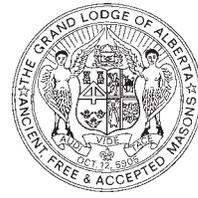
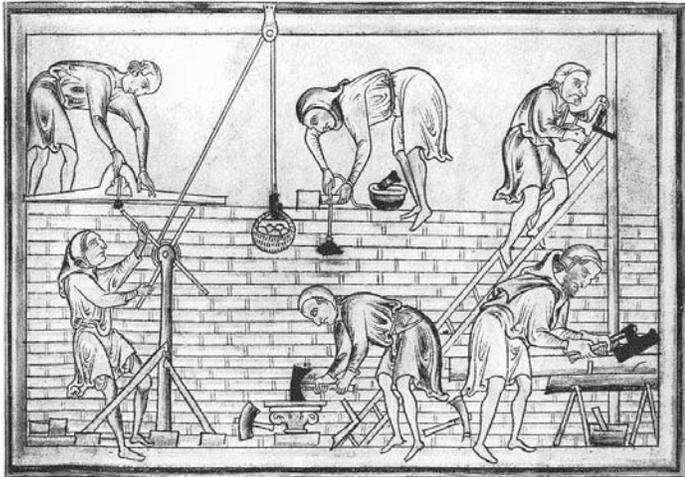


THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner

Vol. 67, No. 3



13th century builders at work. (From the Book of St. Alban, Trinity College, Dublin.)

What Came You Here To Do?

Keynote address by Past Grand Master (California) Jack Levitt to the 135th Annual Communication of the Grand Lodge of Montana, 2001. (Reprinted from Montana Masonic News, Vol. 57, No. 454)

In Masonry, we have a great jewel. Its wisdom is a radiant discovery in the hearts and minds of men! It produces an important product: the greatest product of all — better men! But, its immense benefit to the future could be lost if we don't exemplify our Masonic style of life in ways for all to see, admire and desire to emulate. Masonry will rise or fall on the actions of individual Masons. No Mason is exempt from this responsibility. It is not sufficient to say that I am a Mason. It is not sufficient to wear the jewelry. It is not even sufficient to be an officer. What is required of every Mason is his dedication and devoted application to high moral principles.

The Dutch philosopher Benedict Spinoza said that men believe they sufficiently understand a thing when the mystic of it is gone. Unhappily, many Masons believe they understand Freemasonry and its mission when the mysteries have been unfolded and the superficial secrets have been revealed.

Far too many members consider it primarily a social organization with moral overlays. Not enough realize that the mission of Freemasonry is the enlightenment of the individual and that it presents its moral and ethical principles in order to influence each individual to commence a search for what human beings have always desired — perfection through self-improvement. The answer to the question "What came you here to do?", coupled with that part of our ritual that states that Freemasonry is to make men wiser and better and consequently happier, gives a strong suggestion to the same end. Additionally, it is a worldwide civilizing organization dedicated to improving society, and to foster the continual effort and struggle of the spiritual against the material and sensual.

Whatever one's belief of the mission, it is only by living the truths of Freemasonry that its quintessential purpose will be accomplished. By regulating one's conduct so that it is in harmony with the divine laws, and by always doing what one honestly believes is right.

Heed the words of Polonius giving advice to his son as he departs from Denmark on his return to France, in Shakespeare's *Hamlet* — "This above all, to thine own self be true, and it must follow as the night the day, thou cans't not then be false to any man."

Does this not state the whole Masonic ethos? Does it not make our brother Count Tolstoi's observation in his *War and Peace*, that "inner purification is essential" clearly a statement of Masonic discipline?

Today, an immense field or arena of action lies open for civil and religious liberty and human brotherhood to relight — inviting Masonic character to play a leading part in the world's affairs. The world changes. The patterns of society shift and rearrange. The society we live in today moves faster than ever before, from the old to the new, from a foundation of industry to the production and distribution of information. But the true need of this society is the strength found in the moral base of Masonic principles and the Mason's faith in God that inspires and that neither time nor adversity can diminish.

