



A message from the VW Grand Chaplain Bro Ron Kuban

The Hope that is Today

Anyone even remotely aware of current news or social discourse is bound to conclude that we are living through worrying, demanding, disrupting, and perhaps even overwhelming times. While true, this observation lacks a critical perspective—human resilience—where, over millennia of existence, humans have experienced and survived numerous catastrophes, and actually advanced because of them! Humanity's prior successes through global calamities should now serve to inspire us with hope, courage, and the determination to again overcome these dark times.

Clearly, our lifestyle of only a few months ago is no longer meaningful, applicable, or possible. Its many limitations and disruptions, which could not have been imagined even a short time ago, are now a crushing reality. This reality is particularly worrisome because of its serious risk to life and health, its devastating impact across the globe, its disruptive influence on daily life, and the extensive demand it puts on limited resources. The situation is unique, mostly because of our lack of direct knowledge of its components or of direct experience with a similar event. We are seemingly at war with something that we cannot see or touch, and for which we have no remedy. Not yet!

Our previous experiences with global disruption, depavation, and extensive threat to life, dates to the 1919 Spanish Flu, the Depression and World War II. These occurred long ago and few people today have direct experience of these troubling times. Sir Winston Churchill, an influential figure of that era advised: "If you are going through hell, keep going!" While we may not be "going through hell" now, many among us may surely feel as if we are darn close to it. This is not surprising, given current worries about health and wellness, imposed isolation, curtailment of daily routines or what we consider normal, interruption of livelihoods, and broad financial insecurity compounded by uncertainty of the future. If we allow them, these conditions can leave us anxious, worried, frustrated,

and disoriented.

To overcome these feelings, we must remember that we have been here before, on many occasions. Within the span of our lifetime, brief against the annals of humanity, we experienced numerous epidemics (e.g: SARS, Cholera, Measles, Ebola, Zika, AIDS, and Dengue Fever), near return to world war (Cuban Missile Crisis), global terrorism (9-11), and various ethnic cleansings.

Today as in the past, Churchill's advice should speak loudly to us, and serve to guide us as we grapple with our changing reality and its dire consequences. We should note that underlying Churchill's comment is the firm belief that "this too shall pass!" or, we can persevere. To ignore that belief, is to sink into despair, apathy, neglect, and failure.

It is noteworthy that each calamity in the past has had a 'silver lining' that led to significant adaptation, based on a deeper understanding of the risks and their remedies, establishment of more effective systems and tools, the advancement of science, and ultimately the enhancement of quality of life. This has already started to unfold.

The current pandemic has given us the gift of time with the opportunity to contemplate ourselves. It has illustrated for us that good health, family, and friends matter much more than we previously thought. It has illustrated that we are closely connected across the globe. It has encouraged us to be more compassionate, to connect with, and to help those who are at risk. It has forced us to see that we can live on and be happier with much less than we had thought necessary. It has brought about massive restructuring of business and extensive readjustment of the way we perform work. It has also helped our environment to catch its breath and recover from the onslaught of pollution. These changes should give us hope.

Hope and optimism have sustained humans since the dawn of time. We intuitively display these in our daily routines. For example, we regularly make plans for events or activities, stock-up our pantries or fridges, make commitments, initiate projects, and educate ourselves. We also maintain long-term relationships or associations, have children, secure employment, and

save money for the future. Through these we demonstrate our hope and anticipation of a better day.

As we have done in the past, we can again overcome the sorrowful consequences of our current calamity, and adapt to a new normal. It is our duty as humans to live life deliberately, and to overcome life's inherent challenges.

May faith, courage, and perseverance be your companions. Be healthy and be well.

Editorial

Brethren, welcome to the mid April edition of the Alberta Freemason. When I decided to embark on a mid month edition I had begun working from home, meetings had been suspended and I could only see my world getting smaller and smaller. I have to say that never in my wildest dreams did I expect such a drastic change to our lives; whether you live in a city, town or hamlet your world has changed.

