

THE ALBERTA Freemason



Editor: MWBro
Robert E. Juthner
Vol. 71, No. 4

Bro (Franz) Joseph Haydn

By Robert Eugene Juthner

Editor's Note: Encouraged by many favourable comments received following the publication of Bro Wolfgang Amadeus Mozart in the January 2006 edition of The Alberta Freemason, this companion article is offered our readers. It is based partly on Joseph Haydn — FM und Aufklärer (Joseph Haydn — Freemason and Enlightener) by Bro Avo Kouyoumdjian (Grand Lodge of Austria), published in Blaue Blätter, No. 343, February 2006, and other sources. Unlike the former article, it is not in celebration of a round-figure birthday anniversary.

On 11 February 2006 it was exactly 230 years since Joseph HAYDN (1732–1809) had been initiated in the Viennese “elite” Lodge *Zur Wahren Eintracht* (“True Concord”). Their Lodge Secretary, David Heinrich Gottfried von Pilgram, then recorded in the minutes of their 354th meeting as follows:

In the year (AL) 5785, on the 11th of the 2nd month, the petitioner Joseph Haydn, son of Mathias, was introduced, at age 51 years, born the 1st of May [actually 31st March] 1732, of the Catholic Religion, of the middle class, in Rohrau, Austria, now a Freemason, by occupation the Prince Eszterhazy's orchestra direc-

tor, thus far not received in any known Order, soliciting of sincere fervour and his own accord to be received into our anciently honoured knightly Freemasons Order, without having been driven by curiosity nor having been solicited, enticed or tempted by Anyone, wherefore he was, according to the Statutes of our Honourable Order, balloted on and elected to be introduced into this St. John's Lodge, named True Concord, and has been accepted as a Freemason Knight, Apprentice and Brother.

[A grammarian would love to parse this sentence!]

It was during that year that the Emperor (Joseph II), who had been favourably inclined towards the [true] Freemasons, in order to stem the multiplication of pseudo-Masonic lodges [we would call them irregular], decreed that the number of Masonic Lodges in his realm be drastically reduced, limiting them to one Lodge per provincial capital, except that the eight Lodges of Vienna should combine in (first three, then) two Lodges. This affected Haydn's Lodge *Zur Wahren Eintracht* which ceased labour on 28 December 1785 and amalgamated with Lodge *Zur Wahrheit* (“Truth”). In 1786 his name was erased

from the membership roster. Other sources, however, indicate that Haydn, accompanied by his friend and Brother Mozart, visited the Viennese Lodge *Zur Neugekrönten Hoffnung* (“Hope Re-crowned”) during the years 1786 to 1790. He may also have visited a Lodge in Pressburg (Bratislava, Slovakia), and in 1785/86 he wrote his symphonies No. 85–87, the so-called



Bro Franz Joseph Haydn in his “Esterhazy” livery, ca. 1780.

Parisian Symphonies, for the Paris Loge *Olympique de la Parfaite Estime* (“Olympic Lodge of Perfect Esteem”).

Haydn was also a champion of the Enlightenment. His compositions were no longer “sermons,” as the music of the High Baroque; they opened up a discourse with the real world, as evidenced by such compositions as the oratoria *The Creation* and *The Seasons*. He composed 107 Symphonies, 24 operas, 83 string quartets, 163 piano sonatas and the hymn *God Save Franz the Emperor* which later became the national anthem of Austria and was also adopted as the German anthem. In Austria, following World War 2, this was replaced by Mozart's music for *Maurergesang* (Masons' Song) K 623a, rather ironically.

Joseph Haydn died May 31st, 1809, aged 77 years.

Brother Kouyoumdjian says: *Haydn's character, marked by honesty, humility, cheerfulness, loving-kindness, humour, creative power and world-openness, shall be our model to emulate, and it shows us those spiritual tools which help us, as Freemasons, to work indefatigably on the Temple of Humanity, which is based on Wisdom, Strength and Beauty.*



The house in the village of Rohrau, 40 km east of Vienna, where Haydn was born.

