as a cowan any work with sand and clay only, without lime." For that privilege he was to pay the lodge the sum of four pounds yearly, in quarterly payments. Should he default for more than 20 days, the fee was doubled.

Thus it can be seen that the term "Cowan" meant something entirely different in the operative years of the craft than is now in use in speculative Freemasonry.

What distinguished cowans from masons, in operative days, was:

- 1) They could not use lime in their mortar;
- 2) They worked with unhewen stones only;
- 3) They were free to work only in the area in which their lodge had jurisdiction, and if they moved, they would be out of work until they were admitted to another lodge.

(Bibliography available upon request — Ed.)

Book Review

Fundamentalism & Freemasonry — The Southern Baptist Investigation of the Fraternal Order

by Gary Leazer, PhD.

(M. Evans & Company Inc. New York, 1992)

"Religion is easily distorted." With these dramatic words the author, then not a Freemason himself, commences the tale of his contest with modern Anti-Masonry. It is a fine piece of research but also a saga of his own sacrifice. Before the events concluded, this theological scholar, an ordained Minister of the Southern Baptist Convention in the United States, had accepted loss of his position with the Home Missions Board of his Church rather than submit to changes to his report on Freemasonry which he considered would give false information.

Through the centuries, as Freemasonry spread across the world, the forces of Anti-Masonry have never been far behind. In the United States there was even a national election (the "Know Nothings" of 1840) in which a major issue was anti-Masonic teaching. In the last two decades, both in England and the United States the forces of Anti-Masonry have attacked with increasing vigour.

Dr. Leazer is a conservative theologian with the degree of Doctor of Philosophy and a national reputation for scholarship. As a department head of the Southern Baptist Convention he was appointed to conduct research into the nature of Freemasonry and to report to the Church convention. The report was designed to assist delegates in their vote on a

motion to declare that members of the Church could not be Masons. His thorough research into the origins and practice of Freemasonry caused him to refute the allegations against the



Freemasonry: Compass or Weathervane?

The Lodge at Kananaskis

17, 18 & 19 April 1998

Keynote: Dr. Gary Leazer

Fundamentalism and Freemasonry

To attend, you must have at least received your EA Degree. The registration fee of \$235 is based on **double occupancy**, and it includes two nights accommodation and five meals starting with supper on Friday evening and ending with breakfast on Sunday. Single accommodation is available at a fee of \$330. **This fee must accompany your registration. Post-dated cheques will not be accepted.** Please make cheque payable to the MSWPC. Your cancelled cheque or charge card billing is your receipt. **Absolutely no refund after 3 April 1998.**

To register, fill out the registration form on the other side and **send it with the required fee directly to the MSWPC.**

Craft and to declare that Masonry and Christianity are completely compatible. Anti-Masons in the fundamentalist wing of the Church immediately attacked, demanding changes. Rather than sacrifice his integrity, he refused to accept the revisions they demanded and was dismissed from his post. This fine book recounts the story of his stand for truth.

From its title, the prospective reader might fear that this book would be heavy going. The contrary is true. It is a beautifully written work describing the early origins of Baptist philosophy and the origins and nature of Freemasonry. It becomes positively exciting as he recounts the story of his struggle to stand firm for what his research had disclosed. The book has a place in every Mason's library. And, incidentally, Dr. Leazer decided, after the book was published, to become a Mason himself. He was initiated into the Craft on September 17, 1996.

Alberta Masons will have a fine opportunity to meet Dr. Leazer and to hear firsthand the story of his research and the resultant battles. He has agreed to be the theme speaker at The Masonic Spring Workshop to be held at the Lodge at Kananaskis on April 17, 18, and 19, 1998. Be sure to book your attendance early.
J. Herbert Laycraft

A Family Affair

We had recently reported on a Masonic function featuring the Jackson clan of Central Alberta, in action. It is always a pleasure to note such extraordinary occurrences. Not to be outdone by anyone else, the Obergs of Forestburg mustered fully eleven of their number, all Brother Masons of course,

when on July 23, 1997, Forestburg-Alliance Lodge No. 128 saw all the officers' chairs filled by Oberg family members, with the Grand Master, MWBro Hugh Young in attendance.

Combined, the family spans three generations in Freemasonry, with the oldest, Claude, looking back on 56 years of membership in the Lodge, and the youngest, Dayna, having joined in 1995. The Lodge, as well as the Oberg family, wish to thank all those 39 visitors, representing 19 Lodges, for participating in making the July meeting an evening to remember.



Our photograph shows "All Obergs"; front row L-R: WBro Jim, VWBro Dennis, WBro Eldon, WBro Lester, WBro Claude, RWBro Everett (who had acted as WM for the evening); back row, L-R: Bro Neal, Bro Dayna, Bro John, Bro Barry, WBro Allen.

What some Masons do

The Brethren of Balmoral Lodge had a good idea. At their emergent meeting on October 15, 1997, they agreed to donate all money collected at the festive board to the Masonic Higher Education Bursary fund. As an incentive, all donors were issued a numbered ticket, and the one with the winning number drawn was rewarded with a tax deduction receipt for the full amount raised.

The lucky winner was Bro Clifford Armstrong, and the amount which went to the Bursary Fund was \$161.00. Now, if five more Lodges would do the same, another fortunate student's lot would be made that much easier.

1998 MSW Application Form			
Last Name		First Name	Second Name
Name as it should be on your Name Tag			
Address			
City/Town	Prov	Postal Code	Phone No.
Lodge Name & No.		Current Office	Attended before? Yes <input type="checkbox"/> No <input type="checkbox"/>
Rank: MM <input type="checkbox"/> WM <input type="checkbox"/> PM <input type="checkbox"/> Other: _____			
Smoking: Yes <input type="checkbox"/> No <input type="checkbox"/> Special health requirements? (elevator, diet, etc.) _____			
I wish to room with: _____ Name Lodg			
(Cards should be received together to ensure request filled.)			
<input type="checkbox"/> Visa		/	
<input type="checkbox"/> MasterCard		Number ▲	Expiry ▲
Signature ▲		Today's Date ▲	
Mail cheque or credit data (\$235 D/\$330 S) or fax credit data to: Masonic Spring Workshop Planning Committee Box 265, Didsbury, Alberta T0M 0W0 Phone 403-335-4384 Fax 403-335-2398			

Hear Ye! Hear Ye!

Regarding the 93rd Annual Communication of the Grand Lodge of Alberta, AF&AM, June 12 & 13, 1998, please note that nominations for office (and for Boards and Committees) must be received in the Grand Lodge Office not later than 12 o'clock noon on February 27, 1998. (For full text of the article in the Regulations see R1.2.1) Notices of Motion to amend the Constitution must be received not later than March 13, 1998 (also by 12 o'clock noon, as both dates are Fridays). See R.17.1.3.2.

We're on the Web!

Good news for all those disenchanted with regular "snail mail" and the non-believers in facsimile transmission: Grand Lodge now has a Website address, and can be contacted under: www.freemasons.ab.ca

Grand Master's Itinerary

February

- 7 Alpha District Meeting (Tentative due to business travel)
- 12 Board of General Purposes, Red Deer
- 12 Camrose Lodge
- 16 Brooks Lodge
- 20-26 Grand Master's Conference, Philadelphia