



Labour in the Quarries



Indeed a diligent labourer in the quarries of Freemasonry, **WBro Stan Wheatley** has been presented with a unique "Certificate of Recognition" which reads:

*We wish to honour **W.Bro. Stanley A. Wheatley** for the time and effort continually put forth in coordinating the manning of the Lodge Hall at Heritage Park. His dedication and service to the Masters, Wardens and Deacons and the Craft in general is to be commended. Freemasonry will always survive through the continued effort put forth by individuals such as **W.Bro. Wheatley**. On behalf of the Grand Lodge we wish **W.Bro. Wheatley** many years of Brotherly Love and Affection.*

*The certificate, which we are pleased to sign, is a token of appreciation of the Brethren of the Grand Lodge of Alberta, for the dedication and support **W.Bro. Wheatley** has given over the years.*

*Signed: **D. Troock**, Grand Master — **J.W. Kopp**, Grand Secretary — **Edward Hunter**, Assistant Grand Secretary. (undated)*

The picture shows **WBro Wheatley** being presented with this certificate by **WBro Ken Madden**, WM of Jubilee Lodge No. 173.

Brother Stan was born in London, England, on October 3, 1921, within the sound of Bow Bells, which makes him an honest-to-goodness Cockney. That gave him the inherent sense of humour which, combined with the gift of gab, associated with a strong Irish ancestry is responsible for a natural ability to emcee many functions.

He served as a navigator in World War II, flying in "Wimpey" Wellingtons from base in Ghana, West Africa. After the war Stan returned to his job wholesaling tea, wines and spirits throughout southeastern England until 1952 when he married Betty in January, and moved with her to Calgary in October. Stan's sense of family above all else, respect of commitment, belief in moderation and love of life have all played a great part in the longevity and success of that marriage. They were soon able to purchase a half-acre lot from the City of Calgary, where they put down roots — building a home, raising five children and now welcoming, at last count, fourteen grandchildren. Soon Stan was employed by

Jenkins' grocery stores, but moving into the travelling sales field while studying for pharmaceutical selling, he spent the last thirty years of his working life as Pharmaceutical Representative for Winthrop.

Brother Wheatley joined the Craft in Jubilee Lodge No. 173 in 1974 and served as Worshipful Master in 1983 and again in 1992. He rarely misses a meeting. And then there is Heritage Park, in Calgary, with its Masonic Hall replica which became the focus of his "labour in the quarries." While in Heritage Park, he at first just enjoyed visiting the Masonic Lodge room, a museum-type display open to the public, and frequently volunteered to help when it was undermanned. Eventually, fifteen years ago, he offered to coordinate all Lodges to try to effect a volunteer Masonic presence throughout the open season. This became a year-round task, often coping with last minute absences.

Those who know Heritage Park will be aware that an authentic ex-Lodge room was originally situated over what is now the vintage bakery but, this be-

See **Quarries**, page 6.



*The simulated Lodge room at Heritage Park from the SW corner. The public viewing window is in the North wall. Note that the room has the lesser lights for both Canadian and York Rites. Various aprons are placed on the chairs around the Lodge. The altar is that on which **A.C. Rutherford**, Alberta's first Premier, took his Masonic obligations.*

Editorial

Dare We Break with Tradition?

This is not about what the reader may think it is. The following musings have been prompted by the book review, appearing elsewhere in this bulletin, but adding a question or thought, about any possible Masonic parallel. This writer is more at home with the spelling of the pharaoh's name as "Ikhnaton" (sometimes spelt Akhenaton or Akhenaten), the name the young Amenhotep IV of Egypt assumed when he broke with religious tradition, the belief in a worship of numerous nature deities and Amon, the human-headed god of Thebes with his temple in Karnak. In their place the young revolutionary "created" the one and only god "Aton" as an expanded conception of the previous sun-god Re, but this new and transformed sun-god was more than just the material sun, although, with him, the young pharaoh deified the light of the sun and its vital heat, so essential for life on earth. He accomplished the extermination of the old gods — at least for the duration of his lifetime — and even the plural word "gods" was carefully expunged from the many religious monuments. His previous name, "Amenhotep,"

meaning "He in whom Amon is content" could no longer do, wherefore he chose another name of similar significance, "Ikhnaton," which means "He in whom Aton is satisfied." Similarly, he called his new capital city "Akhetaton," which means "Horizon of Aton," known in modern times as Tell el-Amarna.