Editorial

Thoughts at Easter Time

Whither the name, the customs and why the movable date? The *Encyclopædia Britannica* and other sources have this to say:

The modern English word *Easter* has its origin in the Old English *Eastre* and German *Ostern*. It reveals Christianity's indebtedness to the Teutonic tribes of Central Europe because, when the new faith reached the Teutons, it incorporated in the celebration of its greatest feast day many of the heathen rites which accompanied their observance of the spring festival, their celebration of the triumph of life over death; the death of winter, the birth of a new year and the return of the sun: a resurrection. *Eastre*, or *Eostre*, the goddess of the spring, gave her name to the Christian holiday, as was attested to by the Venerable Bede (*De Temp. Rat.*, ch. xv). She is variously associated with *Astarte* or *Ashtoreth*, a Semitic goddess, the "great female principle", who had temples at Sidon, Tyre and Carthage. In Sam. xxxi:10 we read that Solomon built a high place for her (which lasted until the days of King Josiah (I Kings xi:5, II Kings xxiii:13). Her Babylonian and Assyrian counterpart is known as *Ishtar*.

The customs and symbols associated with the observance of Easter have ancient origins, not only in the Teutonic rites but also far back in antiquity, as the egg as a symbol of fertility and of renewed life goes back to the ancient Egyptians and Persians who also had the custom of colouring and eating them during their spring festival. Like the Easter egg, the Easter hare (in North America a rabbit) came to Christianity from antiquity, being associated with the moon in the legends of ancient Egypt and other peoples. Of more recent times are the eating of ham, and decorating with the Easter lily. It is said that it had been an old practice of the Roman Catholics of England, who ate

a gammon or bacon on Easter to show their contempt for the Jews, to whom pork is forbidden; and it was only during the latter part of the 19th century that the protestant clergy preached a special sermon and the churches and their altars were decorated with a profusion of flowers. For this purpose a Bermuda lily was used so widely that it became the Easter lily.

Now for the timing of celebrating Easter. As we know, Easter is celebrated (in the Western Church) between 21 March and 25 April, on the first Sunday after the full moon following the northern spring equinox. According to the Gospels, Jesus celebrated Passover on Thursday. When the Church appointed Easter as a holy day, a sharp controversy ensued as to whether it should be celebrated on the 14th or the 15th day of the month Nisan. It is uncertain as to whether the early Easter festivals commemorated the crucifixion of Christ, the resurrection or both. In the early Christian Church there was a dispute between the Jewish and the Gentile Christians, the former linking the death and resurrection of Christ with the traditional Jewish feast of the Passover, maintaining that Easter should be observed, like *Pesach*, on the 14th day of Nisan, regardless of the day of the week on which it fell, while the Gentiles insisted that it be held on Sunday, the day the resurrection had occurred. Until the 4th century, the Western Churches generally celebrated Easter on Sunday while the Eastern Churches followed the Jewish tradition. In 325 CE, Constantine convened the Council of Nicea, where the decision was made to observe Easter, as it is now, on the first Sunday after the full moon following the vernal equinox.

The promulgation of the Gregorian calendar in 1528, which was not at once universally adopted, led to more disagreement. The Western Churches

accepted the new calendar more or less readily, although it was not until 1752 that it was adopted in Britain and Ireland (shades of the nonsensical reluctance to fully adopt the International Metric System in our days?). It was not until 1916 that Bulgaria adopted the Gregorian calendar, followed in 1918 by the newly created Soviet Union and in 1924 by the Greek Orthodox Church. Many Eastern Orthodox groups continued to hold to the older Julian calendar and could not, therefore, celebrate Easter with the western world. Interestingly, since 1900 chambers of commerce, national and international, have repeatedly passed resolutions urging a fixed date for Easter, and in 1923 such a resolution was addressed to the Holy See. The League of Nations, forerunner of the United Nations, called a conference at which were represented the Roman Catholic, the Eastern Orthodox and the Anglican churches with the result that the date of Easter should be fixed. In 1928 the British parliament passed the Easter Act, which, contingent upon its acceptance internationally, fixed Easter day as the first Sunday after the second Saturday in April, falling between April 9 and 15. So what have we heard about that proposal's international acceptance to date?

Happy Easter, Brethren, to you all!

