



Grand Lodge Bulletin

Vol. 65, No. 8

Editor: MWBro Robert E. Juthner

October 2000

Are We There Yet?

By MWBro Gerald T. Webber, Grand Master
(part two – continued from September 2000)

The Sand Dollar Story

I am reminded of the story about a boy and a girl who were walking together along on a beach. With each incoming wave they were picking sand dollars off the beach and were throwing them back into the ocean. As a man came near enough to communicate, he said: "I don't understand what you kids are doing."

The little girl said: "When the waves come in, I pick up a sand dollar and throw it back in the ocean so that it can keep on living."

The man said: "Don't you know that it is impossible to save all the creatures? What makes you think you can make a difference?"

As the next wave came and the next little sea creature was on the beach, the girl picked it up and, as she threw it back into the ocean, she said: "Well, to this little sand dollar I am making a difference, I am its only hope!"

I suggest to you that in the world of the volunteer the only reward you will receive is the service you give. It all comes down to individual leadership, the reason why our Craft in Alberta is thriving. Because of visionary and progressive leadership, individuals have overcome the barriers against progress. Look at what's happening in Alberta where individuals, who want to make a difference, reach out to make things happen.

PGMHugh Young got the idea and said: "Let's Do It!" Let's form the first Internet Lodge of Research in North America. It was instituted under dispensation on March 4, 2000.

A Brother in a city north of Calgary said: "Let's form a new Lodge in Airdrie!" He placed a simple advertisement in the local newspaper, and 18 Brethren responded and said: "Let's Do It!" Airdrie Wild Rose Masonic Lodge was instituted under dispensation on May 13, 2000.

In the Peace River District, Masons are meeting together to conduct research into Freemasonry, and the previous Grand Master had signed a dispensation for them to form a third Lodge of Research in Alberta (yet to be formally instituted under dispensation).

Early in March we received a call from a Mason in the

Lesser Slave Lake area, who wants information on how to form a new Lodge in his thriving community.

Two years ago a Brother said: "Let's form another Lodge in Fort McMurray." The Lodge was consecrated on September 5, 1999 with 30 members. Now the membership exceeds 70, while Fort McMurray Lodge No. 195 has over 170 members and is receiving half a dozen petitions for initiation in a typical month.

Recently, a Brother called to obtain permission to form a group to investigate the feasibility of forming a third Lodge in Fort McMurray, this one to practice the Ancient York Rite.

Freemasons in Alberta

have discovered how to bend when they need to, how to adapt to change, and how to bounce back from possible disillusion. However, if that fails, it's due to leadership that has no vision beyond the leader's term of office. Brethren, I am excited about what is happening in our Jurisdiction. We know that our Renewal Program is working. The time is now, my Brethren, as we soon cross over into a new century, to ensure that Freemasonry will stay well-grounded and will not blow away with the winds of change.

Just as the next wave came in and the little sea creature was on the beach, the girl

picked it up and, as she threw it back into the ocean, she said: "To this little sand dollar I am making a difference, I am its only hope!" My Brethren, let's be the kids on the beach. Let's make that difference! Let's provide hope! Let's provide leadership with vision! Your positive attitudes are infectious! Your enthusiasm is contagious! Let's conquer the winds of disillusion! We can do it, with a positive attitude, **together!**

Editorial

It's Contagious

The two articles under the heading "Are We There Yet?" in the September and October *Grand Lodge Bulletins*, by our Grand Master, had originally been the essence of a paper he presented to the "All Canada Conference" in Winnipeg last March. Any very minor editorial changes were made only to update some references to Lodge institutions for the benefit of the present reader.

See **Contagious**, page 2.



MWBro Gerry Webber holding a picture of Beaver School, where his mother, Ethel Henderson, first taught, which was presented to him by MWBro Jim Crawford (l) with WBro Barry Oberg (r), Master of Forestburg-Alliance Lodge No. 128, July 26, 2000.