I would like to recognise all the essential workers: medical, city workers who keep our utilities operating, truck drivers and those who turn up every day to work in the stores that keep us supplied. You are all the heroes of the hour and we thank every single one of you for your dedication and commitment.

Please brethren, when you go out to the store for groceries, medications or whatever it is you need, take a minute to thank them for being there.

Make sure if you are not feeling well that you stay at home, call 811 to work out if you need further help or testing and keep those workers safe so they can carry on with their work.

I would also like to thank those brethren who have taken it upon themselves to bring groups of freemasons together via innovative methods such as telephone, Skype and Zoom. Although these meetings are of a fraternal nature rather than a regular meeting, they are the lifeblood of our organization in times such as these. Brethren watching out for brethren and their families will strengthen our craft. Be a brother to a



brother as the obligation we all took states and watch the masonic bonds grow stronger and stronger. Reach out to that brother you have not seen in lodge, this may well be the time he needs the craft more than he knows. Do this not because he is a Freemason but because you are.

As with so many others, I felt the call to try my hand at bread making and pulled the breadmaker out of the basement where it had languished for about 15 years.

In the last three weeks I have made about seven loaves and on Good Friday Gill suggested that we should try some hot cross buns. After a full day of baking interspersed with editorial duties we had turned out three batches of buns, shortbread, cookies, brownies and a loaf called "*Pan De Muertos*" or "*Bread of the Dead*" and yes it is Mexican. I did not understand until last year, when we made our first visit to Mexico for our son's wedding, how they choose to celebrate those who

have gone before.

At this time and with the above reference I am brought to think of those who have made the biggest impact on my life both within and without the craft. So I say thank you to all those who have been there for me since I joined the craft some thirty years ago. I can say that I have sat in lodge with some very stalwart brethren, heard some lectures that brought a tear to my eye and warmth to my heart, so thank you brethren one and all. I am looking forward to the other side of this pandemic when we can again sit in lodge together, and continue our masonic journey as brothers.

To the brethren who are sending in articles and those who have committed to do so, thank you and I look forward to seeing them soon.

I hope you enjoy the content of this edition and from it gain some masonic advancement in these trying times.

Keep well and stay safe brethren,

Steve, Editor AFM

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Around the World

STRAIGHT IN THE STRENGTH OF SPIRIT



by Bro Julian Rees

*But there are
Richer entanglements, enthrallments far
More self-destroying, leading, by degrees,
To the chief intensity: the crown of these
Is made of love and friendship, and sits high
Upon the forehead of humanity.*

John Keats 1795—1821

A relative of mine from Texas has the happy knack of defusing quarrels by saying “Now don’t y’all go getting’ bent outta shape!” Like the best sayings, this one is marvelously descriptive, and very effective. It makes me think about our shape, our attitude. It’s easy to lose the integrity of our real shape, to fall off our perch, to let the personal gyroscope tilt sideways, and part our ‘real shape’ is, of course, our approach to those around us.

There is a principle you might like to consider in so-called ‘reality TV’ (I actually prefer to call it ‘unreality TV’). *Big Brother* and *Survivor* invite and I require the participants (and even the television audience) to choose the least-liked or least-able person and to vote them off, as does *The Weakest Link*. Apart from the reaction of us, the television audience, you could also question why the participants themselves seek to take part in this, except of course for the money. I think the answer is that we have acquired a sad and rather unedifying penchant for bashing the least able in our midst. I don’t want to get too heavy about this, but it’s not what I think of as upright behavior towards those around us. It’s a symptom, isn’t it, of the massively uncaring society we seem to have become.

Uprightness? Well, we often speak a man as a ‘pillar of society’ and comment on how he is ‘upright and decent’; terms originally of admiration and esteem which have become pejorative, indicating someone who is full of his own self-importance; complacent and convinced of his own rectitude. He’s not the sort, you would say. To be guilty of ‘bashing the least able’.

