

# THE ALBERTA FreeMason



Editor: MWBro  
Robert E. Juthner

Vol. 67, No. 4

## Grand Master Visited Tennessee Lodge

During the Grand Master's tour of Tennessee between September 20<sup>th</sup> and October 2<sup>nd</sup>, 2001, MWBro Doug Troock, together with six other well known Alberta Masons, made a visit to Mountain Star Lodge No. 197 in Sevierville, Tennessee. The Brethren who accompanied the Grand Master were RWBro Roy Woodbridge, DDGM of Alpha District, VWBro John Pratt, GDC, VWBro Fred Such, SGD, RWBro Marv Foote, PDDGM, WBro Bill Hughes, PM of Wetaskiwin Lodge No. 15, and Bro Doug Barnhard of Irricana Lodge No. 137. The invitation to visit Mountain Star Lodge originated when RWBro Woodbridge was purchasing a sweater in a shop located at Dollywood, which is situated in Sevierville, and the store manager recognized him as a Mason because of the name tag he was wearing. This name tag, designed by the Grand Master, hung around each participant's neck by a gold chain; the tag itself was of brass with black lettering. It indicated the name of the person, the name and date of the tour, the Grand Master's name and "The Grand Lodge of Alberta." It also showed a circle containing a red maple leaf with the Masonic symbols, on a blue background.

On leaving the Dollywood theme park, our American Brother approached the Grand Master's party and apologized for not inviting us to his Lodge meeting the next night. The Grand Master informed him that none of the party had regalia with them, nor did they have appropriate dress, and that arrangements had been made to attend a show on the evening of the meeting. Our Brother explained that the members of his Lodge were mountain men and that dress was not important. Still, the Grand Master felt he had an obligation to the ladies of the party and declined the invitation. On the way back to the hotel



the Brethren decided that if the ladies would go to a show alone, the men could visit the Lodge. The ladies, as it turned out, were in full agreement.

On arriving at the Lodge hall, MWBro Troock informed the Tyler that he was the Grand Representative of the Grand Lodge of Tennessee near the Grand Lodge of Alberta, and what the Masonic ranks of his companions were. The Grand Master volunteered to be examined, and the Tyler conducted a satisfactory examination. Upon entering the Lodge room, the members of the Alberta party introduced themselves and were greeted by the Worshipful Master, WBro Howard M. King (shown in the photograph with our Grand Master). As the business of the meeting was conducted, it was interesting to hear the Secretary announce the names of all members who were delinquent with their dues, and also that all life members were required to pay the Grand Lodge per capita fee of \$9.50.

The Grand Master brought greetings from the Brethren of the Grand Lodge of Alberta and the condolences of all Masons and the Canadian public regarding the atrocities of the September 11<sup>th</sup> attack on the United States of America. Then a motion was placed on the floor, and duly carried, that the members of the Grand Master's party

be made members of Mountain Star Lodge No. 197. Before Lodge was closed, all seven received their dues cards.

The festive board was very informal and we each shared in the information of our activities in our respective jurisdictions. It was of real interest to learn that MWBro Troock was the first Grand Mas-

ter ever to visit this 151 year-old Lodge.

While in Nashville, the party toured the premises of the Grand Lodge of Tennessee. The building was originally built by the Scottish Rite bodies — the corner stone was laid in 1923 and completion was in 1925 — at a cost of \$735,000. Because of financial strain and low membership, the building was sold to the Grand Lodge of Tennessee, F&AM, for \$150,000 in 1973. In addition to housing the Grand Lodge, offices are maintained by the Masonic Widows and Orphans Fund, the Scottish Rite, York Rite Grand Bodies, Order of the Eastern Star, Royal Arch Chapter, Cryptic Rite Masons, the Knight Templar Commandery and a local Lodge.