Grand Lodge Bulletin

Published each month except July and August by
The Grand Lodge of Alberta, A. F. & A. M.
 330 – 12 Avenue SW, Calgary, Alberta T2R 0H2
 403-262-1140 — Fax 403-290-0671
 www.freemasons.ab.ca

Annual subscription rate for non-members of the GLA is C\$10.00 plus mailing costs. Republication rights are granted to other Masonic Jurisdictions, but acknowledgement of the source is requested.

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 The Editor reserves the right, due to limitations of space, to accept, reject and re-write material submitted for publication.
 Deadline for copy is the 1st day of the month, two months prior to the month of issue.

Contagious, from page 1.

In the writer's opinion, both articles — and especially the one appearing in this issue — are worthy of being read more than once. Read and internalized! The "sand dollar" analogy is particularly meaningful because, too often, we have doubts in the potency of any influence we can hope to exert. Of course, this is the case if we don't even try, if we are content with standing aside and "let George do it." What George? Does George even exist? We all know what then happens, namely, nothing. Oh yes, the "status quo" is not necessarily a bad thing, so long as it means preserving unalterable values or anything else that is good, that is already doing what we want to achieve, and that we just cannot improve on. On the other hand, we recognize some "status quo" related matters which are ready to be discarded on the trash heap of history. These may be the tangible ways and means of doing things certain ways, easily identified, or less discernible attitudes which no longer serve us — or the human race — at all. Again, nothing will happen unless we take the initiative, until we do make a difference to the "sand dollar".

The Grand Master's call to be the kids on the beach (all of us!), to make a difference, and to provide leadership with a vision, ought to be heeded. Even though psychologists and sociologists will tell us that it is impossible to make effective leaders of all those in charge, let alone those who rather stay in the background, we must strive to involve every last Brother in the Craft! Impossible? Not if we try our best. That, of course, is dependent on a positive attitude and genuine enthusiasm, also referred to by MWBro Webber. Now, it can be presupposed that every Brother Freemason has a positive attitude to Freemasonry, its aims, its objectives, its right to survive or, better yet, to surge ahead. It's not quite that simple with "enthusiasm." Enthusiasm cannot be legislated, and whether it is really "contagious" is open to debate. Nevertheless, it is incumbent upon us "Masonic Enthusiasts" to lead by example, convincing others to become as committed as we are. Then, maybe, our own positive attitudes can become contagious after all. As "HE" said: "Let's Do It!"

Found: on Briar Hill NW, Calgary — 14 K gold ring. Initials on the face flanked by Masonic emblem and Royal Arch keystone. Ring may be claimed at Grand Lodge Office.

Book Review

Working the Rough Stone: Freemasonry and Society In Eighteenth Century Russia

By Douglas Smith

Northern Illinois University Press, 1999, ISBN 0-87580-246-X, \$38 (US), 257 pp.

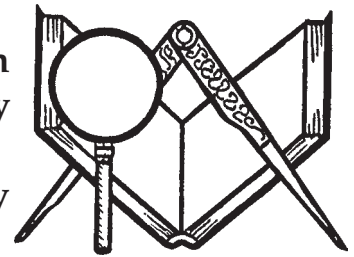
This is an extremely well-written and thought-out book. The book endeavours to give the reader the feel of Russian life in the 1700s. The author discusses changes brought about by Peter the Great that started the Westernization of Russian court life. Despite these changes, Russian life was still rough and rather uncivilized when compared to contemporary France and Austria. Still some of Peter's changes did eventually open the door to Freemasonry. Initially members of the Court, members of the lesser nobility, and wealthy merchants were drawn to the Lodges. The Lodges offered the opportunity for social interaction, personal discipline, and a free exchange of ideas unavailable anywhere else in Russia. Teaching new standards of civility and politeness, the Lodges helped prepare the way for the birth of a civil society in Russia. The title, *Working the Rough Stone*, was a phrase in use in Russia of the 18th Century, which referred to the self-improvement that the Lodges attempted to bring to the members by way of Masonic education.