In his compelling play *Andorra*, an allegory of his na-

tive Switzerland, Max Frisch paints the picture of a stable society, peace-loving and apparently at peace with itself, in contrast to the fascists over the border. “Nobody is more loved than the Andorraner” says the doctor, in that complacent and self-satisfied tone we sometimes adopt. But the boy Andri doesn’t quite fit in, seems somehow “different”, and is treated with condescension and something approaching scorn. When those over the border threaten to invade, Andri, the least able, the weakest link, who may or may not be Jewish, is sacrificed on the altar of appeasement, and the good, noble, upright citizens of Andorra sleep easy, convinced they have done the right thing in defence of their good, noble, upright society.

As freemasons, we ought to know more about uprightness than this. Ought to know that the outward appearance means nothing if the inner shape is distorted. Take this, for example:

The infallible plumb rule which, like Jacob’s ladder, connects heaven and earth, is the criterion of rectitude and truth. It teaches us to walk justly and uprightly before God and man... not to be an enthusiast, persecutor or slanderer of religion, neither bending towards avarice, injustice, malice, revenge nor the envy and contempt of mankind, but giving up every selfish propensity which might injure others.. And as the builder raises his column by the level and perpendicular, so ought every mason to conduct himself towards this world; to observe a due medium between avarice and profusion; to hold the scales of justice with equal poise; to make his prejudices coincide with the just line of his conduct, and in all his pursuits to have eternity in view

In other words, one of the routes a freemason can take to a perfect ashlar, which

Can no otherwise be tried and approved than by the square of God’s word and the compass of his own self-convincing conscience

But mark this—uprightness is not something distinguishing us as a man better than other men. Uprightness is only achieved in humility, when we are not bent out of shape, but being straight with one another, the point within a circle where we know our own weakness and failing, where we learn that the good of those around us is of paramount importance and where, unlike righteous citizens of Andorra, we learn humanity and compassion in regard to our fellow men. It’s no accident that the first seven letters of compassion spell a word familiar to us all; the compass, the great “A”, the alpha, the beginning of

our very existence.

Julian Rees was initiated in the Kirby Lodge No. 2818, under the United Grand Lodge of England, in London in 1968. He was a regular contributor to the quarterly magazine *Freemasonry Today* since its founding in 1997, and from 2003 to 2007 he was Deputy and News Editor. Julian was honoured by the *Institut Maçonnique de France with the Ordre Maçonnique de Lafayette*.

Ed' The article was first published in the Freemasonry Today magazine in the January edition of 2002. I managed to contact Bro Rees last year and he gave me permission to bring his work to the AF, you will see more of his work in future editions. You can see more about Julian on his webpage julianrees.com

Where to start? Let's Try an Encyclopedia!

By WBro Marshall Kern

Each meeting of a Masonic Lodge should make the time for Masonic Education. This is a truism and an encouragement. But what if a Brother wishes to make his own daily advancement in Masonic knowledge? Where to start? Let's try an encyclopedia!

There are obvious general-interest encyclopedias readily available. Examples are an old printed "Encyclopedia Britannica", or a strictly on-line "Wikipedia" or "Canadian Encyclopedia".

Anthony Wilson-Smith is the CEO of Historica Canada, the publisher of the on-line "Canadian Encyclopedia". He recently contributed an article to the *Globe & Mail* newspaper where he explained the value of an encyclopedia¹. Every published encyclopedia must maintain a reputation for accuracy of content; that is essential. Every encyclopedia must demand and set expectations or standards for rigour in the research of contributors. And every encyclopedia must maintain a commitment to neutrality – which means avoiding editorial prejudices or biases.

These several points are essential to counter the information on the internet that is of questionable provenance, or commentary that blurs the line between opinion and fact. Anthony Wilson-Smith notes that it is important for entries in an encyclopedia to acknowledge the context in which they are written, and the context of the reader or researcher.

These several points are also key for every Masonic encyclopedia. Readers and researchers must be able to trust that the content is accurate; that the facts presented are based on research, and not opinion. Context is also significant for Masonic encyclopedias. While a Brother might find a password, or a description of a sign, within the pages of a Masonic encyclopedia, that knowledge is useless to the casual reader who does not know or appreciate the context in which that knowledge is communicated to a worthy Mason.