Grand Master's Itinerary April

- 31 March -1 April — All Canada Conference; Winnipeg, Manitoba
5 Oyen-Crocus Lodge No. 82; Masonic Hall, Oyen; 19 30 h
11 Patricia Lodge No. 91; 60-year Bar Presentation; Freemasons' Hall, Edmonton; 19 30 h
20 Peace River Lodge No. 89; Peace River Masonic Hall; 20 00 h
28-30 — 41st Masonic Spring Workshop; Delta Lodge at Kananaskis

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WBro Garth Cochran; WBro Loren Kline;
Bro Trevor Morris — Ex Officio: Grand Master,
Deputy Grand Master & Grand Secretary
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HONOUR ROLL

Recognition by Long Service Awards — January to December 2005

The following Brethren were awarded the indicated jewel or bar, and are to be congratulated on their many years of loyalty and their contributions to their respective Lodges in particular and to Freemasonry in general. Should you see one of these Brethren, be sure to congratulate him.

60-Year Bar

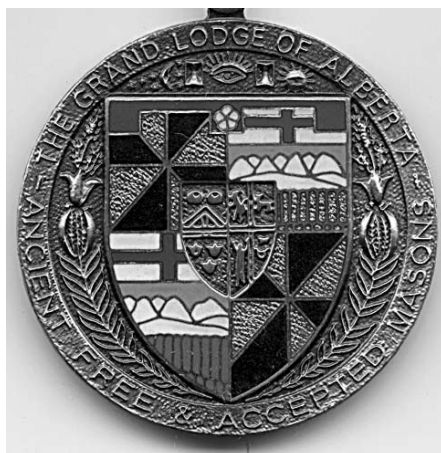
Boon, H. St. Mark's Lodge No. 118
 Christensen, N.A.D. Canada Lodge No. 16
 Coggan, H. I. Bow River Lodge No. 1
 Collett, J. C. Eureka Lodge No. 10
 Dougherty, W.C. Cornerstone Lodge No. 19
 Fisher, G.F. Medicine Hat Lodge No. 2
 Fletcher, K.J. Lethbridge Lodge No. 139
 Gordon, R.C. Vermilion Lodge No. 24
 Hamilton, E.A. Highlands-Unity Lodge No. 168
 Hart, D.F. Dominion Lodge No. 117
 Hart, J.H. Vermilion Lodge No. 24
 Hughes, S.H. Mayerthorpe Lodge No. 148
 Langill, W.S. Cornerstone Lodge No. 19
 Niven, B.C. St. Mark's Lodge No. 118
 Palin, J. A.R. Carstairs Lodge No. 20
 Reid, D.C. Glenbow Lodge No. 184
 Umbrite, J.G. Glenbow Lodge No. 184

50-Year Past Master Jewel

Brown, Hugh G.W. Gleichen Lodge No. 36
 Dodds, Dan Palestine Lodge No. 46
 Everitt, Bert Palestine Lodge No. 46
 Hughes, L.E. Mayerthorpe Lodge No. 148
 Jacobs, Thomas Palestine Lodge No. 46
 Swift, Arnold Palestine Lodge No. 46

50-Year Jewel

Alpaugh, E.E. Onoway Lodge No. 138
 Anderson, H.M. Vermilion Lodge No. 24
 Barrs, C.A. Drayton Valley Lodge No. 182
 Beddoes, E.T. Excelsior Lodge No. 80
 Bennett, W.P. Medicine Hat Lodge No. 2
 Boggs, G.A. Vermilion Lodge No. 24
 Bookhalter, H. Dominion Lodge No. 117
 Borland, R.J.L. Zetland Lodge No. 83
 Bradshaw, G.N. Highlands-Unity Lodge No. 168
 Caine, W.H. Acacia Lodge No. 11
 Campbell, D.B. Jasper Park Lodge No. 143
 Capel, R.N. Apollo Lodge No. 27
 Charlton, R.J. Alberta Lodge No. 3
 Clark, K.G. Mayerthorpe Lodge No. 148
 Cordes, R.E. Perfection Lodge No. 9
 Dales, E.M. Onoway Lodge No. 138
 Dales, R.F. Saskatchewan Lodge No. 92
 Dales, R.W. Saskatchewan Lodge No. 92
 Dean, R.W. Ivanhoe Lodge No. 142
 Dennis, D.R. Chinook-Spitzie Lodge No. 6
 Dennon, W.S. Lodge Renfrew No. 134
 Dickin, J.E.G. Glenbow Lodge No. 184
 Dreyer, R.J. Northland Lodge No. 147
 Edwards, D.S. Victoria Lodge No. 13
 Flesher, J.B. Temple-Centennial Lodge No. 167



The Fifty-Year Medal of the Grand Lodge of Alberta.