While the author describes in detail how Freemasonry was perceived by many as the champion of moral enlightenment that would bring about a gentle social transformation, he also discusses the fragmentation of the Fraternity. Russian Freemasonry was torn between Swedish, French, and Prussian branches of the Craft. Later in the 18th century there were divisions caused by the introduction of all manner of higher degrees. The various systems of higher degrees split the Brethren. Russian society at the time seems to have centered heavily on class, rank, and social distinctions. "Superior knowledge," i.e., the high degrees, became part of the usual rancor dividing Russian society; thus, weakening the movement. Charlatans and impostors of all sorts also set up competing secret societies which brought suspicion on all groups.

During the reign of Catherine the Great, the Fraternity was at first viewed as a harmless group of aristocrats playing at secret knowledge and mysticism. When the French Revolution started, it was not long before all secret societies, including Freemasonry, were viewed with suspicion. By 1796, Freemasonry, as an active organized institution, had ceased to exist. While Freemasonry returned to Moscow in 1803 and seemed to flourish, by 1820 the Craft was again gone as an organized institution. The author concludes that there exist some tenuous reports of the Craft continuing in a clandestine manner into the 20th century. Unfortunately these records are still not available for study.

This is a scholarly work. It is well footnoted and includes a suggested bibliography. In fact, 62 pages are taken up by the notes and the bibliography. It is a very readable book. Anyone interested in Russia during the period known as the Enlightenment will find this book rich with insight into the cultural politics in the 18th century.

Loren W. Kline



The 2000 Masonic Spring Workshop



Cutting the Anniversary Cake (l to r): Front — Brant Irwin; Robert Juthner; Cecil Holmes; Russ Phillips (with the sword); Bill Scott (Chairman); Jack Twa. Rear — Rex Dawson; Gerry MacKenzie; Terry Drolet; Al Teuling

The 35th annual Masonic Spring Workshop was held at the Delta Lodge at Kananaskis on April 14–16, 2000, with some 236 Brethren attending. This year's theme, *The Spiritual Core of Masonry*, continued the workshop's focus on examining the core values of Freemasonry. This was purposed to awaken in the minds of the attendees a re-appreciation of Freemasonry "as a veiled and cryptic expression of the difficult science of spiritual life" and to spur them on in MWBro Jones' challenge to Begin a New Journey.

While elements of the programme challenged some contemporary views of Freemasonry, the aim to awaken a deeper understanding of the esoteric meaning of Freemasonry was accomplished. It is hoped that with this renewed insight,

the present-day students of the Craft will be better enabled to mold the future of Freemasonry, as our fore-brethren forged its past.

RWBro Norman Thomas led the workshop in a series of presentations and forums. It could be concluded that the future development and the value of Freemasonry as a moral force in society depends on a clearer understanding of its deeper meaning and the true purpose of its rites and philosophy. The Workshop continued in its tradition of offering three streams of interest, this time: Controversial, General and Officer Training, along with a selection of Masonic video presentations. Again, the Workshop featured a Bookstore from which a selection of Masonic literature, jewellery and clothing were made available.

Being the 35th anniversary of "Masonry in the Mountains," time was taken to reflect upon the initiative of our late MWBro Jack Collett, and to honour those who had laboured so diligently in nurturing the Workshop to its present day success. The Past General Chairmen present were so honoured, as were the three Brethren who have attended all 35 Workshops, in the persons of Bro Cecil Holmes (Red Deer), Bro Robert Juthner (Edmonton) and Bro Russ Phillips (Calgary), shown in the photograph "cutting the cake."

The Workshop has truly lived up to the 1968 Grand Lodge report which stated: "It has now become an established and continuing institution, a Masonic retreat where Brethren can meet, talk and think on the square — long may it continue to serve the Brethren of the Craft." As the memories of this year's serious contemplation and of light-hearted fellowship slowly fade, the heart is quickly lifted in the realization that the 36th edition of Alberta's "Masonry in the Mountains" will soon be held at the Delta Lodge at Kananaskis, April 20-22, 2001!