So where to start?

General interest encyclopedias may provide a general overview of an interesting topic. To take that as a starting point is worthwhile. Then, to be assured of advancing Masonic knowledge, it is recommended to gather information, and build understanding, so that Masonic education is relevant to the Brethren, the Lodge, and the occasion or circumstance when it will be delivered or shared.

There are four significant and important Masonic encyclopedias. The Sarnia District Masonic Library holds several copies of each of them; with sincere thanks to the Brethren who have donated them.

The Grand Lodge of Alberta Library also has copies. Details are posted here:

<http://www.albertamasoniclibrary.ca/>

Much of the following description of the four Masonic encyclopedias comes from a review posted online in the masonicsourcebook.org website.²

The best known American Masonic encyclopedia is the one prepared initially by Albert G. Mackey (1807-1881). The first copyright date was 1873. There are several reprints. These volumes are beautiful examples of the art of printing, with embossed covers, full-colour frontispiece pages, and illustrations of photographic quality. Mackey, in his original preface, said he had found "*the character of the Institution was elevated in every one's opinion just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy, and history*". Books were expensive at that time so he wanted to produce one book that would serve the purpose of many. Consequently, Mackey furnished the Masonic world with an encyclopedia.

In 1929 a "New Edition—revised and Enlarged" of Mackey's was published. The work of revising and enlarging Mackey's encyclopedia was done by Robert I. Clegg. His able helpers were William J. Hughan and Edward L. Hawkins, both members of Quatuor Coronati Lodge No. 2076, London, England.

The work was again "Revised and Enlarged" (for the last time) in 1946. The reviser was Harry Leroy Hay-

wood. A number of reprints were made of the various multi-volume editions. It is important to note which copyright year and which reprint is your source as you conduct research.

Arthur Edward Waite (1857-1942) published in London what is now called the "New Encyclopedia of Freemasonry". He was one of the leading occultists of his day, and this came through in his work. Many Masonic critics condemned it.

In the late 1940s, Vee Hansen, the new owner of Macoy Publishing & Masonic Supply Co., wanted to publish an excellent Masonic encyclopedia. The author for such a project was all-important, so she turned to Henry Wilson Coil, a California Freemason and lawyer. He agreed to use his vast knowledge of Freemasonry and tackle the job. Early in 1961 Macoy proudly published "Coil's Masonic Encyclopedia". It was acclaimed by Masonic historians, writers, researchers and individuals.

It is now possible to find electronic copies of each of these encyclopedias posted on-line; typically as a PDF. So, there is ample opportunity to download a free copy for personal use and take advantage of the search capabilities offered in a digital environment.

Why is an encyclopedia just a starting point? The four Masonic encyclopedias were all produced based on the information available to the authors at the time. They collected and sifted through vast numbers of paper documents to find the kernels of truth that they have published. Now on-line resources give a dedicated researcher access to original documents that were unavailable in the past. My own research bears this out. Starting from inconsistencies in the four encyclopedias I was able - without leaving home - to study detailed images of hand-written minutes of meetings held over 200 years ago that allowed me to publish the book "The Masters' Emblem Explained for Masons".³

Use the encyclopedias as examples of accuracy, of rigour in research, and of avoiding prejudice. Strive for the same accuracy by looking for factual information. Follow the example of rigour in research by searching for a connection to Masonry and our fundamental tenets and precepts. As you look at history watch for changes that indicate a prejudice or bias.

Use the encyclopedias with respect for the author. They gave of their time and talent for your advancement. Use an encyclopedia with respect for the Brother who donated the book to you or to a library. Build your own understanding by recognizing that an encyclopedia is just a starting point for daily advancement in Masonic knowledge.