The new symbol, for the new god, depicts the sun as an irradiated disk, suggesting a power emanating from its celestial source, beneficially affecting all humankind. It was a masterly symbol and we may ask if the same sun symbol on our Grand Master's apron owes its prominent position to Aton of ancient Egypt? But we may ask ourselves even more profound questions about any Masonic correlations when we consider that Ikhnaton, who died about 1358 BCE, in the 17th year of his reign and probably barely 30 years old, was not only the world's first idealist, but also the earliest monotheist, the most remarkable figure of the Ancient World before the Hebrews. Furthermore, he was the first of a long line of revolters against tradition and thoughtless acceptance of the past, and this is a trait of his shared by

the founders of Freemasonry nearly three hundred years ago. What happened since? Our Masonic forefathers established "traditions" of their own, which were handed down from generation to generation of Freemasons and thus became "untouchable" in the minds of most of us.

What does that mean to us? Should we change for the sake of change? Surely not. Should we consider to (carefully) replace what no longer works with that which promises to do so? Well... Dare we break with tradition?

Letter to the Editor

Hello, my good Brother:

I just received the December issue of *The Alberta Freemason*, and I want to congratulate you on your editorial. You have, as they say, "called a spade a spade." I am sure not everyone is going to agree with your view but — shucks — you don't write it in order to win a popularity contest. It is reassuring to know that many writers (various newspapers, some in Europe, some right here in Alberta) have voiced similar views on the issue as you have. Not all of us are moving about blindfolded (pardon the association with Freemasonry) most of the time.

Hans Anielski (81)

Hands Across the Border

The 13th Annual "Hands Across the Border" Masonic speaking contest and social event will be held:

When? Saturday — Sunday, April 6 & 7, 2002

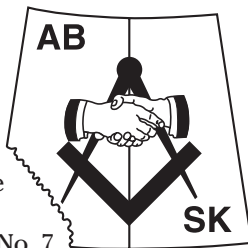
Where? Rosetown, Saskatchewan

Why? To celebrate the 13th annual Speaking Competition and join in a Banquet on Saturday, and to attend a Church Service, followed by Brunch on Sunday.

By Whom? Sponsored by Battle River and Lakeland Districts of Alberta and Districts No. 7 and 9 in Saskatchewan.

For Whom? All Masons, Families and Friends are welcome.

Contact? For registration, help with accommodation, and any questions call:



Randy Wickett

Jake Nickel

George Wood

Rosetown

Unity

Meadow Lake

306-882-3858

306-228-2149

306-236-1608

The event will start with a noon lunch/registration on Saturday and end with brunch on Sunday.

Church Parade

Coming up soon will be a Joint District Church Parade of the Alpha, Calgary-Highwood and Phoenix Districts, to be held on February 10, 2002 at 10 30 h at St. Stephen's Anglican Church, 1121 – 14th Avenue SW, Calgary.

The Brethren will assemble in the Canterbury Room of the church at 10 15 h. Dress is business suit — regalia to be worn. Wives and family members are invited and will be directed to their seats by Mrs. Joan Buck. Coffee will be served following the service. For further information contact RWBro Malcolm Berry at 251-7785.

"Let the world see how Masons love one another."

Provided to Freemasons of Alberta and the Northwest Territories west of the 4th Meridian who are members of
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 Deputy Grand Master RWBro Terry A. Drolet
 Senior Grand Warden RWBro Norman R. Thomas
 Junior Grand Warden RWBro Rodney B. Ponech
 Grand Secretary RWBro Jerry W. Kopp

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Charity Exemplified

During the past summer I had the very great pleasure of attending a meeting of new student teachers. The main subject at this meeting was to get the new teachers to accept students with mental and physical problems. One of the presenters at this meeting was a teenage student who had experienced a near drowning at the age of three. At the time following his accident he was virtually unable to sit in a wheelchair without restraints, also requiring a support for his head because his neck had difficulties supporting it. The doctors who were treating him literally wrote him off as never getting out of his wheelchair. His parents refused to accept this and kept working with him.

