

THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner

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Remember the Sacrifices Made

There was that blustery morning on April 9, 1917, Easter Monday that year, when the Canadian Corps stormed Vimy Ridge, a key bastion of the German front line in France. Four Canadian divisions, fighting together for the first time, took only three days to seize the entire ridge that had frustrated British and French armies through repeated attacks. The Canadians suffered 10,000 casualties, including 3,598 dead. The victory soon took on mythic proportions, with historians saying it forged Canada as a nation. A year ago, a Canadian delegation marched to the Vimy Ridge monument, in honour of the 85th anniversary of that momentous event.

How many of those who then paid the ultimate price had been Brethren of the Craft? We don't know, but we are certain that Freemasons were among the dead. That conflict was called "the War to End all Wars," but history taught us otherwise, and again we had to mourn



many young men, among them Masons, in World War Two, in Korea and, most likely, in peacekeeping missions. What the future will bring, we do not know, but we do know that the surviving soldiers, on both sides, rightly bury the

hatchet, both physically and mentally. Thus former enemies could become friends for life and jointly honour the memory of their fallen comrades.

We will remember them — lest we forget!

Brother Robert Service

Just about everyone knows Canada's most famous poet, Robert Service, but it may not be common knowledge that in 1912 he was initiated into Freemasonry in Yukon Lodge No. 45 (now GRBC&Y) in Dawson City. I perused the minutes of that Lodge and found the following:

At a regular meeting on April 11, 1912, with 35 members in attendance, it was recorded: "Petitions — The following petitions were read... from Robert William Service, of Dawson, YT, age 36, occupation author, born at Preston, Lanc., England, 16 Jan. 1876, and recommended by RWBro A.J. Gillies & WBro G.A. Jekell." Alex Gillies was a doctor and dentist who arrived in the Klondike during the Gold Rush and retired in 1920. He was DDGM under the Grand Lodge of Manitoba. Jekell was Secretary of the Lodge at the time. The minutes also reveal that Service had paid the first half of his initiation fee of \$50 (he was given receipt No. 54).

The next regular meeting was held May 9, 1912 with 36 members present. The records say: "Report of Committees — The committees on the petitions of Mr. Joseph West Wilson and Robert William Service for initiation... reported favourably, and it was moved by WBro T.G. Bragg and seconded by Bro Cribbs that the reports be received and that we



proceed to ballot. Carried. — Ballot — The WM then ordered the ballot to be passed severally for Messrs. Joseph West Wilson and Robert William Service, candidates for initiation... and being found favourable they were declared elected."

The most interesting thing at this meeting, actually, was a complaint of Unmasonic Conduct against a Brother for "having certain secret work" that non-Masons somehow got a look at. Even more fascinating is that this Brother was tried on the night of Service's initiation! Perhaps that accounted for the attendance of 52 members (all ten

visitors were asked to retire while the trial was conducted). The Mason who was tried was found "not guilty."

The minutes of the regular meeting of June 13, 1923 reveal: "The WM turned the gavel over to RWBro Gillies and he requested WBro Radford, Bro Brimiston and the Secretary to retire and put the necessary questions to Messrs. R.L. Allen, J.W. Wilson and R.W. Service, candidates for initiation. The Board of Trial having reported that they had answered the necessary questions satisfactorily and paid the required fee, they were severally initiated into the EA Degree of Freemasonry, the various parts of the work being done by the Past

See **Service**, page 6.

Editorial Some Opinions on Memory Work

This past July a spirited discussion on the pros and cons of rote learning of the ritual took place on CanMas, the Canadian Internet chatroom, ably managed by Bro Jim Bennie (GRBC&Y). Those taking part were Bros Rick Wallach (GRBC&Y), Michel (Mike) Sastre, (GRC), GerJan Hagenaars (GRC) and Bill Hickey (SC). It all started with a concern for some “fine Masons” who have difficulties with memory work, who simply lack the aptitude to memorize the lengthy lectures and other ritual work required of the various Lodge officer stations. “Sometimes, Brethren even quit, because too much memory work is asked of them,” was stated. This was meant in relation to those “going through the chairs,” but then there was also the concern for the new candidate proving himself in the preceding degree, and for those preparing themselves for a first visit to another Lodge or another jurisdiction practicing a different rite.