WBro Marshall Kern
Sarnia District Librarian & Historian



1. Wilson-Smith, Anthony "The last word; What role do encyclopedias play in the modern world?" Published in the Globe & Mail newspaper December 1, 2019. <https://www.theglobeandmail.com/opinion/article-the-last-word-what-role-do-encyclopedias-play-in-the-modern-world/>
2. excerpted information from: http://www.masonicsourcebook.com/coils_masonic_encyclopedia_henry_wilson_coil_review.htm Accessed December 8, 2019
3. Kern, Marshall "The Master's Emblem Explained for Masons" (2017) www.masterseblem.com

The Origin and Duties of the Inner Guard

by WBro Peter J. Smith
United Masters Lodge No.167 (NZ)
Sept. 1988

There is very little written about the Inner Guard when compared to other officers in the Lodge. One reason that could be considered is that, masonically speaking, the office of Inner Guard is of comparatively recent origin - 1816 being the first recorded mention of that office. For nearly a hundred years preceding this date the visitors would have been admitted and the candidates received in due form by the youngest entered apprentice or a brother appointed by the Junior Warden. It is interesting to note that the rank of Inner Guard is unknown in most American Lodges, where the Junior Deacon, under the command of the Junior Warden admits the visitors and receives the candidate. The office of Inner Guard is recognized in the English, Scottish and Irish lodges as well as most lodges overseas whose Masonic traditions are descended from these constitutions.

The Word GUARD : The name guard or guardian is evolved from the same origin as the word Warden. In Bernard E. Jones book "Freemason's Guide and Compendium" we are informed that the word Warden and Guardian were one and the same, and a scholar noted in 1605 that the French, Italians and others whose lan-

guage comes from the Latin turned the "W" of such words as warden into a single "U". I quote further from Bernard E. Jones book "because their alphabet hath no acquaintance with the W at all, but then to mend the matter - they use before the U to put a G, and so of warden or wardian to make guardian, of ward, guard-. Hence it arise that we call him that waiteth at the Towre, 'one of the guard or 'Guard'." Thus it was explained that the Wardian, Warden and Guardian are all one, 'a keeper or attender to the safety of that which he hath in charge'. The Inner Guard, then is in effect the Door Warden, and in some early lodges, he was at first a serving Brother under the control of the Outer Guard or Tyler, who was also a serving Brother.

The first recorded instance in an English lodge where the use was made of a "Door Keeper" was in 1734 at the Old Kings Arms Lodge No. 28, where more than likely he was the youngest Entered Apprentice, and he would use a Trowel as his weapon. It was about the beginning of the 19th, century when the "Door Keeper" or "Inner Tyler" began to be called the Guarder or Guard and it was not until about 1814 when there was official recognition of the actual office of Inner Guard.

The Tyler's Assistant There are a number of old minutes where it is recorded that the Inner Guard or Inner Tyler was in fact regarded as an assistant to the Tyler, and as a serving Brother he was, like the Tyler, entitled to receive an allowance for his duties. In the minutes of the Lodge of Honour and Friendship, Blandford, (ceased 1838) it is recorded a Brother was made an "allowance of one shilling for each lodge night and one shilling for every newly initiated Brother to take on himself the office of Inner Guard and to assist the Tyler - as he had been admitted under a dispensation of the Provincial Grand Master and was initiated without a fee". The Royal Augustus Lodge of Monmouth (erased 1830), it is recorded, had the office of an Outer Tyler, and a Junior Tyler. The office of Inner Guard is recorded in the 1816 records of the Lodge Love and Honour, No. 75 Falmouth. The United Grand Lodge of England authorized the Inner Guard's Jewel - The Crossed Swords - in 1819. In researching for this paper, one discovers that the weapon with which the Inner Guard as traditionally armed was in fact the pointed trowel and it would appear there is ample evidence to support a valid argument that the Inner Guard should continue to be so equipped today, particularly as the sword has traditionally been the weapon of the Outer Guard or Tyler. It would appear to be a rather strange decision that the United Grand Lodge of England made nearly 170 years ago when it seemed it broke away from the tra-

dition when the crossed swords were adopted in the place of the Trowel for the Inner Guard.