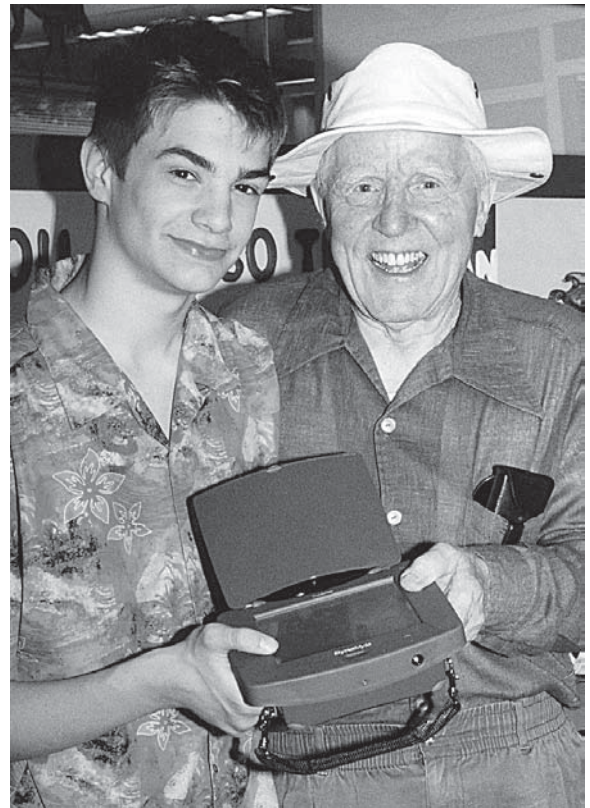
Today, at the age of fifteen, he not only is out of his wheelchair but he walks around with some difficulty of balance. He has progressed so far that this summer he took part in a white water rafting excursion with his Rovers group.

One of the major problems that this boy is having is speech. He has great difficulty in making himself understood in ordinary language. He has been taught to use sign language, but this is only helpful when those around him can read the hands, of which few students or teachers in school are capable. This student was able to present his plea at this particular meeting by making use

of a computerized speech piece of equipment, a Dynavox Dynamite unit. By using this unit he was totally in control and gave a first class presentation, asking the new teachers not to judge students with difficulties until they had been given a chance to prove themselves.

The members of West Edmonton Lodge No. 101 were largely responsible for obtaining this Dynavox Dynamite Speech unit — the size of a small CD player, easy to transport — for this student last spring, receiving assistance from the Grand Lodge Benevolence fund. As a side note, the Alberta Alumni Association of the IOJD (International Order of Job's Daughters) were also involved in the financing of the unit.

The student is the grandson of one of our esteemed Past Masters. Back in 1994, our Lodge was instrumental in obtaining a very basic speech machine for this student, which aided him greatly but was quite large, which meant he could not take it with him without much help. We realized that very likely that unit was virtually obsolete by now, so we investigated what was available and



found this Dynamite unit. We wish this student all the good fortune in the future, and we know this piece of equipment will make life easier for him.

The picture shows the student receiving the Dynavox unit from VVBro Cawley

Ross H. Cawley, PGR
Secretary-Treasurer

West Edmonton Lodge No. 101

Anti-Masonic Movie

The Masonic Information Center (of North America) has learned that a new movie titled *From Hell*, starring Johnny Depp and Heather Graham, was to be released October 16, 2001. The book *From Hell*, upon which the movie is based, purports to tell the Jack the Ripper story as involving ritual killings performed by a Mason at the request of Queen Victoria.

In an effort to help Masons more fully understand the alleged connection between the Jack the Ripper murders and Freemasonry, the Masonic Information Center/Masonic Service Association will publish a *Short Talk Bulletin* dealing with this subject. The bulletin consists of an essay prepared by Brother Jay Kinney. Portions of this letter (including the following quotation) have been taken from information provided by Brother Kinney:

"Efforts to link the infamous Jack the Ripper murders of 1888 to Freemasonry are nothing new. A four-part "docutainment" on British television in the early '70s first floated the notion, which was then turned into a sensationalist book, *Jack the Ripper: the Final Solution*, by author Stephen Knight in 1976. This was followed by the 1978 movie, *Murder by Decree*, starring Christopher Plummer and James Mason as Sherlock Holmes and Dr. Watson, where Masonic connections to the killings were also alleged."