Most Worshipful Donald G. Ingalls, Past Grand Master of California, once compared the two seas in the Holy Land. That comparison is meaningful to this need of society. One of those seas is fresh and filled with fish. Its banks are green and trees spread their branches over it and plunge their thirsty roots into its waters. The River Jordan fills this sea with sparkling water from the hills. Men build houses near it, and birds their nests, and life is happier on its shores. But, the River Jordan flows on south into another sea. Here there is neither fish, nor trees, nor song of birds, nor children's laughter. The air hangs heavy above its water and neither man, nor fowl, nor beast will drink of it.

What makes this difference in these two seas fed by the same river? The Sea of Galilee passes on that which it receives. For every drop of water that flows in, a drop of water flows out. The other sea has no outlet, it keeps what it gets. It stagnates and is called the Dead. The comparison illustrates that to give is to live — and our gift to give, this special gift called Freemasonry, is a way of life and a willingness of the heart. We must act to pass on to our neighbors, our friends and nation these precious gifts of right living which our Craft has so generously bestowed on us.

Because we never invite anyone to come to our altars, our mental attitudes and physical activities and our influence in the community must inform God-believing men of the mission of our Order.

It is up to each of us to energize ourselves and to exemplify the faith of Freemasonry, so that others might look to us for

See **What Came You?**, page 3.

Editorial

How Stands The Time?

Elsewhere in this issue, a strong and valid case is made in regard to restricted time availability, notably of the younger men in our fraternity, affecting attendance at Lodge and involvement in its activities (see "A Timely Change"). Just as this editorial, it is of course also "one man's opinion," albeit an honest one and worthy of consideration. There are, however, other points of view to be considered also. For example, MWBro Shem T. Peachey, Grand Master of the Grand Lodge of New Mexico, has recently opined:

"Creating much discussion is the change in our culture where men no longer feel they have ample time to commit to a fraternity. A study commissioned several years ago by the Shrine, reflected how young men have little time left to share with a fraternal organization. We must change our thinking on this issue, as men will always be busy. If men do not have enough free time to pursue an interest in our organization, would someone care to explain why — we are build-

ing more golf courses — we have television with over 100 channels — movies can be rented by the thousands — and there are more sporting events to attend. We have more leisure time now than ever before. The issue is not really about time — it is about desire, priority and commitment." (*The New Mexico Freemason*, Vol. 66, No. 2)

No one suggests that a Lodge member neglect his job and family, to enable him to be a faithful attendee and contributor to our cause, but — as intimated in the above quotation — a petitioner, when visited by the investigating committee (if not before by his sponsors) should be asked if he is prepared to place a higher value on his membership in Freemasonry, as compared with these and other leisure activities.

The article referred to ("Timely Change") also contains the demand that "we must all meet less often" because "some very successful (unidentified) European Lodges meet only four to six times per year." Indeed, there are such,

mostly in Britain, while on the continent particularly in Central Europe, the majority of Lodges (some visited by this writer) meet on a weekly basis, and thrive doing so, both in attracting and retaining membership. What's their secret? It can be presumed that they succeed because, in addition to the ritual, there is intensive programming of meetings of a high intellectual character and the fusing of lasting friendships at the WT (= "white table" or festive board). It all results in a close-knit group of men who value their "belonging" very, very highly. Incidentally, there it usually takes one year between degrees, but involving the EAs and FCs during all in-between meetings. Therefore, the call for "spreading degree activities over longer periods of time" (than one month) is a point well taken.

Would reducing the number of our get-togethers be a cure-all? Any decision making in this regard will have to be done above the level of opinion, will require much thought and — possibly — experimentation. What do you think:

"How — really — Stands The Time?"

Grand Master's Levee

The twenty-seventh annual Grand Master's Levee was held on January 1st, 2002 at the Freemasons' Hall in Edmonton. Saskatchewan Lodge No. 92 has hosted this event since its inception on January 1st, 1976 when it honoured MWBro William Alexander Milligan, the first member of this Lodge to rise to the office of Grand Master. MWBro Stan Mottershead, also a member of Saskatchewan Lodge, was so honoured on New Year's Day 1990, and this year the levee was held in honour of the third Brother of this Lodge to become Grand Master, **MWBro Douglas N. Troock**.

More than two hundred Masons, wives and family members participated in this year's event, including five Past Grand Masters, five District Deputy Grand Masters, and four other elected

and nine appointed Grand Lodge Officers, as well as Masons visiting from California.