The Trowel -The Inner Guard's Traditional Weapon It would appear strange that in spite of standing tradition, our Craft appears to have overlooked the trowel in it's ceremonial workings. Bernard E Jones suggests that the operative mason of old was largely a cutter and shaper of stone, whereas the trowel is a stone layers tool. There is no doubt at all that in the eighteenth century the use of the trowel was much more in evidence than it is now.

In 1754 a Lodge Carmathen has recorded the purchase of five trowels and the mending of twelve others, which seems to suggest that in the old lodge, trowels had a considerable part to play, but what part masonically we do not know. In the present day the trowel is used for the purpose of laying a foundation stone with masonic ceremonial where it is appropriate, as the as the only surviving link with operative masonry. The towels used for this purpose are usually of silver, highly decorated and preserved as a memento for posterity, and are often to be found in a masonic museum. The trowel is still in use to this day in a few old English lodges, particularly in the cities of Bristol and Bath, where it has a place in the First and Third Degrees. Particularly in the Third Degree we are informed "the trowel is used for the noble and glorious purpose of spreading the cement of Brotherhood and affection which unites us in a sacred bond as a Society of Brethren, amongst whom no contention should ever exist".

In the ritual of the First Degree, in the charge after initiation we hear "In every age monarchs themselves have been promoters of the art ; have not thought it derogatory to their dignity to exchange the Sceptre for the trowel," This statement may be interpreted as referring to the ancient practice of arming the most recent Initiate, or junior Entered Apprentice, with a trowel as a means of keeping off all cowans and intruders.

The Grand Lodge of Ireland, in 1769, decreed "that the design for lodge seals shall consist of a Hand and a Trowel. An Irish masonic crest of 1738 showing a hand holding a pointed trowel as a stabbing weapon, provides a key to the use to which the tool was put in the early speculative lodges and possibly in the old Operative lodges which preceded them; it was the Tyler's or the inner Doorkeeper's weapon.

In Some Irish lodges a flat of the trowel is extended to the Candidate to receive his gift when inviting him (in the Second degree) to give to the cause of masonic charity. The hand and the trowel are found on some of the earliest known jewels used by the 'Modern'

Lodges.

There are some lodges in England where the trowel is used as the weapon of the Inner Guard or Tyler. In the Royal Sussex Lodge, now extinct, a silver trowel was presented to the Inner Guard or Tyler. In the Lodge of Love and Honour No.75, in Falmouth it is recorded in 1808 "that there should be two Tylers, Williamson to act on the door inside and Symons outside, Williamson should wear his badge of office, consisting of a Trowel". That trowel is still worn by the Inner Guard of that lodge today.

There are some lodges in New Zealand where, reputedly, the trowel is a working tool of the Third Degree, and there are some lodges where it is also the Jewel of the Junior Deacon. The trowel has also been described as the implement of the Inner Guard, with which he is enabled to seal up the door of the Lodge Room, when all qualified brethren seeking admission have been admitted.

Sunday Masonic Paper moderator note: In my mother Grand Lodge, the Grand Lodge of Nova Scotia, the working tools in the Master Mason Degree are "All the tools of Masonry, and the Trowel...." And the rit-

ual goes on from there. Just thought I would share that as a side note, but find it interesting that the Trowel would be the instrument or weapon of the Inner Guard.

Wayne Anderson, FCF, MPS Tel: 613-634-3029 (H)
Cell: 613-453-7791 Alle Menschen werden Brüder
2B1 ASK1

This was republished as a Sunday Masonic Paper No. 723 by the Bytown Lodge N0.721, District 2, Grand Lodge of Canada A.F.& A.M. in the Province of Ontario.

Ed' it is of great value to have these old papers brought to light and I thank RWBro Wayne Anderson for allowing me to join his list and also reprint with the usual reference to it's providence. I look forward to a long prosperous relationship.