In the main lobby, with its marble floor and walls, are pictures around the walls of all living Past Grand Masters and the Grand Master, while down the two hallways, leading to other rooms, are pictures of deceased Past Grand Masters. The library and study room is maintained by the Scottish Rite. Around the walls are pictures of early Grand Masters, including the first, Thomas Claiborne, in 1813. Three presidents of the United States had been Masons in Tennessee: Andrew Jackson, who served as Grand Master in 1822–1823, James K. Polk, and Andrew Johnson.

See **Tennessee**, page 2.

## Editorial “Relevance and Visibility”...

...is the title of an address given by MWBro I.R. Ross, Grand Master of the Grand Lodge of New Zealand (*New Zealand Freemason*, Vol. 29, No.1). The thoughts he expressed are so valid and applicable to our own situation, that they should be shared with Alberta Freemasons. This writer has little to add — lest it might subtract from our New Zealand Brother’s wisdom — but he does invite the reader to join in the dialogue for the good of Masonry at home. Bro Ross had this to say:

“In the last 25 years the membership of Freemasonry in this country has halved... The question we’ve been asking ourselves for years is ‘What can we do about it?’ But I don’t think that’s the critical question. What we should be asking ourselves is ‘Why?’ Unless we know why, we can’t begin to develop an answer to the ‘What can we do’ question.

“Is Freemasonry irrelevant in this new age? I wonder — is that the problem? Is our moral base no longer appropriate? Are we too old-fashioned? We probably are. Are we misunderstood by the people of this new century? I believe we are... The ‘relevance’ question sounds like the right one, doesn’t it? I can almost hear people saying ‘we must be more relevant for today’s world!’ Well, I don’t agree. I don’t think it’s at all an issue of ‘being more relevant’ — the principles and tenets of Freemasonry have been, and

always will be, relevant...

“[When operative masonry faded into history] the underlying principles of stonemasonry — the ethics, the sense of rightness, the pride in the Craft, also the duty to the community — those things remained, and it was those unchanging principles which became the foundation of a masonry not built of stone but of rock-solid morality. That’s the reality — not that Freemasonry was founded on a practical craft that had suddenly become irrelevant, but on a set of moral principles that remained constant in any age. I mean Honesty, Integrity, Trustworthiness. The Craft had generated those principles, as far back as the first millennium, but it was the principles themselves that survived change in the second millennium. When the Craft changed, the principles did not. There’s no reason to suppose that this third millennium will differ in any way. We **are** relevant. We always have been. Our principles are eternally relevant. It’s our expression of them that moves with the times. The details will change, but our basic precepts do not. They are as essential in this third millennium as they were in the first and second. In fact, we’ve survived this far solely because of that relevance...

“We don’t have to make Freemasonry relevant. It is. We have to make Freemasonry **visible**, and it isn’t. And it’s

worse than invisible, it’s grossly misunderstood... When people don’t know or understand something, they fill the gap with mystery or their own interpretations. They invent. They exaggerate. They imagine... We are living now in an age that values knowledge and understanding much more than mystery, the information age... where anyone can find out anything. And on the whole, it’s a good thing. It equalizes all people. Yet here we are, the Freemasons, still shrouding ourselves in mystery. Why? Because we don’t want to brag? Because we believe in doing good in our community, but never boasting about it? But there’s a world of difference between bragging and being seen and understood...

“We must change. We’ve done it before — it is time to change again. And this has been said before — but it’s time to stop saying it. It’s time to start doing it... We need our works, our function, our relevance, to be known, to be seen and understood in the new millennium. We need to be visible. That visibility is our challenge... I am convinced we need to be seen and understood far more openly by the population at large. To me, membership is not the only issue — we will gain newer and younger members without too much effort the moment we become visible. The external issue is the visibility itself.

“Let’s be seen in our community.

“Let’s be seen to be active.

“Let’s be seen to be enjoying ourselves.

“Let’s be seen.”