Previews (of the movie *From Hell*) shown in theatres have distinctly negative Masonic references. You very likely will start receiving calls from Masons concerned about this movie. As additional information becomes available, the Masonic Information Center will share it with the Masonic community.

Richard E. Fletcher, PGM
Executive Secretary, MIC

Don't Drink and Drive

I saw a man the other day,
Leave a bar and drive away,
I wondered at the time if he
Was really fit as he should be.
Listening to the news that night,
I found my hunch was really right
The man was dead, oh what a sight,
His car was up against a tree.
I thank the Lord it wasn't me.
I learned a lesson I'm glad to say;
Don't you drink and drive away.
Hire a cab, it will always pay,
Then you can live another day.

Ed Hunter
November 2001

Grand Master's Itinerary

February

9 Bow River Lodge, Calgary
17-19 Grand Masters' Conference of
North America, Milwaukee, WI

The Past Master — His Place in the Lodge

By VWBro Harry Noble, PM Britannia Lodge No. 18

“Past”, as in Past Master, does not mean “through”, “finished”, or “put out to pasture.” “Past”, as in Past Master, does mean that our Lodge now has a senior Mason recognized and accorded special designation for his past Masonic services. A Past Master not only has held the office of Warden for one or more years, but after being installed as Master, has presided over his Lodge Brethren as Master of his Lodge for a period of one year. He is a Mason who has mastered the secrets of Freemasonry and is now in a position to impart his Masonic knowledge to teach others.

Rich is the Lodge with a bevy of Past Masters on the sidelines at every meeting, which the Worshipful Master can use as sounding boards, or look for “filling in” for a missing officer, or for guidance and reliance. The Lodge that has a large number of Past Masters in attendance on a regular basis is known to be a strong, active, and progressive Lodge.

Past Masters, as such, have no official duties other than those required of all Master Masons. However, every Past Master has many traditional, implied duties and responsibilities attributed to him, which include the following:

1. The duty of belonging to a Lodge. No Brother, least of all a Past Master, ought ever to be in the category of an unaffiliated Mason. A collateral duty therefore is to attend all Lodge meetings as time, health and occupation permit.
2. As a member of Grand Lodge, it is his responsibility to make every effort to attend Grand Lodge Communications and provide his expertise in the determination of the business conducted there. Attending Grand Lodge also affords the Past Master the opportunity to renew Masonic friendships and to exchange ideas with interested Brethren.
3. As a member of his District, the Past Master should be prepared to attend District Meetings and vote for the best qualified candidate running for DDGM.
4. The Examining Board of three Past Masters is the last constitutional protection in Alberta against any Lodge being saddled with an incompetent, unprepared Installed

Master. It is the duty of each Past Master elected to that Examining Board to be honest and forthright in putting the best interests of his Lodge before all else — even to the point of refusing to sign the Certificate of Competency required before the Master-elect can be installed.

5. A responsibility to see that everything which he does in Lodge is done correctly and in accordance with Masonic procedure. He is to promote peace and harmony within the Lodge. Actions speak louder than words, and this applies at the banquet table as well as in the Lodge room.
6. A duty to be prepared to help his Lodge, on request by the Worshipful Master, of accepting any of those various Lodge offices which are not in the normal progression of offices, the most important being Secretary, Treasurer, and Director of Ceremonies. It is the duty of each and every Past Master to use his respective talents to reveal to all Brethren such Masonic philosophy, history and law, which he is capable of imparting.

Each Past Master should contribute to the well-being of his Lodge by providing effective expression of his views, all for the well-being of the Lodge and of the Masonic fraternity. The abilities of each and every Past Master are required to be available to his Lodge.