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Alberta Education 2020 Conference of Grand Masters of Masons in North America (COGMNA)

**Feb. 15 to Feb 18, 2019
Louisville, Kentucky**

**by MWBro Ken Cheel Grand Master
of the Grand Lodge of Alberta**

The Grand Lodge of Kentucky hosted the 107th annual Conference of Grand Masters of Masons in North America. This year there were 915 representatives from around the world, including Bulgaria, Mexico, Brazil, Germany, the United States and Canada. For the first time in several years, the conference ran in the black, thanks largely to the software (Grenadine), being used. This software allowed everyone to keep track of what they had signed up for: breakout sessions, lunch tickets, banquets and excursions. It also provided a timetable and the meeting places where the delegates were supposed to be.

The Canadian contingent consisted of delegates from Alberta, British Columbia & Yukon, Manitoba, Newfoundland and Labrador, Ontario, and Quebec. While delegates were not as numerous as in past years, it was still a very good showing.

Each day started with a keynote speaker, followed by concurrent breakout sessions. For the first day, the keynote speaker was Mike Berry, Secretary of Tourism for the State of Kentucky. His talk was an overview of Masonic involvement in Kentucky with an emphasis on the Order of the Eastern Star (OES). His talk was very informative, and it soon became apparent why his talk emphasized the OES. He's a Past Worthy Grand Patron, and he continues to be a member of the board of governors for the Kentucky OES.

The concurrent breakout sessions covered a wide variety of topics. Also, most sessions were held more than once, allowing conference delegates to take in a larger array of topics, which included:

1. Guarding the West Gate
2. The Future of Masonic Membership
3. Rural Lodges/Mergers
4. Recruitment and Retention
5. Developing A Grand Lodge Budget
6. Preparing to Become a Grand Master
7. Academic Lodges

8. Marketing the Craft
9. Developing a Five-Year Strategic Plan
10. Building Consensus and Getting Boards to Work Together
11. Education and Mentoring
12. Canadian Jurisdiction Roundtable
13. Dealing with Difficult Masonic Issues

The brethren appreciated the variety of topics and times. Most of the sessions were full, and numerous questions were asked of the facilitators. Even the Canadian Jurisdiction Roundtable, the first time the Canadians had a session for their own Jurisdiction, had delegates from the States asking questions.

On the second day, conference delegates heard a major announcement from the Northern and Southern Districts of Scottish Rite and Shrine International. These three bodies have signed an agreement to market Freemasonry together, not just within their respective concordant bodies. The marketing strategy centres around the website <https://bea Freemason.org>. Anyone requesting information from the website will be forwarded to the Grand Lodge closest to the potential member's home. This initiative is not just American, but is truly a North American drive for members. Please check out the website for resources that can be used by your Lodge when discussing membership with potential candidates.

Up next was a very interesting interlude by a member of the craft impersonating Mark Twain. It was only supposed to last for 15-30 minutes. However, by the time he finished telling stories in the manner of Mark Twain, over a hour had passed, and he deserved the standing ovation he received.

The second discussion on day two was a presentation on the statistical breakdown between members who received their degrees traditionally and those receiving one-day degrees. The brother from Ohio who gave the presentation seemed to be more interested in how much Grand Lodge could make if they allowed one-day degrees. The brother had numerous statistics relating to and the differences between brethren receiving their degrees by the different methods. He had statistics on retention, SNPDs, Demits, length of time in the craft and much more. There was a great deal of statistics but not enough time to absorb them. The consensus among the Canadian Delegates was that the statistics looked interesting, but Freemasonry isn't about money.

Again, more breakout sessions and fellowship among the brethren followed. Plans were made to attend Grand Lodges and apologies were extended because

of being unable attend annual communications, for one reason or another. Brotherly love and fellowship were the order of the day.

Overall, the benefit of the COGMNA has been to meet, connect and discuss with members of other jurisdictions the challenges, opportunities and solutions facing freemasonry. The 2020 conference certainly fulfilled all these opportunities.

The Grand lodge of Kentucky did a wonderful job of hosting the conference and it was a pleasure to attend.

Around the world

Ed' there is a pocket size book called "Level Steps" by Jonti Marks, I contacted him back in January and asked if I could reference parts in the AF in future issues. He responded with an affirmative so here is the first installment.