## Tennessee, from page 1.

The second floor is composed of a small Lodge room and an auditorium which seats approximately 1,500 people and which features a deep stage with several curtains and backdrops for the various degrees of the Scottish and York Rites. At times, the Nashville Symphony Orchestra and several Grand Ol’ Opry performers use this auditorium which has superb acoustics. On the walls of

the hall around the auditorium are pictures of all the Masonic Lodges in Tennessee, with their names and numbers.

The dining room is located in the basement and seats about 500 people. Here are displayed pictures of Past Grand Secretaries and Treasurers who were not Past Grand Masters. There is also a small dining area outside the main dining room. The architecture of the building is of Greek design throughout. The

average annual cost of maintaining the building, which is heated with gas and only has air conditioning in the offices and the small Lodge room, is \$120,000.

The Masons of Tennessee are very proud of this historical edifice that is so well maintained and worthy of one’s visit while in Nashville, Tennessee.

D.N.T.

Provided to Freemasons of Alberta and the Northwest Territories west of the 4<sup>th</sup> Meridian who are members of  
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# Alberta Mason Honoured

(Press Release, Feb. 3, 2002, Toronto, Ontario)

We are pleased that Bro Hugh Young (has) been elected to membership in **The Masonic Brotherhood of The Blue Forget-Me-Not**. This is an honour reserved for few within the quarries of Freemasonry.

The Brotherhood was founded to recognize those Freemasons who have worked primarily in the field of Masonic education. This includes writing and the many other facets that bring light to those who might otherwise be left in darkness. Those few selected are teachers who have helped members of the Craft become dedicated Master Masons. Only recipients who are deemed worthy leaders in this field by the membership commission of the Brotherhood are selected for this Award. It cannot be solicited, nor can it be purchased.

The blue forget-me-not has been chosen as a symbol of Masonic dedication, courage and fidelity. This symbol was born in the face of Nazi persecution of Freemasonry under the Hitler regime. Although the dictator ordered thousands of Freemasons murdered, tortured and incarcerated, those who would not renounce the Craft and its teachings continued to practice Freemasonry in secret. So



[that] they might know one another, a little flower was selected as their emblem. Against overwhelming odds these men, a scant handful, kept the light of Freemasonry burning throughout Nazi darkness. We are proud to perpetuate a remembrance of this unselfish dedication.

This is not a degree; it is not a political award; there will never be a plea for a greater membership. There are no dues and fees to be paid by anyone. It is in every sense an award for service to Freemasonry and thus to our fellow man. Because of its nonpolitical objective, and because its only members are workers in and for the Craft, many consider it the greatest honour one can receive in Freemasonry.

Nelson King, FPS, SBF, Executive Secretary  
The Masonic Brotherhood of the Blue Forget-Me-Not

*The story of the little blue flower as a means of recognition during the 1933-1945 era, has more recently been discredited as "fanciful" by German and other Masonic authorities. — Ed.*

## Jasper Park Lodge No. 143

RWBro H.A. Robinson reporting on the events following the Constitution and Consecration of Internet Lodge of Research in Calgary.

On Sunday a group from the new Lodge and guests were entertained by WBro John Belton from the U.K. with a talk and presentation using slides and the Internet, entitled "The Missing Master Mason" and "Freemasons — An Endangered Species?" He spoke on declining membership throughout the world. Part of his presentation touched on the successful plan implemented by New Zealand to attract new and worthy members into their Lodges. He suggests that the most serious problems of Freemasonry can be found within the individual Lodges, those that are not being creative in holding the members' interest, and others that neglect to follow the tenets and principles of the Order. Most critical, he feels, are the Lodges which do nothing about attracting and keeping new members. If the trend continues, many of these will be forced to surrender their charter.

He feels it is now time to implement a form of solicitation for new members. The key to success must be to better inform the prospective candidate so that he can judge for himself if the Fra-

## Alberta Miscellany

ternity meets his needs and expectations as part of his social life, while embracing the tenets and principles of the Order.