Fulks, R.J. Sr. Lake Saskatoon Lodge No. 106
 George, C.E. Northland Lodge No. 147
 Gerrard, W.J. Northland Lodge No. 147
 Given, A.W. Peace River Lodge No. 89
 Goulden, L.N. Eastgate Lodge No. 192
 Greenfield, H.Z. Granite Lodge No. 127
 Grover, S.G. Chinook-Spitzie Lodge No. 6
 Guild, G.A. Commercial Lodge No. 81
 Haglund, L.A. Lake Saskatoon Lodge No. 106
 Harper, D.G. King George Lodge No. 59
 Harper, J.D. King George Lodge No. 59
 Hazen, L.P. Zetland Lodge No. 83
 Home, H.R.J. Jasper Park Lodge No. 143
 Hunter, E. Ashlar Lodge No. 28
 Hunter, R.H. Strathmore Lodge No. 53
 Johnson, J.E. Beacon Lodge No. 190
 Johnson, M. Hanna Lodge No. 78
 Kelly, S.W. Camrose Lodge No. 37
 Kwaczek, G. St. Mark's Lodge No. 118
 Leiper, H.W. Drayton Valley Lodge No. 182
 Lewis, D.T. Ye Olde Craft Lodge No. 196
 Low, J.W. Avon Glen Lodge No. 170
 Lynn, W.H. Kitchener Lodge No. 95
 Marles, E.L. Gleichen Lodge No. 36
 Martin, R.N. Temple-Centennial Lodge No. 167
 Mason, A.F. Hanna Lodge No. 78
 McDougall, M.R. King George Lodge No. 59
 McFarlane, J.D. Acacia Lodge No. 11
 McKee, J. Acacia Lodge No. 11
 McNamara, G.D. Temple-Centennial Lodge No. 167
 McTavish, K.E. Acacia Lodge No. 11
 Millar, D.R. Temple-Centennial Lodge No. 167
 Miller, E.E. Onoway Lodge No. 138

Molle, R.J. Harmony Lodge No. 75
 Morter, H.J. Cascade Lodge No. 5
 Mottershead, S.E. Saskatchewan Lodge No. 92
 Murray, D.R. Victoria Lodge No. 13
 Murray, R.D. Camrose Lodge No. 37
 Nasedkin, V. Northland Lodge No. 147
 Place, J.A. Nanton Lodge No. 17
 Rafuse, A.D. Bow River Lodge No. 1
 Redel, J.C. Beaver Lodge No. 56
 Reid, D.C. Glenbow Lodge No. 184
 Reynolds, D.S. Bow River Lodge No. 1
 Satanove, Max Strathcona Lodge No. 77
 Schnell, P. Camrose Lodge No. 37
 Scott, R.L. Zetland Lodge No. 83
 Stankieveh, A.E. Beacon Lodge No. 190
 Strachan, D. Cornerstone Lodge No. 19
 Tomlinson, F.M. St. Mark's Lodge No. 118
 Van Der Lee, E.W. Temple-Centennial Lodge No. 167
 Warren, R.A.B. Bassano Lodge No. 55
 Whitney, G.S. Lodge Renfrew No. 134
 Widney, R.D. Avon Glen Lodge No. 170
 Wilkins, C.L. Mayerthorpe Lodge No. 148
 Wilkinson, F.H. Mayerthorpe Lodge No. 148
 Williams, C.S. Westlock Lodge No. 114
 Wilson, R.G. Calgary Lodge No. 23

Good News from King Solomon Lodge No. 41

The Secretary, RWBro Duncan Strachan, reports the following regarding their building at 120 Centre Avenue in Cochrane, Alberta:

"King Solomon Lodge building has now been given an **Historic Designation** as of the November (2005) Town Council meeting. It should also be noted that this now gives us the responsibility of ensuring we keep our building as a structure [of which] both the Town of Cochrane and we can be proud."



60-Year Bar Presentation

On 10 January 2006, at Highlands-Unity Lodge No. 168, a sixty-year bar was presented to **VWBro Stewart McMillan** by the current District Deputy Grand Master of Yellowhead District, RWBro Neil McMillan.