Prior to the commencement of the levee, the guests were entertained by VWBro Hu Puffer, Grand Organist, with an organ interlude which included the new "Grand Master's March" composed by VWBro Ted Arklie, a Past Grand Organist and close friend of the Grand Master. Brother Arklie had recently received his 50-year jewel from the Grand Master.

Following the grand entrance of the Grand Master's party and the introduction of the entourage, the Grand Master's wife and the Grand Master, MWBro Troock, received donations presented by RWBro Ken Manly, president of the Tuscan Benevolent Society of Calgary, to the Masonic Foundation of Alberta (\$12,000) and to the Masonic Higher

Education Bursary Fund (\$18,000), to which the following Lodges had contributed: Bow River No. 1, Perfection No. 9, Calgary No. 23, Ashlar No. 28, King Solomon No. 41, Zetland No. 83, St. Mark's No. 118, Renfrew No. 134, Foot-hills No. 174 and Jordan No. 177. The Brethren of these Lodges are to be complimented on their generous endeavours.

Donations totalling \$10,000 were presented to the Grand Master for the St. John's Ambulance "We Can Help Program" from the appendant bodies of Freemasonry who support this important program, namely, the Al Shamal Shriners, the Al Amira Temple, the Ancient and Accepted Scottish Rite of Alberta, the Royal Arch Masons of Alberta, and the Masonic Foundation of Alberta. A vote of thanks goes out to

See **Levee**, page 3.

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

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Letters to the Editor

Dear...

I recently read with interest an article in *The Alberta Freemason* (October issue) about The Vacant Chair ceremony annually performed by Glenbow Lodge in Calgary. I will be installed Master of Cotner Lodge No. 297 in Lincoln, Nebraska, USA, in January. I am completing plans for our year. I was immediately struck by the symbolism of the vacant chair in a Lodge meeting, and would like to include such a ceremony in my meeting plans. . . Could you help me with... [getting] a copy of the ceremony?

Russ Reno, Worshipful Master-Elect

(The Editor complied, and received the next letter)

Thank you very much for your assistance. I look forward to using such a ceremony in our Lodge. Your help, I expect, will result in a very meaningful experience for the members of our Lodge.

I write a few items for the Nebraska Grand Lodge's quarterly newsletter to members, *The Nebraska Mason*. One of the pieces I write is called "Our Masonic World." After reviewing newsletters from other jurisdictions, I write two or three sentences about items of interest. I always go to your jurisdiction's newsletter because it seems you are either do-

ing something interesting or you have enlightening educational articles. In recent issues, I told our readers about:

- A Lodge that assisted Job's Daughters and DeMolay to find summer internships.
- The Deputy Grand Master's message at the beginning of 2001.
- Your Hands Across the Border Speaking Competition.

In other words, the activities in your jurisdiction are frequently mentioned because you're doing many interesting things. My congratulations to Alberta and your active membership!

Thank you again for your assistance,
Russ Reno

Changes are needed

Each year we leave the Grand Lodge session in a state of wonderment and concern about our declining membership, yet the obvious has been with us for a number of years.

When committees allow self-perpetuation of individuals and the Board of General Purposes is comprised of every Past Grand Master who is in the land of the living, whilst other jurisdictions operate efficiently with much smaller Boards, then we have an exclusion of young, intelligent, new Masons. The Jurisprudence and the Benevolent committees also have faces that have been on long enough to have their names etched in stone. Certainly, an expert in law is needed to head such a committee, but the members can be changed often.

Levee, from page 2.

these Brethren and Ladies for their generous contributions. Also earmarked for the "We Can Help Program", VWBro John Pratt, Grand Director of Ceremonies, made a presentation of \$1,500 on behalf of the Grand Master, being a portion of the funds raised from the selling of lapel pins in the form of a "Key" which represents the Grand Master's theme, "The Key To Success Is Within Ourselves."

In his address to the audience, the Grand Master thanked the donors for their generous donations to our important Masonic charities, the participants for their attendance, and wished everyone a happy, healthy and prosperous New Year. He thanked his officers for their support of him and for their labours in the jurisdiction. He felt it had assisted many Masons to realize to a greater extent their responsibilities to
See **Levee**, page 4.