### Kelvingrove Lodge No. 187 *Defining Freemasonry*

Many writers and thinkers have tried to define Freemasonry, but it really defeats definition. It is too complex, too profound in conception, to be easily expressed in words. Perhaps the simplest and best definition of all is the phrase *the Brotherhood of Man under the Fatherhood of God*. Our Masonic forefathers had an understanding of human needs, of human aspirations. They may never have dreamed of the mindless computer that so influences our lives, or the fission of matter which threatens our lives, but they understood the human nature and what motivates the spirit of man. Thus from a simple process of using stone and mortar for building, they progressed to the most important of Life's functions, the building of character.

Louis L. Williams

### *All in a Day's Work*

A famous surgeon was at his local garage when one of the mechanics called him over to a vehicle. The mechanic

said: "Look at this. I also open hearts, take out valves, put in new parts, and when I am finished, this will work like new. How come you get the really big money when, basically, we do the same work?"

The surgeon leaned over the hood and said: "Try doing it with the engine running!"

### Dynamic Lodge No. 96 *Freemasonry's Symbols*

Silent as the forgotten past are the symbols of Freemasonry, yet we well may believe that all of Freemasonry is to be found in those inarticulate symbols. We have rituals for our various degrees. Any Brother may memorize them. Even an expelled Brother may carry the so-called secrets of the ritual with him. Even some of "the profane" claim to be conversant with the secrets of our rituals. It may be doubted, however, that any of the real secrets of Freemasonry are to be found in the secret rituals, which only Freemasons are presumed able to read.

It is becoming more and more the belief of students of Freemasonry that the real secrets are to be found only in the Symbols that have been described and interpreted in many volumes which Freemasons and the profane alike may

# Honour Roll

## Recognition by Long Service Awards — January to December, 2001

All Brother Freemasons of Alberta salute the Brethren listed who, during the year 2001, have been awarded long service jewels or bars. Their proven loyalty to the Craft and their contributions to Freemasonry in our jurisdiction sets a shining example, worthy to be emulated. Should you see any one of them, be sure to congratulate him.

### 50 Year Jewels — 2001

Anderson, C.O. Irricana Lodge No. 137  
 Anderson, E.F. Lethbridge Lodge No. 39  
 Anderson, R.A. Vermilion Lodge No. 24  
 Arklie, E.H. Dominion Lodge No. 117  
 Barker, T.R. Acacia Lodge No. 11  
 Barrie, R.J. Patricia Lodge No. 91  
 Bell, R.W. Westlock Lodge No. 114  
 Blain, D. Temple Lodge No. 167  
 Bown, R.J. St. John's Lodge No. 25  
 Cameron, R.D. Provost Lodge No. 61  
 Canniff, R.A. Renfrew Lodge No. 134  
 Cormack, J.W. Jordan Lodge No. 177  
 Cunningham, G. Acacia Lodge No. 11  
 Daniels, A.M. Buffalo Park Lodge No. 44  
 Dean, A.K. Avon Glen Lodge No. 170  
 Doren, R.K. York Lodge No. 119  
 Douglas, G. Red Deer Lodge No. 12  
 Douglas, H.W. Hussar Lodge No. 130  
 Douglas, W.J. Cascade Lodge No. 5  
 Drinkwater, J.A. Evergreen Lodge No. 166  
 Duguid, Scot King George Lodge No. 59  
 Earl, W.H. Red Deer Lodge No. 12  
 Edgar, W.J. Innisfail Lodge No. 8  
 Emery, J.F. Lethbridge Lodge No. 39  
 Fidgeon, E. Hussar Lodge No. 130  
 Ford, R.P. King George Lodge No. 59  
 Gardner, W.F. Norwood Lodge No. 90  
 Gathercole, F.S. King Solomon Lodge No. 41  
 Green, J. Charity Lodge No. 67  
 Grummett, F.J. Foothills Lodge No. 174  
 Heckbert, C.T. Vermilion Lodge No. 24