VWBro McMillan was initiated in Lodge St. Andrew No. 524 in East Kilbride, Scotland, at the age of eighteen.

He affiliated with Highlands Lodge (now Highlands-Unity Lodge) No. 168 on March 16, 1962. Bro McMillan talked about the changes that have since taken place and the Masons he first met when arriving in Edmonton. Some of those



men were in attendance that evening. He also commented on how special it was that he would receive his 60-Year bar from his son.

Pictured are (l-r): RWBro Robert Drury, Senior Grand Warden; WBro George Ward, Worshipful Master; VWBro John Stewart McMillan, Past Grand Steward; and RWBro Neil McMillan, District Deputy Grand Master.

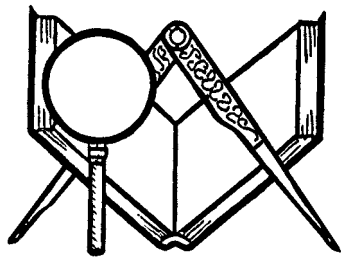
Book Review

The Last Stand of the Tin Can Sailors

James D. Hornfischer, Bantam Books, Paperback, 2004; 499 pages.

ISBN 0-553-38148-2

This book discusses the battles off Samar in the Philippines, October 25, 1944. It discusses the events leading up to the battle off the east side of Samar that is northeast of Leyte Gulf. The Japanese



navy made a gamble to either destroy or severely cripple the invasion of the Philippines in an effort to delay the invasion of Japan.

The Japanese divided their fleet. One part, under Admiral Nishimura, was to slip through the Surigao Strait at the southern end of Leyte Gulf, while Admiral Kurita was to attack through the San Bernardino Strait that is off the northwestern coast of Samar. Admiral Halsey and the 3rd Fleet were lured northwards by a feint orchestrated by Admiral Ozawa. This left the 7th Fleet under Admiral Kinkaid to withstand the attack alone, caught in a pincer movement.

The southern attack by Nishimura was turned back within the Surigao Strait. Kurita made it through the San Bernardino Strait undetected. All that was protecting the northern flank of the 7th Fleet was about seven destroyer/destroyer escorts and six escort car-

riers, "jeep carriers." If the powerful Japanese battleships and heavy cruisers and their escort vessels could sweep this small American force aside, the invasion fleet was in jeopardy. The book

recounts, in detail, the two-and-a-half hour battle that ensued.

Hornfischer provides a detailed account of the action. He also provides details concerning the men involved in the action. The account takes on a personal flavour as the reader gets to know about the sailors on the US side.

The author also discusses the repercussions of the battle, e.g., how did Halsey allow himself to be lured out of his essential position?

The book is well written and engaging. This battle does not receive a lot of attention since the invasion of the Philippines was successful and General MacArthur was able to proclaim *I have returned!* However, the book makes clear that the invasion was not entirely a one-sided affair.

The heroism of the sailors on destroyers attacking major battleships receives the attention it deserves.

Loren Kline

The Door of the Lodge



The door of the Lodge is the first thing a candidate encounters, against which he must give "three distinct knocks..." Above is on the door of the main Lodge room at Edmonton's Freemasons' Hall. The symbol on the knob is easy to notice, but how many other symbols can you find on the key plate?



To the left is the knocker on the same door (and found in many halls). It is **not** used by the candidate who must knock "...with his own right hand" (Ancient York Rite).

Pictures submitted by Bill Cinkant-Hill, Ivanhoe Lodge No. 142.

Response to an Evangelical Pastor

Recently an Evangelical Pastor preached a sermon on Freemasonry that was filled with errors. Dr. Gary Leazer was asked to respond and did so in a paper, *Critique of a Sermon on Freemasonry*, from which this extract was taken:

Hiram Abif: Pastor DeLong refers to Hiram Abif in his sermon and calls Hiram Abif “another Saviour” for Freemasonry who “was miraculously raised to life after several days.” Freemasonry teaches neither of Pastor DeLong’s claims.

Any biblical student will acknowledge there are two Hiram (or Huram) connected with the building of King Solomon’s temple. One was Hiram, King of Tyre (1 Kings 5:1, 1 Chr 14:1). The second Hiram was also from Tyre. He, whom two Bibles and Masons call “Hiram Abif,” was the son of a widow of the tribe of Dan (2 Chr 2:13). This Hiram was skilled in the making of bronze and

built the pillars, the basin on the backs of twelve oxen, and other temple implements. “Abif” has been translated as “my father,” suggesting to some that he was King Hiram’s father. However, others believe the name simply is a title of respect because of his skill in working with bronze.