There has to be a reason for belonging, and if we are to attract young, intelligent men with a great amount of vision and fresh ideas, then we have to be prepared to allow them to take over the reins, but this cannot be done if the same people keep running for one or two spots, hoping to get elected to one of them. Limit the time to three years and never again be allowed to sit on another committee, thus enabling fresh, new faces to come onboard every three years.

The word "Past," as defined in the dictionary, means pertaining to a former time; elapsed; no longer serving; it does not mean that each is endowed with undeniable, accurate knowledge that

no one else possesses! Over the years there have been many articles written by prominent well-educated Masons, stating what is wrong and how to attain the goals of our Fraternity. However, as with all things, if it means relinquishing a position, then mundane words of advice are discarded!

It is a new century and perhaps time to step into it! Keep the field clear of the old faces and allow the younger, intelligent Masons to fill positions. I quote Longfellow: "All things must change to something new, to something strange" and followed by Tennyson, "The old order changeth, yielding place to the new!"

RWBro Clyde E. Elford
Glenbow Lodge No. 184

Road Rage Hits Close to the Heart

On or about Friday, December 7th, 2001, the Grand Lodge Office received a phone call from an audibly shaken woman who reported that she had just been verbally assaulted in traffic in Calgary. Unfortunately this message was received on the answering service of the Grand Lodge Office and we did not speak directly to the woman.

As the "gentleman" drove away in his pickup truck, she noticed a car marker sporting the Square and Compasses which led her to us.

She inquired as to what Freemasonry wanted to portray to the public. She stated that if we are encouraging hatred, then she feels sorry for us!

Women make easy targets on which to vent road rage. Unfortunately this one incident will bring more negative attention to an organization than ten positive events.

MWBro Doug Troock was very gracious and returned this call and spoke

to the victim. She did not want to pursue the matter, however, she did have the license plate number and could very easily have pursued it.

The individual who verbally attacked this woman should consider the principles of Masonry and possibly reconsider his responsibility to the order, to others he comes in contact with and to himself. He has sent a very negative message to the public.

When sporting the Square and Compasses remember the impression you are leaving those in your path and if this responsibility is too great, then possibly one should take a demit and remove his car marker.

We are all responsible in efforts to curb violence. We must start in our own back yards.

Judy Rivers
Administrative Assistant

Our Readers' comments and opinions are invited. Ed

What Came You?, from page 1.

example and inspiration, and thus spread Freemasonry's plea for universal friendship and its concern for human progress.

In this age of moral decline, individualism, material interests, speculation, overreaching and emphasis on self, the Masonry of today cannot be inaction or misdirection. Each of us should exercise Masonic discipline, demonstrating the teachings of our fraternity in daily life, in business and social dealings, in religion and politics.

René Descartes, the French philosopher and mathematician, once lamented that God gave man immediate full use of all his emotions — fear, hatred, jealousy, the bodily desires, all the pushings and pullings, and yet left man to slowly develop reason. Most of us never develop reason enough to bring our pas-

Levee, from page 3.

their obligations, and to make Freemasonry an active part of their lives and their communities. He reported that Freemasonry, in many areas of Alberta, is gaining in health and strength. However, membership is still the number one concern. He stated that we must be very positive in our approach to this problem, that with good leadership and a positive attitude we educate our membership to be true Masons, to understand what Freemasonry required of them, and to know the standards they are expected to meet. He stressed that quality is, in the most part, of much more importance than quantity.

In closing, the Grand Master challenged every Mason to display the working tools of morality, responsibility, love of truth, brotherly love, fairness, and commitment to high ethical standards coupled with enthusiasm and a belief in God.

D.N.T.

Grand Master's Itinerary

March

- 7 16 00 h Edgerton Lodge
- 7 18 30 h Buffalo Park, Wainwright
- 9 St. Mark's Lodge, Calgary
- 12 Patricia Lodge, Edmonton
- 15-17 All Canada Conference, Winnipeg
- 21 Acme Lodge
- 23 Al Amira Temple, Daughters of the Nile, Edmonton
- 27 & 29 Grand Guardian Council, IOJD, Edmonton

sions fully into obedience with the will of God, enough even to become masters over ourselves. God has given man the power of choice, but men cannot always be perfect and at times will err in choice. Freemasonry recognizes this and also recognizes that man needs a balance point. It, therefore, attempts to have man establish control, knowing that if thinking is controlled, so are the emotions, and hence the teaching of the point within a circle.