Heron, J.M. Edmonton Lodge No. 7  
 Heron, R.J. Edmonton Lodge No. 7  
 Hole, R.K. Highlands-Unity Lodge No. 168  
 Hove, C.V. Onoway Lodge No. 138  
 Ing, K.M. Kenilworth Lodge No. 29  
 Ingles, R.H. Calgary Lodge No. 23  
 Ireland, J.J. Red Deer Lodge No. 12  
 Jackson, James Dominion Lodge No. 117  
 Janett, J.F. Jubilee Lodge No. 173  
 Jardine, D.G. Britannia Lodge No. 18  
 Jardine, R.L. Lethbridge Lodge No. 39  
 Johnston, J.H. Mayerthorpe Lodge No. 148  
 Kalbfleisch, H.L. Red Deer Lodge No. 12  
 Keats, J.H. King George Lodge No. 59  
 Keir, W.R. Barrhead Lodge No. 171  
 Kumlin, C.L. King Solomon Lodge No. 41  
 MacKenzie, R.M. Eureka Lodge No. 10  
 Manolescu, G.J. Calgary Lodge No. 23  
 Matthews, H.K. Renfrew Lodge No. 134  
 McCrea, J.S. Yellowknife Lodge No. 162  
 McIver, G.D. Camrose Lodge No. 37  
 McKay, S.V. Irricana Lodge No. 137  
 McRae, R.A. Peace River Lodge No. 89  
 Miller, R.H. Empire Lodge No. 63  
 Moorey, Arnoll Alberta Lodge No. 3  
 Niven, B.C. St. Mark's Lodge No. 118  
 Novlesky, I.A. Jordan Lodge No. 177  
 Parker, E.V. Concord Lodge No. 124  
 Penley, John K. Ashlar Lodge No. 28  
 Peters, H.R. Edson Lodge No. 68  
 Rattray, D. Buffalo Park Lodge No. 44

Reid, H.E. Highlands-Unity Lodge No. 168  
 Robertson, F.A. Edmonton Lodge No. 7  
 Scott, J.C. Ivanhoe Lodge No. 142  
 Sinclair, H.P. Commercial Lodge No. 81  
 Skelton, W.P. York Lodge No. 117  
 Snyder, B.W. King George Lodge No. 59  
 Sobkowich, S. Tawatinaw Lodge No. 71  
 Starkman, B.A. Dominion Lodge No. 117  
 Taylor, N.G. Commercial Lodge No. 81  
 Thompson, D.F. Zetland Lodge No. 83  
 Thomson, H.G. Ivanhoe Lodge No. 142  
 Tingley, B.B. Concord Lodge No. 124  
 Underschultz, E.A. Edmonton Lodge No. 7  
 Walls, C.E. Cascade Lodge No. 5  
 Wright, R.H. Irricana Lodge No. 137  
 Yarjau, M.G. St. Mark's Lodge No. 118

### 50 Year Past Master Jewels — 2001

Anderson, C.O. Irricana Lodge No. 137  
 Drewry, J.P. Norwood Lodge No. 90  
 Girling, L.W. Ashlar Lodge No. 28  
 Niven, B.C. St. Mark's Lodge No. 118  
 Noss, N.H. Charity Lodge No. 67

### 60 Year Bars — 2001

Black, G.L. York Lodge No. 119  
 Larcombe, L.E. Charity Lodge No. 67  
 Oberg, C.C. Forestburg-Alliance Lodge No. 128  
 Fisher, G.N. Kenilworth Lodge No. 29

read. More than that, each Freemason and each non-Mason may interpret the Symbols for himself, and who can really say whether his explanation is correct, or that it is a complete interpretation? The silent symbol gives no word of approval or disapproval. The real secrets contained in any Symbol are what any individual finds them to be for himself.