Visitation, being one of the Landmark rights of Masons, would logically imply an historic responsibility of all Masons to visit “Foreign Countries.” All Masons are urged to Masonically visit other Lodges, both for extending their Masonic friendships, but also extending their own Masonic knowledge.

Each Past Master must recognize that as such he has a sphere of influence within the Lodge, and he ought to direct that influence toward serving his Lodge in the best and most unselfish way possible. He is expected to be “Master of the Art,” and it is his responsibility to pass on to the junior Brethren his Masonic knowledge and wisdom.

There are some areas of Masonic etiquette related to Past Masters. They include:

1. Never seek to impose a contrary

opinion upon the Worshipful Master when in open Lodge assembled, except in those cases when his counsel has been requested.

2. Never raise your voice to prompt when the Director of Ceremonies (or some other officer) has been detailed as prompter.
3. Never bring personal bias or rancour to the floor of the Lodge.
4. Never withhold your assistance when you have been properly called upon, if it is within your power to give it.
5. The Past Master should be the unobtrusive guide and counsellor to his Brethren.
6. To introduce himself and be friendly to new Masons, and put them at ease, and to introduce those new members to others in the Craft.
7. The place of the Past Master is at the left of the Worshipful Master, or any other place about the Lodge.

The final word of advice to all Past Masters is this: **Do your duty — take your place in the Lodge.**

Passion...

It is not too early to make plans for the summer. **The Canadian Badlands Passion Play 2002** will be performed in Drumheller, Alberta, in July. There will be evening performances at 18 30 h on July 12 and 19, and afternoon performances at 14 00 h on July 13, 14, 20 and 21. Ticket prices are: Adults \$20, Children 12 and under \$10.00; no GST. For non-refundable, fair-weather tickets phone 403-823-2001, 09 00 to 16 00 h Monday to Friday. Purchase early for groups of 15 or more (where the 16th ticket will be free), same phone number, or Fax 403-823-8170.

The thousands of visitors who have seen the Canadian Badlands Passion Play describe it as “life changing”, “moving”, and “world class”. The remarkable similarity of the Badlands Passion Play site to the Holy Land lends itself perfectly to an original script and music telling “The Greatest Story Ever Told.” Many Alberta Freemasons sing in the chorus, such as Brother Eric Axelsen, Bob MacIntosh, Lawrence McKercher, Russ Phillips, Al Rutz and Doug Wade. Some Lodges might want to make attendance a Masonic family outing and pre-book a block of seats early. Find out more on the net:

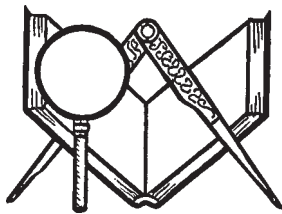
www.canadianpassionplay.com

Egypt's False Prophet: Akhenaten

Nicholas Reeves

Thames & Hudson Publishers, 2001, 208 pages, \$45. ISBN 0-500-05106-2

Akhenaten is one of the fascinating characters of Egyptian history. He has had all sorts of attributes assigned to him: the first monotheist, an artistic revolutionary, and a heretic. The book was just irresistible to me.



more than Akhenaten could tolerate. Since he could not confront the priests directly, Akhenaten decided to move his capital down the Nile to el-Amarna. He established the city in a deserted area

with temples only to Aten, his "new" god.

The book reviews the discovery of el-Amarna, his capital, and his genealogy. The author argues that far from being an idealistic founder of a new faith, Akhenaten cynically used religion for purely political ends in a calculated attempt to reassert the authority of the king — to concentrate all power in his own hands. As has happened in history before and since, religious and political leaders vie with each other for power and glory. Reeves argues that prior to Akhenaten's reign the Amun cult in Thebes was becoming powerful enough to be a threat to the pharaoh. This was

For a while he was successful. Reeves suggested that Akhenaten spent too much time trying to establish power and religion and ignored Egypt's empire. The money started to run out. As he became more financially pressed, he unleashed a terror campaign to more rapidly achieve his goals. This, of course, had the opposite effect and further weakened his grasp on power. Upon his death confusion reigned. His wife, Nefertiti, may have tried to hold on to power as had Hatshepsut, the first female pharaoh.