Bill Scott, General Chairman 2000
Masonic Spring Workshop Planning Committee

Airdrie Wild Rose Masonic Lodge UD

On Saturday, May 13, 2000, the ceremony of Institution of Airdrie Wild Rose Masonic Lodge UD was held at the Crossfield Masonic Hall, with MWBro J. Arthur Jones, Grand Master, presiding. Ninety-two Brethren were in attendance, half of whom are shown in the group picture taken outside the Lodge Hall following the ceremony.

Bro Hugh Hamilton reports that the explosive population growth in Airdrie, Alberta's youngest "city", over the last ten years, warranted the forming of a new Lodge in that location, and while, at present, this Lodge will meet on the 1st Tuesdays of the month at the Crossfield Lodge, it is hoped that within two years their own Lodge building will be constructed in

Airdrie. "There are many steps that must be taken to get the Lodge built, but it's a challenge the members are looking forward to." These words augur well for the future of this Lodge.



Military Lodges

By RW Bro R.J. Sutherland, PDDGM,
Quarry Lodge No. 70, December 3,
1988

Abridged from the papers of Fiat Lux Lodge of Research No. 1980

Note: All references in this paper are to British Military Lodges unless otherwise stated.



The spread of Masonry from Europe was assisted in no small way by the Military and its Lodges. Most Military Lodges were ones holding a warrant known as a "travelling" or "ambulatory" warrant permitting meetings to be held under proper conditions wherever the Regiment or Unit happened to be stationed, whether that posting was temporary or not.

Membership in a Military Lodge was primarily restricted to members of the same Regiment or Unit and the consent of the Commanding Officer was essential before a Lodge could be formed. Warrants were normally issued to an officer, in most cases the Commanding Officer, and were carried by the unit at all times. The warrant, records and regalia were usually carried in a portable chest.

The Grand Lodges of both England and Ireland would not permit Military Lodges "on any pretence to initiate into Masonry any inhabitant or sojourner in any town or place at which the Unit is stationed or passing through..." We state in the E.A. Degree, York Rite, that it is "the internal, and not external qualifications that recommend a man to Masonry." But in Military Lodges it is not so. That may be seen by continuing with the regulation "...or any person below the rank of Corporal except a serving brother": that is to say, a person who was a Mason before enlisting or one who had been reduced in rank and only then by dispensation from the GM, District or Provincial GM. These regulations were often conveniently mislaid or obscured and returns from Military Lodges were somewhat spasmodic. In fact, in some cases a number of overseas Military Lodges, though still active, were struck from the registers because they had not sent in any returns for a number of years.

The first purely Military Lodge of which we know was established in Gibraltar in 1728, but was a stationary Lodge. The first "traveling" or "ambulatory" warrant was issued by the G.L. of Ireland in 1732 to the British Foot Regiment. In 1755 the total number of Military Lodges was 29, five granted by the G.L. of Scotland, the remainder by the G.L. of Ireland. In the same year the G.L. of England issued its first military warrant to the 57th British Foot Regiment. By 1813 there were 141 English Military Lodges (116 under the Antients and 25 under the Moderns) while 190 were granted by the G.L. of Ireland and 21 by the G.L. of Scotland.

The Royal Navy had 3 Lodges warranted to ships: HMS Vanguard in 1760 (became a shore/stationary Lodge in 1768 and is now London Lodge No. 108); and HMS Prince and HMS Canceaux in 1762. These latter two are no longer in existence.

After the Battle of Waterloo (1815), Military Lodges began to die out and no Military Lodges as such are listed on the register of the United G.L. of England today, the last two being surrendered in 1947 and 1949. In 1947, the Social Friendship Lodge No. 497 of the 89th Royal Irish Fusiliers Regiment was surrendered; the Lodge received a renewed warrant authorizing it to meet as a stationary Lodge. In 1949, similar

action was taken by the Lodge of Unity, Peace and Concord No. 316 of the Royal Scots Regiment. Both of these Lodges now meet in London. In 1958, the G.L. of Ireland still listed 5 Military Lodges, and although the 1988 "List of Lodges" lists 2 Lodges as being active, there is, in fact now, only one remaining, 4/7 R.D.G. St. Patrick's Lodge No. 295.