Bro Tim Southernwood

### Lethbridge Lodge No. 39

Perseverance is a treasured trait amongst men, especially of those that are Freemasons. We can take the lessons learned in Masonry and transpose them on our everyday life, and be enriched from the process. Only by repeated trials can we be sure that we have mastered a

task, and that in turn adds one more brick to our own edifices. Humility is another trait that is prized amongst Masons and, taken together with perseverance, we can ascertain the following lesson: When it comes to humility, the greatest virtue is perseverance, for what greater man can there be [than] he who steadily perseveres with his own humble agenda and sticks to his course through adversity?

WBro Scott Sawatsky

### Grand Master's Itinerary

#### April

- 4 Glenbow Lodge, Calgary
- 5 Hands Across the Border, Rosetown, SK
- 11 Drayton Valley Lodge
- 19-21 Masonic Spring Workshop

## A Bit of Masonic Trivia

There have actually been a few Brothers who have served as Grand Masters in two different jurisdictions.

Dr. Carlos Rodriguez was Grand Master of the Grand Lodge of Venezuela in 1947. When he became Venezuela's Ambassador to Japan in 1957, he was elected the first Grand Master of the Grand Lodge of Japan.

Bro Abraham Jones, who served as Grand Master of Kentucky in 1833-34, was also elected Grand Master of Illinois in 1840-41 — And you thought it was tough to be Worshipful Master twice!

*The Idaho Freemason*  
 Vol. VIII, No. 4

# There Once Was a Man

*(An autobiographical account first presented to the Hands Across the Border meeting in Wainwright on May 10, 1999)*

There was a man who once was a boy. He had a fascination with clowns, these men wearing funny hats, riding scooters and having so much fun. The boy's fascination began at approximately eight years of age. By circumstances beyond his or his mother's control, he and his older brother found themselves residents at a home, the Orange Home of Indian Head in the province of Saskatchewan. Needless to say, neither his brother nor he wanted to be there. On two occasions the older brother tried running away. Once the younger brother joined with his older brother. The stay was only a year and a half, but it seemed to last forever. Some would taunt the boy on account of his diminutive stature. He did not seem to fit in well anywhere. He was confused and very lonely. As fate would have it, as in most cases it seems to, no matter how dark the hour, there comes a ray of sunshine. It was announced, "They were all going to the Shrine Circus!" He wondered what is a "Shrine?"

As the day of the circus approached, the excitement rose to a fevered pitch. The boy's heart was pounding with anticipation. Finally the day arrived. They boarded the bus and nothing mattered anymore, for at this moment the child was lost in a sea of imagination and fantasy. There it was... **OH WOW!!!** The sounds, the colours, the smell and the beauty of all that surrounded him! Then, like a flash out of nowhere, stood a clown. His outstretched hand offering a balloon. The boy could hardly believe it. Someone really noticed him! Someone really seemed to care. That instant was forever imprinted on the mind and in the soul of the young boy. He was going to be a clown, a Shrine clown, and what he later found to be a Shrine Mason.

As time passed, the boy, almost without notice, transformed into a man. Remember, there was a man. Many years passed and because clowns and Shriners were still in his thoughts, he once a year tried to give back some of what he once received. On Halloween he dressed as a clown and visited children's wards. How much impact or how successful his visits were he really never knew. Then, out of nowhere, a door appeared. While at work, a customer stood before

him and announced, "I am a Shriner." The man, without knowing it, held the key. Without realizing what he was doing, he unlocked the door. "How do I join?", he inquired of the Shriner. The door opened and he realized, "I'm going to be a Shriner and a real clown."