Biblical historians find the name “Hiram Abif” in two Bibles. The first and better known of the two is Martin Luther’s German translation (1533), in which he refers to Hiram Abif in two verses. The second Bible was translated by Miles Coverdale into English in 1535. Coverdale’s translation was based on

Luther’s Bible.

All Masonic rituals are dramas performed by actors (Lodge members) to teach certain moral lessons to candidates. As in all dramas, whether the film *The Ten Commandments* or Masonic ritual, considerable liberty is sometimes taken with the Biblical text. Masonic ritual tells the story of Hiram Abif being killed by three men, who secretly buried his body. Later, the body is discovered, “raised” up out of its temporary grave to be reburied properly on the Temple grounds. The Masonic ritual says nothing about Hiram Abif being brought back to life as Pastor DeLong claims. In fact, the emphasis is that Hiram died and remained dead.

Focus, 12/4, Dec. 2005

Alberta Miscellany

Redwood Lodge No. 193

Have you noticed that there seems to be a greater-than-normal interest in Masonry? Have you noticed that Lodges are initiating more people now than in the recent past? Have you thought about why this is happening? Could it be that society is reverting to one of its basic needs — that of getting together and communicating with each other in person? Or could it be from the easier access to Masonic information through the worldwide web, thereby promoting the well-entrenched principles of Freemasonry?

Whatever the reason, perhaps all of us should take advantage of this renewal and keep a sharp ear out for the “key questions” that may “slip out of the mouths of the uninitiated.” We all know the benefits of Masonry; why not listen to the cry of others and be prepared to invite them to be part of our fraternity?

WBro Leigh Spicer, WM

Vermilion Lodge No. 24

At every Lodge meeting, the King James Version of the Bible is open at the appropriate verse for each degree. The attitude of the Lodge is indicated by the following quotations from the ritual. When a man first enters the Lodge, he is instructed that the Volume of the Sacred Law is one of the Great Lights of Freemasonry, in that it ...*teaches us our duty to God*. At the installation of a Master of a Lodge he is told that ...*the Volume of the*

Sacred Law is that Great Light which will guide you to all Truth, direct your steps in the paths of happiness and point out to you the whole duty of man.

The Volume is used in particular for its moral and ethical teaching, rather than for any particular theology. Theological interpretations and meanings are recognized as the domain of a particular Church, and not the Lodge. There is no Masonic theology, but there is a strong Masonic moral teaching.

This is the time of year when we reflect upon the moral teachings of our Craft and the religious teaching of our [place of worship] whether we are Christians, Jews, Hindus, Muslims, Buddhists, Taoists or any other religious following... It is the time to think about the poor, the needy and the downtrodden and how we can help. It is also a time for introspection on what we can do to eliminate the ever-present human discrimination, the continual and ever growing threat of war, and injustices done by man to man, worldwide.

WBro John Bourne, WM

Zetland Lodge No. 83

An elderly Chinese woman had two large pots, each hung on the ends of a pole which she carried across her neck. One of the pots had a crack in it, while the other pot was perfect and always delivered a full portion of water. At the end of the long walk from the stream to the house, the cracked pot arrived only half full. For two years this went on daily, with the woman bringing home only one

and a half pots of water. Of course, the perfect pot was proud of its accomplishments, but the poor cracked pot was ashamed of its own imperfection and miserable that it could only do half of what it had been made to do.

After two years of what it perceived to be bitter failure, it spoke to the woman one day by the stream: “I am ashamed of myself, because this crack in my side causes water to leak out all the way back to your house.” The old woman smiled. “Did you notice that there are flowers on your side of the path, but not on the other pot’s side? That’s because I have always known about your flaw, so I planted flower seeds on your side of the path, and every day while we walk back, you water them. For two years I have been able to pick these beautiful flowers to decorate the table. Without you being just the way you are, there would not be this beauty to grace the house.”

Each of us has his own unique flaw. But it’s the cracks and flaws we each have that make our lives together so very interesting and rewarding. You’ve just got to take each person for what he is, and look for the good in him.