The G.L. of Scotland lists 4 Lodges with military titles but they are no longer truly military Lodges. The G.L. of France lists 20 military Lodges (13 in France and 7 outside — in Spain and the Netherlands). Israel lists 1 military Lodge and New Zealand 3 — Service Lodge No. 237, Lodge of Remembrance No. 318 and United Forces No. 245 — two of these restrict membership to military personnel only and the third to military personnel and members of the Merchant Marine. . These are stationary Lodges.

If we trace the movements of three British Regiments, we can see how Masonry would have spread overseas. The first is the 20th Regiment of Foot (Minden Lodge No. 63, warranted in 1748). It remained in England for 8 years after being warranted and before being posted overseas. For the next 100 years the Unit moved around quite a bit as follows: Germany, America, West Indies, Holland, Ireland, France, Egypt, Malta, Naples, Sicily, Gibraltar, Spain, Portugal, and India (25 years).

The second unit is the 46th Regiment of Foot, which was sent to Sydney, Australia in 1813 with its Lodge (Social and Military Virtue No. 227). Under its auspices, a new Lodge was formed in 1816 and was warranted four years later by the G.L. of Ireland. It was called Australian Social Lodge No. 260 and is now called the "Lodge of Antiquity." It was the first Lodge to be warranted in Australia and when the G.L. of New South Wales was formed it became No. 1 on its register.

The third unit is the 20th Regiment of Foot (Sphinx Lodge No. 263) which was posted to Yokohama, Japan in 1864. The stimulating meetings held by the Lodge led the Brethren in the foreign community to form a Lodge which was warranted in 1856.

Other European countries also issued warrants for military Lodges as follows (earliest dates in brackets.): Germany (1739); Holland (1745); France (1756); Sweden (1761); Russia (1761); and Belgium (1832).

The earliest travelling warrant issued in the U.S. was in 1738 by the G.L. of Massachusetts to a group to be used in the expedition to Canada. A similar one was granted again in the G.L. of Massachusetts in 1756 for the expedition against Crown Point (a French held fort on Lake Champlain, NY). In both instances, the warrants were of general characteristic and probably should be considered as deputations. The first truly U.S. Military "Movable Lodge" (as they were called in the U.S.) was warranted in February, 1776, in the Connecticut Line of the continental Army and was called the "American Union Lodge." This Lodge was given authority to meet anywhere within Continental America, provided no G.M. had been appointed to that area. Unfortunately, the Unit immediately moved to New York where the G.M. would not confirm the warrant. In April of the same year, however, he gave them a new warrant called "Military Union Lodge No. 1" without recalling the former warrant. Thus the Lodge held two warrants from, and yielding to, two Grand Lodges in different jurisdictions. That is a unique situation. However, it decided to use only one name, "American Union Lodge." It participated in the convention at Morristown, NJ in January, 1780, where it was proposed to nominate General Washington to G.M. over

the 13 United States of America, and it also participated in the formation of the G.L. of Ohio.

During the Civil War, numerous Military Lodges were warranted on both sides (e.g., in 1861, the 4th Connecticut Regiment was warranted for a Lodge known as Connecticut Union No. 40). These Lodges met with a lot of opposition in many jurisdictions which was the probable cause of the early demise of U.S. Military Lodges. They were resurrected from time to time. For example, there was a Military Lodge in Japan after World War II and is still listed today in New Hampshire as the "Gen. William Whipple Military Lodge." It is a special Lodge that does not confer degrees.

In the days before total war, as we know it today, during the American Revolutionary War or War of Independence (depending upon which side one was on), warrants and regalia were often lost or captured. However, Masonry was able to overcome these lines of war and Lodge chests were often returned to their original owners, as happened to the 17th British Regiment whose chest was returned by Gen. Parsons of the Colonial Army. The 16th British Foot Regiment had theirs returned by Gen. Washington, and the chest of the Dragoon Guards was returned under a flag of truce with a guard of honour.