His dream was short-lived. "You must be a Mason first." You all must know the rest. The man soon found himself at the door of a Lodge. All the necessary arrangements had been made and his entrance had begun. Throughout the ceremony the man discovered signs, symbols, words and lectures... "Where were the guys with the funny hats? Where were the clowns? What is this?" This was not what he had expected. Another surprise: "You can't be a Shriner yet, there is memory work to learn and you have more ceremonies to pass through." "Okay." He wanted to be a Shriner and clown, no matter what. Almost without notice that glimmering light began to appear. No, this was not what he thought he was joining, but — just a minute! For the first time he felt really welcome. Everywhere he turned

there was an outstretched hand of friendship and brotherly love. He needed to find out more. So, the secrets were slowly revealed, not the literal ones found in the ritual, but what he perceived to be the real secrets of Freemasonry. The realization that the man who gave him the balloon and so much joy was not only a Shriner but was first a Mason. The clown was only doing what should come naturally to all Masons. He was giving of himself.

I am near the end of the story of "There Once Was a Man." To end, I would like to say I have been a Mason for nine years and am still neither a Shriner nor a clown. I want to learn to be a Mason first. Maybe, perhaps, someday I will join with my brothers in the Shrine and may even become a clown. Nevertheless, I am forever grateful to that unknown clown and Mason whose small gift forever changed my life, and to the fraternity which has welcomed me as a friend and a Brother.

*(WBro Ray Snyder, Past Master of Norwood Lodge No. 90 and Worshipful Master of Dynamic Lodge No. 96 passed to the Grand Lodge Above tragically on January 20, 2002.)*

## Applause in Lodges

Notwithstanding the depreciation and constant opposition of Masonic authorities to the objectionable custom of applause in Lodges, the habit is still most frequently indulged in and virtually encouraged by the Master. It will surely be apparent to every reflective Masonic mind that in all well-regulated Lodges there must be an equality of condition, and that any attempt to accord pre-eminence to presumed intellectual ability or superior ritual capacity is in direct opposition to this recognized principle — equality.

To applaud the more highly gifted brother, and receive the well-meant efforts of one not so well-endowed in deadly silence, is an insulting discrimination utterly opposed to the principle, and quite unworthy of the spirit and intention of our ancient institution. And further, no argumentative power is necessary to illustrate the obverse side of the picture — to indicate that if it is right and just and honourable to allow marks of approbation, the expression of dissent must be admitted on equal grounds. It would not be a remarkable edifying or highly credible spectacle to

hear the hiss or groan of an opposing faction in a Masonic Lodge, and such exhibition would indubitably be productive of the most intense surprise. Doubtless the average Master would at once use his gavel with prohibitive effect. And yet if the same Master was in the habit of tacitly allowing discriminate applause he would act most inequitably and unjustifiably to prohibiting dissent. He would cease to hold the scales of equal poise and would stultify his own instruction. The Master especially should remember that he who is placed on the lowest spoke of fortune's wheel — whether physically, or mentally — is equally entitled to attention, respect and esteem, and every effort should be made to avoid wounding his feelings.

It may possibly be argued that the expression of dissent is a contingency too remote for consideration, but we may assure our readers this is not so, as have unfortunately witnessed the indecent spectacle. But were it so, it does not remove the invidious distinction which applause is calculated to promote between members of the same Lodge. Of course, the whole responsibility rests with the WM; if he is so

See **Applause**, next page.

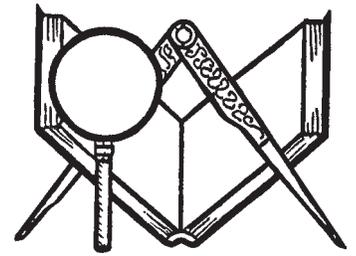
## Hirohito and the Making of Modern Japan

Herbert P. Bix, Harper Collins Publishers, 2000, ISBN 0-06-019314-X; 800 pages, \$52.95

This book is for the history fan. It is not an easy read unless you like all the long Japanese names. The book is a thorough biography of Hirohito, Emperor of Japan. The advertisements for the book suggested that it was an examination of what did Hirohito know about the Pearl Harbor attack, and when. The book indeed does discuss this in detail, but it is much more. Besides being a complete biography, it discusses the political influences still at work in Japan that shaped Hirohito and is still diligently working to preserve his image. The image being preserved is the one Hirohito assumed later in life, i.e., the kindly, peace-loving elder statesman.