Too many Masons allow their passions to cloud their thinking and act with the negligence of indifference due to the seduction of luxury and irregularities that stain the soul and distemper the body. Too many disregard their obligations, those mystic ties that not only bind us to our fellows by unbreakable bonds, but that bind us also to the principles of Freemasonry, by an invisible chord of honor that should be in the heart and not merely of the tongue.

It is human to want to qualify our obligations, both of Freemasonry and life, but Freemasonry teaches us that there can be no qualifications — no evasion, reservation or equivocation at all. Like the questions asked during a wedding ceremony of taking the other to be a wedded spouse allow only a "yes" or "no", not a "maybe" or an "in so far as possible." We must accept our obligations and seek to fulfill them. At the heart of obligation is responsibility, and men do not much like to accept responsibilities. From the beginning of man's experience in this world, he has been trying to get rid of responsibilities. Start at the beginning with Adam and Eve. Adam was hiding and God asked him the reason for it, and if he had

eaten of the forbidden fruit. You remember what he said: "The woman thou gavest me, she tempted me and I did eat." And ever since then men have been blaming God, or fate, or someone else, or anything else except themselves for their acts and situations. Shakespeare had his own observation to this in his Julius Caesar, where he had Cassius say — "The fault, dear Brutus, is not in the stars, but in ourselves that we are underlings."

Not all of us can be learned or famous, but each of us can be pure of heart. Whatever talents we are, or are not, blessed with, we can be living examples of Masonic character and integrity, and help build a world in which all men everywhere will have a chance to find fulfillment of life. A world where no more will man's laws be ignored, promises be broken, or the rights of man violated. Let us above all live in a manner befitting the dignity and worth of the Soul, remembering, as Emerson said, that: "What lies behind us and what lies before us are tiny matters compared with what lies within us."

I leave you with a thought to consider... henceforth and always — it is to remember the observations of the poet who said:

*Out of all I hear and see,
Day by day I'm building me;
I alone have the right to choose
What to reject and what to use;
Nobody's workmanship but mine
Can keep the structure true and fine.
Strong or feeble — false or true I build
Myself by how I think and what I do.*

Finally, may God guide us to continue the Mystic Quest and thereby find peace and rest!

Fiat Lux To Meet in Wetaskiwin

Fiat Lux Lodge of Research No 1980 will be hosted by Wetaskiwin Lodge No. 15 on 23 March 2002 when Master VWBro Len Clark will receive the Deputy Grand Master, RWBro Terry Drolet, on his Official Visit to the Lodge. An afternoon of Masonic research and education is planned. The meeting will tyle at 2:00 PM and will be followed by a Banquet at 6:00. Cost is \$15. For information contact Garth Cochran, Secretary at 403-274-0563 or gcochran@cochran.ab.ca) or Len Clark, Master at 780-922-2453 or lenclark@nl2k.ab.ca.

Temple room of Lodge Fiat Lux No. 25, Grand Lodge Alpina, Lucerne, Switzerland. The mural in the east depicts work on the rough ashlar.



A Timely Change

By **WBro Glenn McConnell**
WM Jordan Lodge No. 177

Over the past several months I have researched Masonic Craft Lodge patterns of difficulties in Canada, New Zealand, Australia, Britain and the USA. The challenge to Masonry and our Craft Lodges in many jurisdictions, including Alberta, may be summarized as follows:

1. We do not promote our Masonic values effectively in our communities; Masonic visibility in the community should be improved.
2. Our values need to be synchronized with the current values of society.
3. More emphasis on our social activities will strengthen our Lodges.
4. Increased opportunity for family involvement is an advantage.
5. The need to recognize the severe time constraints placed on men and women under forty years of age, in today's society, is paramount.

In order to address items 1 to 4, above, we must first deal with item 5:

In parts of Canada and the USA we, as Masons, have not only failed to acknowledge the major change in **time availability** placed on younger families over the past twenty years, but we exacerbate this problem internally as an organization.