Quotes from "Level Steps"

By Jonti Marks

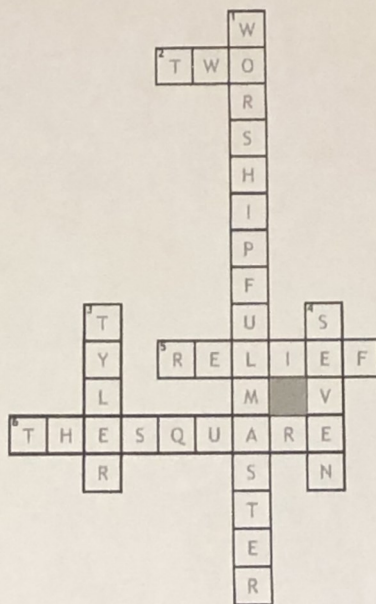
"He, of all men, should best understand that God seeth not as man seeth; for man looketh to the heart. A mason is, therefore particularly bound never to act against the dictates of his conscience."

When we step on to a Spiritual path such as that offered by Freemasonry, we step beyond the value system of the outside world where rank, power and possessions hold so much sway. We embark upon a journey that we hope will raise us above the shallow and illusory delights of the mundane constant. While we live in the world, we understand our true purpose to be to rise above it and come at last to a point where everything of value that we wish for is to be found in things of the Spirit: to be able to offer brotherly love to all, relief of the suffering of our fellows and a firm grasp of truth. Let us try to learn to see beyond outward appearances and look, as God does, to the heart. With our attitudes and aspirations thus founded on true values, we will be better placed to exercise that freedom of conscience that Freemasonry allows us in all spheres of our lives, understanding always that freedom carries with it a great burden of responsibility.

"From "Level Steps: 100 Meditations for Freemasons" by Jonti Marks.

This book and Jonti's other Masonic writings are available from Amazon.ca and direct from the author at www.jontimarks.com

Mid March AFM edition



Across

2. how many Rites do we have in Alberta
5. Name the second grand principle
6. on what do we meet

Down

1. Who sits in the East
3. What is the name of the officer who stands outside the door
4. how many make a Lodge Perfect

Mid April Word Search

T M D W G B G G S Q R A P J H Q F I N M O V N G
 R H E L I P Z T W P R I I Q V I D I G W F A Z G
 N B S Q Q R U T C K R N V G H P D Z L U E V K P
 U W L C S H F Y F Z C K N W Y B D Q Z C L R T P
 J O Y A O T T W E T L N X W C L Z R J F L M G O
 J B D N C B B U X J G O J E E I T Q G U O O H L
 Y C B C I G M L K N D C H A B K A F E U W G D Y
 K R X V E Q B W O E Y K I A A S S F H Z C U Y D
 Y A V U T F J A J E G L L J L S S C D X R Y T O
 A F W O Y S Z O Z S D F M K L P E A D B A A W O
 K T O C A N D I D A T E N D O G L E V H F A B R
 C Y A J N W K N Z N V H R C T H S N N V T E C Y
 O G W U I F M H D K H G X W N K H T C I B J E Y
 M I L S F W R F F R E E M A S O N E Y O I E G K
 P I F T J E R B A M G W H G P Q M R W F S W D Y
 A T O I K Z Q M E E T I N G F D D E I F Z E L R
 S Q Y C T I N B R L O S O W O M T D B S P L R G
 S Y R E H B B A U M M D K F R E C T I T U D E L
 E R P O K Q U M O T S O K M P N X X K F J D U I
 S S G M O T H E R X C M J N L E L H Q G Y H M G
 W J A S O O Y T J E V B Y X Y Q F V W D H K K H
 R I T E J L X A R D E G R E E N J F C U L J T T
 E W V F H N L Z V T F F N U O Q Q V S D J U Q L
 I L G R N D A C C E P T E D R R U K I W P O I Z

rectitude rite wisdom mother light freemason tassels
 accepted candidate compasses ballot craft degree door
 entered fellowcraft jewel justice knock meeting society