The succession after Akhenaten is confused. Some suggest Smenkhkare succeeded Akhenaten. Tutankhamun, Akhenaten's son and true heir then followed Smenkhkare. Who was Smenkhkare? Reeves suggests it was Nefertiti assuming a male name in a futile attempt to maintain power, somewhat in the manner of Hatshepsut. After Tutankhamun's death, possibly a murder victim, the general Horemheb became pharaoh. Since he was not of royal blood, Horemheb needed to consolidate his hold on the throne. The old priesthood of Amun and other traditionalists were eager to return Egypt to its "old ways." In return for their support, Horemheb was happy to comply. The new power blocks then systematically tried to erase all mention of Akhenaten and his line from the annals of Egypt.

This is a very interesting book for anyone interested in Egypt and Akhenaten. It is not revisionist history. Reeves takes no "flights of fancy" in reinterpreting the historical record. It is well illustrated with both drawings and photographs. It is also well footnoted.

Loren W. Kline

Temperance, Fortitude and Prudence

Reprinted from *Short Talk Bulletin*. Masonic Service Association, November 1977.

This Short Talk was written by illustrious Brother Alphonse Cerza, 33°, the widely known author of Masonic book-reviews and essays, as well as of books like *Anti-Masonry* and *A Masonic Thought for Each Day of the Year*. His contributions to the publications of the Masonic Service Association include Digests like *Let There Be Light* and *The Truth Is Stranger Than Fiction*. His consent to publish this Short Talk "for good and wholesome instruction" is deeply appreciated.

Freemasonry is sometimes described as a school which teaches men a way of life which has met the test of time. We do not have a monopoly on the teaching of moral Truths, but we do have a special way of teaching which is both interesting and effective. Freemasonry teaches its members all the cardinal virtues which are designed to make its members better men, but this Short Talk will discuss only three of them: Temperance, Fortitude and Prudence.

Temperance

The word "temperance" has acquired

an unfortunate connotation in modern times. It is frequently associated with the movement to eliminate the use of alcoholic beverages. But the word has a much broader meaning. The Masonic definition of Temperance may be stated briefly as follows: Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. Every Mason is then told that Temperance should be the constant practice of every Mason, as he is taught to avoid excess in all things, such as contracting any licentious or vicious habit, the indulgence of which might lead him to suffer, or to lose his health, or cause him to lose his reputation.

In a general sense it means that one must exercise a degree of self-restraint and self control at all times, in all the activities of life, including both words and deeds. The key idea is "moderation in all things." The idea is well illustrated in the old statement: "All work and no play makes Jack a dull boy." It does not mean abstinence except in matters

which are inherently bad or harmful.

The word "temperance" comes to us from the Latin, which means to temper or harden according to the use intended. As a consequence, we must recognize that there cannot be hard and fast rules in this subject. Each person must decide for himself how much restraint and self-control must be exercised in a particular situation. For example, I like to eat apple pie; one small piece is adequate to satisfy my desire after a hearty meal. My neighbor might not eat as hearty a meal, but might desire a larger piece of apple pie. Both of us by the exercise of self-control and by being temperate refrain from having a second helping.

There was a time when smoking cigarettes was considered just a bad habit. During this period the temperate use of cigarettes meant that one should smoke only a moderate number each day. Recent research has indicated that smoking cigarettes is closely connected with the development of cancer. Freemasonry takes no specific position in the matter of whether its members should smoke or not smoke; each member is taught to make his own decision. If he believes that smoking is bad because it

is likely to bring on cancer, he should abstain from smoking. If he is in doubt, he should at least be moderate in responding to his desire for a smoke, thus reducing the hazard. Temperance also requires him to abstain from smoking in the presence of those who find it distasteful or harmful.

Fortitude

The second principle under consideration is that of Fortitude. It is closely related to Temperance because very often the use of Fortitude is necessary to being temperate in a specific situation.

In Freemasonry Fortitude is defined as that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. The word is related to the word "fort," which originally denoted a structure built around something for protection. It is a word that comes to us from the Latin and indicated not so much a moral attitude, but rather the true quality of manhood, as it implied that one had strength and courage.