One opinion held that, by insisting on word perfect recitation, an otherwise competent Brother who could bring talents (such as in administration, organization and leadership) to the Lodge may be lost to it. He said he knew some Brethren, who were dyslexic and had problems even reading the work, nevertheless persisted in an admirable way. The question, “Is the catechism required of the new guy a good way to educate him?” was answered by “Absolutely not; it tells him nothing at all of the history or philosophy of the Craft, nor demonstrates his mastery of the fundamentals of Freemasonry.” This was, however, tempered by the admission that such knowledge is necessary to prove oneself when visiting, and that, by learning something by heart, one gains a better understanding of the work and a level of confidence in oneself. In the case of learning the obligations, it was held it

was important as a focus on the commitment undertaken. One participant quoted our own Grand Master, MWBro Norman Thomas, as having mentioned in a previous post to CanMas that “catechismal approach to education is dead, dead, dead.”

It was correctly stated that there are differences between jurisdictions regarding memory work, and that the “proving of one’s proficiency” by monitorial questions and answers (the catechism) is a predominantly North American norm, while in Europe it was not. That is not quite correct! European workings also have their catechisms in their various languages, as this editor can attest as having had to prove himself there on occasion. It is, however, true, as was also mentioned, that there the ritualistic work of the officers is mostly read out of large size and large print rituals which, as one in the discussion said, “in no way diminishes the message, as it all hinges on the delivery.” So this is where diction and a bit of showmanship comes in. It was also suggested to copy our European Brethren where degrees are usually conferred at one-year intervals while, in the meantime, the candidate receives ongoing education and instruction in matters Masonic and is required to produce an original thesis on a Masonic subject before advancing to the next degree or after having been made a Master Mason, rather than to make advancement dependent on rote recitation of answers and obligations.

On the whole, the debate showed that there are thinking Brethren who are less than happy with the status quo regarding Memory Work. What is the opinion of the reader? Is there even a remote possibility of changing our ways, is there a necessity for change and should we take our concepts and ideas “to our leaders?”

Grand Master’s Itinerary

November

- 1 Battle River District Meeting, Irma
- 4 Vulcan Lodge, Game Supper
- 13 Board of General Purposes Meeting, Red Deer
- 15 Beaverhills District Meeting, Acacia Hall, Edmonton
- 18 Perfection Lodge, Calgary Freemasons’ Hall
- 22 Hands Across the Border, Edmonton Freemasons’ Hall

District Meetings

November

- 1 Battle River District, Irma Legion Hall
- 8 Northern Lights District, Fort Edmonton Park
- 15 Beaverhills District, Acacia Freemasons’ Hall, Edmonton
- 15 Central District, Red Deer Masonic Temple
- 15 Dinosaur District, Hussar Masonic Temple
- 22 Phoenix District, Calgary Freemasons’ Hall
- 29 Lakeland District, Acacia Freemasons’ Hall, Edmonton

GL Scotland — Publisher

The Grand Lodge of Scotland has become a significant source of Masonic books, prints and CDs, some of which it has published itself. Among items available are, of course, a new print of Bro Robert Burns as “Depute Master” (right) and the recent book *A Winter with Robert Burns*. The GLOS also has some important works in its booklist: Stevenson’s *The First Freemasons*; an annotated and translated reprint of the 1835 *Genealogy of the Saintclaires of Rosslyn*; and *An Account of the Chapel of Roslin 1778*. For more information go to their website: www.grandlodgescotland.com.



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The Grand Lodge of Alberta, A.F. & A.M.
330 – 12 Avenue SW, Calgary, Alberta T2R 0H2
Tel 403-262-1140 — Fax 403-290-0671
www.freemasons.ab.ca

Grand Master	MWBro Norman R. Thomas
Deputy Grand Master	RWBro Rodney B. Ponech
Senior Grand Warden	RWBro Rex Dawson
Junior Grand Warden	RWBro Malcolm Berry
Grand Secretary	RWBro Jerry W. Kopp

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Editor: MWBro Robert E. Juthner

14103 Buena Vista Road NW, Edmonton, AB T5R 5S2
Tel 780-483-5124 — Fax 780-486-4512
e-mail: praga@compusmart.ab.ca

The Committee on the Grand Lodge Bulletin

MWBro Robert E. Juthner (Chairman);
WBro Garth Cochran; WBro Loren Kline;
Bro Trevor Morris — Ex Officio: Grand Master,
Deputy Grand Master & Grand Secretary

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Sock collector warms inner-city feet

Gordon Smith gets toehold on need

By Cam Tait (as reported in The Edmonton Journal earlier this year)

Sock it to me, brother. That's the message Gordon Smith has sent to his family, friends, work colleagues and even drivers of the Disabled Adult Transportation System since last fall.

Smith, an instructor in the School of Business at NAIT, is a volunteer board member for Junior Achievement. That involvement took him to a fundraising seminar when learned 85 per cent of people coming to an inner city foot clinic didn't have any socks. Smith was inspired. He started sharing the plight of people in the inner city and socks started coming in. Six pairs of socks soon grew to 50. "This is too easy, I

thought," Smith says.