Quite a number of British Lodges preferred to have former members of Military Lodges, especially retired NCO's as their Tylers, particularly if they had medals and testimonials of conduct. A prime requirement, however, was that they remain sober under all circumstances. These men, of course, were accustomed to discipline and could be depended upon to present an imposing figure, especially when marching at the head of their Lodge on the occasion of public processions. They also knew how to handle the sword properly without stabbing themselves or some other Brother in the process.

Symbolic Grand Lodge Of Hungary

At the end of WW II, Europe lay in ruins. Countries were trying to reestablish themselves and so were most of the major traditional organizations, amongst them the Freemasons. The remains of the Hungarian Grand Lodge received a great deal of help from the Grand Lodge of New York and so Masonic life began again in Hungary. This life, however, did not last long. In June, 1950, the then totalitarian regime of Hungary dissolved the Grand Lodge and confiscated its assets and the Grand Lodge building on Podmaniczky St. Limited (underground) Masonic activities continued for nearly 40 years until 27 December 1989 when the Grand Lodge of Hungary was reconstituted. The border-Lodges were returned from Austria to Hungary and so was the GM's gavel into the hands of the newly elected GM, MWBro Br.[Dr.] Istvan Galambos.

With help and support from abroad and with its very able new leaders, the new Grand Lodge prospered and grew at a rapid pace. They received recognition from the Grand Lodge of England in less than a year's time and today, in 1999, are in Fraternal relations with over 100 recognized Grand Lodges around the world. Their membership nearly quadrupled in 10 years time and the initial four Lodges increased to seven. This includes one German and one English speaking Lodge for those who are not (yet) sufficiently at ease in the Hungarian language.

Information provided by Gabor Ecsodie, PDDGM, ACGL, Germany.

Emessay Notes, May 2000

SBC Website Posts Anti-Masonic Material

There are three articles concerning Freemasonry posted on the Southern Baptist Convention, North American Mission Board, website:

Freemasonry Report

A summary of the report presented to the SBC in June 1993 and the action taken.

A Comparison Chart – Freemasonry and Christianity

Lists five titles: God; Oaths; Jesus Christ; Salvation by Works; and Inclusivism. Then makes comparisons listed as: Freemasonry, Christianity, the Bible.

A Closer Look at Freemasonry

A 16-page expansion of the eight points of incompatibility outlined in the 1993 SBC report.

The 1993 SBC *Freemasonry Report* has been posted for a long time on the website. However, the two additional postings, mentioned above, are very recent. We are bringing this information to you because of the positions taken by the SBC. As you know, from media reports, the SBC has taken positions of "religious certainty" which have embroiled and divided the conference in controversy.

There is a possibility that Freemasonry will again be targeted by the SBC. The recent anti-Masonic postings are, very likely, an early warning of what is coming. Since the matter of Freemasonry has been studied, under the rules of the SBC, it is possible for a motion concerning Freemasonry to come from the floor and be dealt with immediately.

We would urge our readers to obtain information responding to the charges made by the SBC and be able to reply if they are questioned by members of the Clergy or others.

Recommended reading: *Fundamentalism and Freemasonry* by Dr. Gary Leazer; *Is It True What They Say About Freemasonry?* by Art DeHoyos and S. Brent Morris. (Both available through GL office, Calgary)

Focus, Vol. 7, Issue 2, June 2000

FBI Partners With Shriners Hospitals

Don't look now, but the Federal Bureau of Investigation has its "sights" set on all of the Shriners Hospitals for Children in the United States, and for good reason.

The FBI has linked up with Shriners Hospitals through its Community Outreach Program and is not only seeking to find children who may need the kind of quality medical care that Shriners Hospitals provide, but is also interested in having its community outreach specialists serve as volunteers at the 20 orthopaedic and burn hospitals in the U.S.