Fortitude, therefore, is that quality of character which gives a person strength to withstand temptation and to bear all suffering in silence. Fortitude is a virtue, for it permits one to do his duty undisturbed by evil distractions. It is in great measure a frame of mind to regulate one's words and deeds with

Quarries, from page 1.

ing considered a greater fire hazard, the "token" Lodge room was established in its present location over the bank. One of Stan's great disappointments was that, when offered a closing rural Lodge building in recent years, the offer was declined by the Park. That such a facility would have added both authenticity and greater ease of access would not sway their board. On the one hand, Heritage Park exerts ownership of the building and all the artifacts within it, and has its own rules, on the other hand, Freemasonry wants to be correctly represented to the public, wherefore Stan has had to diplomatically meld the two protocols.

As a fledgling octogenarian, Stan feels that the year-round volunteer task should be passed into the hands of a younger person, while he will perhaps find a new project to challenge his unique personality.

(With files from Betty Wheatley)

courage and with determination. It is both a positive and a negative quality in that it creates courage to do what is right and also creates strength or character to withstand intemperance. Above all else, it also creates the mental attitude to bear one's burden bravely when all other remedies fail.

Prudence

The third basic principle, Prudence, is closely related to both Temperance and Fortitude, for it is the type of yardstick which is to be used in determining what constitutes Temperance in a specific situation and to what extent Fortitude should be applied.

Freemasonry defines Prudence as that principle which teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudently determine, the effect of all things relative to our present as well as our future happiness.

The application of Prudence to our everyday life means that we will use discretion in our acts and words; that we will use good judgment in what we say and do; and that we will use self-control and foresight in all such matters. It also means that we will act intelligently and with conscious regard of what the consequences will be.

I mentioned that I like to eat apple pie. By the use of Prudence I realize that if I have had an ample meal, it is best that I have only a small piece of apple pie for dessert. Using Prudence helped me to realize that if I have a large piece of apple pie, and then have a second helping, I will feel stuffed and suffer physical discomfort. So I decide to be temperate in eating apple pie. I realize the possible consequences and with the use of Fortitude I refrain from having a

second helping. Prudence teaches me to build a fort against my desire to satisfy unduly my desire and taste for a second helping and that it is best that I be temperate and have only one small piece.

Many years ago I developed the habit of smoking two packs of cigarettes a day. One day I discovered that I could no longer run up two flights of stairs without puffing like a steam engine. When I was told by my doctor that this was probably due to my excessive smoking, by the use of Prudence I decided to quit. But I needed more than just the decision to quit smoking; I needed to realize that this was the occasion not merely to be temperate by reducing the number of cigarettes I smoked each day, but to abstain completely. This was forcibly impressed upon my mind because the smoking was hurting me. In order to succeed in breaking the habit I had first to convince myself that the smoking was doing me harm; this then brought me to the principle of Prudence, which urged me to stop. And then I had to use Fortitude to accomplish the result. It took courage and determination. And now, twenty-five years later, I have not returned to smoking cigarettes in spite of the alluring television commercials we were formerly deluged with.

Sometimes it is easy to abstain or to be temperate. I am reminded of the familiar witticism of the elderly Brother who said, "I have finally learned to subdue my passions. Mother Nature has taken care of that."

In conclusion, we would do well to remember the words of Voltaire, a Mason, when he said: "The richest endowments of the mind are temperance, prudence, and fortitude. Prudence is a universal virtue, which enters into the composition of all the rest; and where she is not, fortitude loses its name and nature."

Grand Lodge of Alberta 97th Annual Communication Friday & Saturday, 14 & 15 June 2002

Radisson Hotel, 2120 – 16 Avenue NE, Calgary

The membership and principal officers of all Lodges are reminded of their duty to attend the Annual Communication and are advised to set that weekend aside now. As space is limited, it is suggested that you phone to make your hotel reservations now at 1-800-333-3333.

We also remind you that all Nomination Forms for Grand Lodge Officers and Committees must be in the Grand Lodge Office by Noon on the last working day of February — 28 February 2002. Also, Notices of Motion to amend the Constitution and Regulations must be in the hands of the Grand Secretary no less than 90 days before the Annual Communication — Noon, 15 March 2002.