The textbook censorship of the World War II era continues. The current generation still only receives the official version of the events of the 1930s and 1940s.

As far as Hirohito and his involvement in policy decisions during the war are concerned, the author convincingly demonstrates that he was intimately involved in all phases of the war. Nothing was done without his approval. This not only included the Pearl Harbor attack but the brutal events that occurred in China. The only reason he was not tried as a war criminal was that he was too useful to General McArthur in maintaining order in Japan. The book



also suggests that the General enjoyed the court pomp, and he and Hirohito were both trying to “use” the other for their own benefit.

The book is well researched and well footnoted. It is not an easy read, but one worth pursuing if one wants a detailed inside look at Imperial Japan. It also provides an interesting insight into how events in postwar Japan developed and continue to affect the country today.

Loren W. Kline

## Weak Masters

From *The Canadian Craftsman, March 1891 — 111 years ago!*  
As posted on *CanMas, Dec. 20, 2001*

Will the time ever come when Masonic office-seekers in this jurisdiction learn that there is much more to be acquired than the ritual in order to be able to fulfill their duties in the East?

There are — and we blush to say — men sitting in the east who are as ignorant of the sublime history and ancient landmarks of Masonry as they are of any of the Coptic rites. Like the parrot in Grant Allen’s “By Taboo”, they are able to lip their ritual in a stumbling and halting way. Half of the symbolic language is so much Greek, and they will not even go to the trouble of buying a cheap pronouncing dictionary, so as to be able to use the Queen’s English. Then when it comes to ruling, they know of no other law than the gavel. Oh, what a multitude of ignorance that rap of the gavel covers! What a sublime sound; yes, the music of the spheres jingles in that rap. What a wealth of judicious acumen? “I gavelled the motion through,” we have heard a Master say. We wonder if that Master ever realized the lessons taught by the symbolism of that gavel. When he brought it down, did he intend “hewing on the line,” or was he using the emblem of Masonic power to further some poor, weak, and contemptible human scheme?

The gavel is the first resort of a weak Master; it is the last of the man who is versed in Masonic law and Masonic history. It is the emblem of authority, but like mercy, it should drop “Like the gentle rain from Heaven.” “Error once, upon a time,” so the fable says, “stole the garb of Truth, and has been masquerading in it ever since.” Ignorance, truly, has stolen the emblem of Masonic power — the gavel — and masquerades as authority.

### Applause, from page 5.

ignorant of his Masonic duty, or so supine in administration as to even tacitly acquiesce in the continuance of a most irregular custom, on his head be the blame.

*The Canadian Craftsman, Dec. 1897*  
(Posted on *CanMas, 24 Dec. 2001*)

The gavel, like the devil, may help a weak Master out of a tight corner, but it is at the expense of self-respect, and the respect of those rules. It would be much better and wiser to peruse the Masonic press, and read Masonic literature, in order to acquire a knowledge of the aims and past of the Craft. A few hours given to the study of Masonic jurisprudence will arm any Master with sufficient Masonic law to enable him to dispense with the gavel, except when required by the ritual. The “white-winged peace” will reign in the Lodge rooms, and merit will be the qualification for office.

## Supporting the Community

On February 7, 2002, St. John’s Lodge No. 25 presented a cheque in the amount of \$1,000 to the Vegreville Youth Centre. The Lodge has made a commitment of one thousand dollars per year, to go toward programming at the centre, and challenges other fraternal and service organizations to do the same.

Shown in the picture are RWBro Daryl Calder, Secretary-Treasurer, and RWBro John Sprigings, Chaplain, making the presentation to Mr. Larry Leskiw, Manager-Coordinator of the Vegreville Youth Centre.