The linkup of the FBI and Shriners Hospitals came about as a result of the FBI's Suggestion Program, in which a special agent in Pittsburgh, PA, proposed the idea, which was eventually adopted. The FBI has sent their community outreach specialists a packet of information about Shriners Hospitals and their locations. These specialists are encouraged to initiate a partnership with the hospital or Shrine Temples in their respective jurisdictions

(Source: Shrine News Release)

Emessay Notes, May 2000

In the (Public) News

The following was published in the Edson Leader, April 10, 2000.

Freemason recognized for 70 years of service

By Vicky Longstreet, Leader Staff

A resident of the Parkland Lodge in Edson received a prestigious award April 6 from his brothers of the Masonic Lodge.

Albert Smith, 95, received his 70-year bar and certificate, as fellow Masons, family — some of whom are also Masons — and friends stood by proudly.

"It's a great honour to present a brother (Mason) with this honourable award," said Douglas Jackson, the worshipful master of the Edson Masonic Lodge No. 68.

To receive the bar, Smith was required to be a member of the Masons for 70 years. "It's an honour. I sure didn't figure on this much tonight," said Smith, seemingly happy and overwhelmed.

The Masons are a fraternal organization that promotes morality and truth, said Tren Cole, the Yellowhead district deputy grand master. The Masons are not a religious organization, but their beliefs have religious overtones, he said.

- They pledge to be good citizens by practicing the highest moral and social standards in friendship, charity and integrity.
- They encourage members to serve their own religion and community.
- Demonstrate they are a society of upright men.



Al Smith, who celebrated his 95th birthday on 26 March 2000, receives his 70 Year Certificate from RWBro Tren Cole, DDGM, Yellowhead District. In the picture (l to r): WBro Douglas Jackson, Master of Edson Lodge No. 68; WBro Albert Smith, RWBro Jack Webster; MWBro Phil Kendal, RWBro Tren Cole.

- They enjoy each other's company and develop team spirit and fellowship.
- Masons are dedicated to making good men better and to developing their knowledge of themselves as individuals and the world around through education, discussion and social exchange.
- They aim to make proper use of time, dividing it between worship, work, leisure and service; making the best use of mental and physical abilities.
- Aim to use their talents for the benefit of themselves, their families, their neighbours and their communities throughout their private, public, business and professional life.
- Declare their membership whenever any possible conflict of interest may arise or be perceived to arise; and
- Promise not to use their membership to promote their own or anyone else's private, public, business or professional interests.

To become a Shriner, you must first be a Mason, said Jackson.

Cole traveled from Spruce Grove to help present the bar. You have to be 21 years old to join the Masons, and Smith joined when he was 25. "It's the first step," he said.

[MWBro Phil Kendall, who sponsored Smith's nephew into Masonry, and Masons] from Stettler and other parts of southern Alberta traveled to Edson to celebrate the presentation with him. Following the presentation, Masons enjoyed cake and spent time reminiscing. Smith was pleased with how so many fellow Masons had come to be a part of his moment.

They meet the first Thursday of each month in the Edson Masonic Lodge.

Freemasonry and Religion

Our late RWBro, the Reverend Dr. Norman Vincent Peale, had this to say:

Freemasonry is, for its members, a supplement to good living which has enhanced the lives of millions who have entered its doors. Though it is not a religion, as such, it supplements faith in God the Creator. It is supportive of morality and virtue... I think that a good Mason is made even more faithful to the tenets of his faith by his membership in the Lodge.

Quoted in the summons of Kitchener Lodge No. 95.

Grand Master's Itinerary

October

- 1-4 Grand Lodge of Prince Edward Island, Charlottetown, 2000 Masonic Tour
- 5-8 Grand Lodge of Nova Scotia, Halifax, 2000 Masonic Tour
- 11-13 Western Conference, Canmore
- 13 King George Lodge, Calgary, John Hamill address
- 14 Victoria Lodge, Fort Saskatchewan
- 19 Lethbridge Lodge, Lethbridge
- 21 Red Deer Lodge, Red Deer
- 25 Tawatinaw Lodge, Athabasca
- 26 Finance Committee Meeting, Red Deer
- 27 King George Lodge, Calgary
- 28 Three Rivers District Meeting, Claresholm