WBro Dan Elms, Secretary

Acacia Lodge No. 11

Recently, I had occasion to attend an event put on by the *Canadian Ethics Leadership Forum*. Two panels, made up of university professors and successful, respected business people, debated how ethics should be dealt

with in our local business environment. Should government pass laws indicating what is or isn't ethical or should individual business leaders be left with the responsibility to encourage, as they see fit, ethics within their own organization? It was a spirited debate and each side raised rather good arguments. It became evident, however, that neither side was perfect. No set of laws could ever address fully the endless list of ethical dilemmas that might arise. Nor is it very likely that every business will be fortunate enough to find and keep an ethical leader at its helm. The debate had no clear winner or loser, but nor did there need to be. The useful outcome of the meeting was that it increased awareness over the issue of how to improve ethics in business. Simply having people consider and discuss the issue of ethical behaviour has to be a step in the right direction.

What can Masons add to this debate? Consider an excerpt from the Charge given to the newly raised Master Mason: *To improve the morals and correct the*

manners of men in society ought to be your constant care. You are to inculcate universal benevolence, and by the regularity of your own behaviour afford the best example for the conduct of others. Regardless of which side of the foregoing debate you might think is the best way to improve ethics in business, I believe the important issue is that Masons must do what they can in our community, primarily by setting a good example themselves in everything they do.

WBro Scott A. Watson, WM

Buffalo Park Lodge No. 44

How many can remember back to learning their first piece of Masonic work, probably their obligation? There were all those silly word pairs that seemed very redundant and most difficult to get your tongue around, let alone remember them. *Worthy and worshipful — parts or points — freewill and accord — hele and conceal.*

I can remember thinking this is pretty archaic language, but I'll give it a whirl;

maybe it will make more sense and flow more easily as I get better at my memory work. I was sure all those double words must be just to emphasize certain parts of the ritual. It wasn't until some time later that I discovered a little book published by the Masonic Service Association that explained the reason for the double trouble. It seems that in the 13th and 14th centuries, during the time of the formation of (operative) Freemasonry, England had two languages, one being Norman-French and the other Anglo-Saxon. To ensure understanding, certain word pairs were used, thus a word of similar meaning was taken from each language.

To perpetuate this usage today, when clarity of thought may be served by one word is, as this little booklet states, "proof that Freemasonry delights to cling to the ancient and venerated because it is venerated and ancient!"

WBro Edgar L. Mitchell, WM

Empire Lodge No. 63

My theme for the year is "Back to the Future." In some respects it is the past that holds the key to our future. Part of the Masonic fabric is the continued education of our Brethren to the richness of our Craft. During this year, we of Empire Lodge must accept this challenge and actively pursue it.

There is so much richness in the opening and closing of each degree, and maybe we have sacrificed this over time for the sake of expediency. So let us travel back over the next twelve months to the time when Empire Lodge opened and closed in each of the degrees, and let this now be our norm.

By doing so, we will bring back that richness of the ritual floor work, stimulate the curiosity of our junior Brethren, the Entered Apprentice and Fellowcraft, and educate ourselves once more in the richness of our Craft.

WBro L. Comer, WM

Last Chance to Register for 2006 Workshop

This year's Masonic Spring Workshop takes place at the end of the month — 28 to 30 April 2006 at the Delta Lodge at Kananaskis. There is still time to register and partake in a wonderful weekend of Masonry. See the January *Alberta Freemason* or www.masonicspringworkshop.ab.ca for forms. Here's what to expect:

Among highly informative sessions, this one (right) is a secretary's clinic.



Great food (below), more than you can (should?) eat!



Photos by Bro Ron Thoreson



Plenty of discussion around the coffee pot (or something stronger). Discussions with old and new friends often take place until well into the night, exhausting only the Brethren, not the topic.



The Bookstore (above) has the latest titles, the raffle and plenty of other items of interest.

Masonic Ring Found

I was given a Masonic ring by a Brother's wife who found it on the ground outside the Future Shop in **Grande Prairie**, Alberta. If this is your ring, please phone me, Randy Schoenknecht, Worshipful Master of Light of the Rockies Lodge No. 190, GRBC&Y, Tumbler Ridge, BC, at:

phone 250-242-3611 or schoenkkn@pns.bc.ca.