Despite the fact that our younger Brethren face severe time constraints with work and family; despite the fact that membership and participation in many churches and volunteer civic organizations has fallen by fifty per cent or more in many parts of the world since 1980; despite the fact that only 15 per cent of Masons carry out 100 per cent of our activities and responsibilities, we compete relentlessly for the individual Mason's time. Specifically, our concordant bodies have increased their recruiting efforts within Craft Lodges with little or no regard for the membership difficulties and operational challenges faced by the Craft Lodges.

The problems of membership and participation are common to both our Craft Lodges and our concordant bodies. We will, therefore, begin to face these problems together in order to strengthen Masonry in our jurisdiction.

Step One is to embrace the recommendations identified by sister Lodges abroad which have successfully responded to these issues. We must all meet less often and spread degree ac-

tivities over longer periods of time. Some very successful European Lodges meet only four to six times per year. Several of our strong Alberta Lodges meet only once per month and do not rush the scheduling of their degrees.

Step Two is for Craft Lodges and concordant bodies to discuss together how they will work in concert to address issues 1 through 4 listed above.

Let us understand that internal competition for a member's time has damaging effects. It intimidates prospective members, reduces membership participation, abuses the time of dedicated members, and reduces the quality of both our ceremonial and social efforts. Clearly, this is self-destructive. We can change.

Let's do it.

Claude Oberg

A regular meeting of Forestburg-Alliance Lodge No. 128, last year, marked a significant milestone of sixty years of membership in the Craft for **WBro Claude Oberg**. Claude, born on October 7, 1917, and his twin brother WBro Clarence Oberg, were sons of WBro K.L. Oberg. Growing up on the farm and following his schooling he entered the grain industry in Forestburg as Elevator Agent for Pioneer Grain Company of Winnipeg. He was married in 1940, after which he answered the call to arms which saw him in military service for a period of five years. Following his time in the military, he once again entered the grain industry and eventually advanced to District Superintendent and ultimately served as Area Manager out of the head office in Winnipeg.

WBro Oberg was initiated into Freemasonry in Forestburg Lodge in 1941



and served as its Worshipful Master in 1950. Bro Oberg is the father of two daughters and one son who, in turn, made him the proud grandfather of seven children.

The photograph taken on the occasion of presenting him with the 60-Year Bar to the 50-Year Jewel shows Bro Oberg in the company of four Past Grand Masters (from l to r): MWBro Ray Burton, MWBro Norm Oslund, WBro Claude Oberg holding the 60-Year certificate, MWBro Jim Crawford and MWBro Stan Harbin.

JRC

Jack the Ripper (From Hell)

By **Jay Kenney**, Mill Valley Lodge No. 356 (California)

The Short Talk Bulletin, MSA, October 2001

Further to the item "Anti-Masonic Movie" published in Vol. 67, No. 2, February 2002

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.

Now a new movie in the genre is upon us: *From Hell*, starring Johnny Depp and Heather Graham. The trailer for the film has already hit the theatres, raising concerns among Masons. As you read this, the film may well be at your local theatre. In this short article I hope to pro-

vide sufficient information for brethren to put the movie in context and to address questions that may be raised by worried friends or relatives.

As unlikely as it may seem, *From Hell* is not simply a product of Hollywood greed or opportunism. It is based on a remarkable graphic novel of the same name, by writer Alan Moore and artist Eddie Campbell. Graphic novels, in case you've been unaware of the phenomenon, are novel-length comics, most often published in quality paperback format and usually aimed at an adult audience. *From Hell*, which is an engrossing retelling of the Jack the Ripper chronology, is possibly the greatest graphic novel yet published. It clocks in at over 500 pages of finely rendered story, with an additional 42 pages of

See **Ripper**, next page.

Ripper, from page 5.

notes and annotations, where Moore explains some of the more obscure details of the Ripper history and gives reasons for choosing among the dozens of competing theories of who did what and when.

This is important to note, because, despite the reputation of comic books for shallow plots and characters, *From Hell* — the graphic novel — is a multi-layered story that is more akin to Thomas Pynchon than to Donald Duck. Moore conducted exhaustive research on the Ripper mystery, as the annotations indicate, and then proceeded to construct a dramatic and fantastic tale, which he is careful to distinguish as speculative fiction.

Unfortunately, the Ripper theory which Moore found most inspiring, for

dramatic purposes, was that put forth in Stephen Knight's book *Jack the Ripper: The Final Solution*. In brief, Knight alleges that the Ripper killings were performed by one William Gull, ordinary Physician to Queen Victoria, and supposedly a Mason. Victoria's disolute son, Prince Edward Albert (or "Eddie") supposedly fell in love with a Whitechapel prostitute, secretly married her, and sired a son. In order to avoid Royal scandal and political turmoil, Gull was dispatched to quiet the mother and eliminate any leaks. The Ripper killings, supposedly, were directed at a small circle of prostitutes who knew of the Prince's doings, and engaged in petty blackmail over the fact.

But where, one might ask, does Masonry come into this? Connections are

suggested by the nature of the killings, which at first glance bear some resemblance to certain traditional Masonic penalties. Dr. Gull, so the theory goes, went off the deep end in the course of his tasks, and enacted them as a mad, drawn out, Masonic ritual. Highly placed Masons in the government and police, in order to avoid their own scandal, engaged in a cover-up of the killer's identity.

Moore and Campbell took this theory and embellished it further with meditations on London architecture, magical rituals, and British class conflicts. The result was a gripping historical fantasy which, in due course, found its way to Hollywood, as gripping fantasies sometimes do. Which brings us back to the present and the challenge presented by *From Hell* the movie.

Masonic Spring Workshop — 19 to 21 April 2002				
Delta Lodge at Kananaskis				
Friday, 19 April 2002				
8:00 PM	<i>Keynote Speaker — Tom Jackson</i> — How does the Quality of Freemasonry affect Charity ?			
Saturday, 20 April 2002				
Location	<i>Sinclair/Palliser Room</i>	<i>Walker Room</i>	<i>Dawson/Stewart Room</i>	<i>Silver Room</i>
Subject ⇄ Time ↕	Lodge Training	Discussion Groups	General Interest	Controversial
9:00 AM to 10:15 AM	<i>Techniques</i> Planning for the Year Ahead Focus on SWs & Deacons <i>Andy Michaelson</i>	<i>Debate</i> Should Lodges be More Independent of Grand Lodge? <i>Cam MacKay</i> , Moderator	<i>Overview/Discussion</i> Amalgamation? Masonic Bursary & Masonic Foundation <i>Danny Chow & Cec Blackburn</i>	<i>Keynote Speaker</i> Charity as a Core of Our Craft <i>Tom Jackson</i>
Coffee Break		Coffee Break		
10:45 AM to 12:00 Noon	<i>Techniques</i> Training for the Real World Personal tools for Lodge and business <i>Bill Cave</i>	<i>Workshop/Feedback</i> Is Charity a Band-Aid or a Solution? Lodge 1 st /Community 2 nd ? <i>Garry Chopin</i> , facilitator	<i>Global Research Project</i> History of Charity in Freemasonry <i>Internet Lodge of Research</i> Kim Greenizan	<i>Special Presentation</i> Charity: A New Vision for Canada <i>Karim-Aly Kassam</i>
Buffet Lunch		Buffet Lunch		
1:30 PM to 2:45 PM	<i>Techniques</i> Using Festive Boards to Attract Visitors & Members <i>Gordon Macaulay & Chef Reg Lettington</i>	<i>Workshop/Feedback</i> Is Charity a Band-Aid or a Solution? Lodge 1 st /Community 2 nd ? <i>Garry Chopin</i> , facilitator	<i>Special Presentation</i> How to Raise Funds Effectively <i>Betty Thompson</i> Thompson Lowe & Associates	<i>Special Presentation</i> Self Interest vs Community Interest <i>David Stewart</i> Centre for Ethics
Coffee Break		Coffee Break		
3:15 PM to 4:30 PM	To register , contact Garth Cochran, 403-274-0563; fax: 403-275-2163; email: mswpc@cochran.ab.ca or go to the Grand Lodge of Alberta web page at www.freemasons.ab.ca and follow the links to the Spring Workshop page.		<i>Wrap-up Session</i> Is Charity a Band-Aid or a Solution? 10 minute workshop feedback — <i>Garry Chopin</i> Is Charity a Real Core Value? Keynote speaker — <i>Tom Jackson</i>	
6:00 PM	Bar & Banquet		Bar & Banquet	
Sunday, 21 April 2002				
8:30 AM	Devotional Service — Jim Roberts — followed by a Buffet Breakfast			