So he kept spreading the word. **Smith is a member of the Masonic Lodge** [Editor's emphasis] so he asked his fellow members if they would take up the challenge. They did.

Word got around NAIT and soon Smith's fellow instructors were bringing him socks. His students arranged collections. Smith has used a wheelchair for the past 12 years after a tumour attacked his spine. He is paraplegic and is unable to drive. "I use DATS and told one of my drivers about my sock program. He took the idea to his men's group and they started collecting

socks." Since starting the program in October [2002, Ed.], Smith has collected slightly over 1,000 pairs. He has distributed 500 pairs of socks to two inner city agencies: The Boyle McCauley Health Centre and the Herb Jamieson Centre. "The monthly sock requirement from the Boyle Street McCauley Centre is about 100 pairs. Since November, everyone who has been to the podiatry clinic has been given a brand new pair of socks after they had their feet cleansed."

Smith has also collected toques, mitts and underwear for both inner city groups. And he is planning to keep collecting clothing for as long as he can. "It's rewarding," he says. If anyone would like to contribute to Smith's project call (780) 436-5156.

What a Powerful Speaker

When MWBro Jim Roberts heard our 2004 Theme Speaker for the first time in 2001, his comment was just that, "What a powerful speaker." Since then, Bro Roberts has had occasion to meet and talk with Karim-Aly Kassam, and his opinion is, if anything, even more strongly held.



When Karim-Aly Kassam, an Ismaili Muslim, was raised as a Master Mason in 1989, his Lodge was concerned about presenting him with a Masonic Bible. Thinking they might obtain a suitable Qur'an for the occasion, Bro Kassam surprised

them by asking for his own copy of a Masonic Bible, and by giving the Lodge his Qur'an. Since that day, Commercial Lodge No. 81 has proudly displayed two Volumes of the Sacred Law — the Bible and the Qur'an.



Karim-Aly has continued to surprise and impress since then. After graduating from the University of Calgary, he attended and graduated from the London School of Economics in 1994 and is currently taking his PhD at Cornell University while on leave from the University of Calgary.

Karim-Aly Kassam will keep you riveted to your seat. He will stimulate you, challenge you, and enlighten you in ways you always hoped Freemasonry would. A tall order? Not really, it is just what this powerful speaker does naturally. Don't miss the 2004 Spring Workshop — 30 April to 2 May!

Annual Communications of The Grand Lodge of Alberta, A.F. & A.M.

Approaching the centenary of Grand Lodge, it may be of interest to see where we have been and where we are going. (Dates are opening days.)

Est. 1905/10/12 Calgary	20 1925/06/10 Edmonton	42 1947/06/11 Calgary	65 1970/06/10 Edmonton	86 1991/06/07 Calgary
1 1906/02/20 Medicine Hat	21 1926/06/09 Banff	43 1948/06/09 Edmonton	66 1971/06/09 Calgary	87 1992/06/12 Red Deer
2 1907/02/20 Macleod	22 1927/06/08 Calgary	44 1949/06/08 Calgary	67 1972/06/14 Edmonton	88 1993/06/11 Edmonton
3 1908/05/27 Edmonton	23 1928/06/13 Calgary	45 1950/06/14 Edmonton	68 1973/06/13 Calgary	89 1994/06/10 Calgary
4 1909/04/26 Calgary	24 1929/06/12 Lethbridge	46 1951/06/13 Calgary	69 1974/06/21 Edmonton	90 1995/06/09 Red Deer
5 1910/05/25 Calgary	25 1930/06/11 Jasper	47 1952/06/11 Edmonton	70 1975/06/20 Calgary	91 1996/06/14 Edmonton
6 1911/05/31 Banff	26 1931/06/10 Edmonton	48 1953/06/11 Calgary	71 1976/06/11 Edmonton	92 1997/06/13 Calgary
7 1912/05/29 Edmonton	27 1932/06/08 Calgary	49 1954/06/09 Edmonton	72 1977/06/10 Lethbridge	93 1998/06/12 Edmonton
8 1913/05/28 Banff	28 1933/06/14 Calgary	50 1955/06/08 Calgary	73 1978/06/09 Edmonton	94 1999/06/04 Red Deer
9 1914/05/27 Banff	29 1934/06/13 Edmonton	51 1956/06/13 Edmonton	74 1979/06/08 Calgary	95 2000/06/09 Camrose
10 1915/05/26 Red Deer	30 1935/06/12 Calgary	52 1957/06/12 Calgary	75 1980/06/13 Red Deer	96 2001/06/08 Edmonton
11 1916/05/31 Banff	31 1936/06/10 Edmonton	53 1958/06/11 Edmonton	76 1981/06/12 Edmonton	97 2002/06/14 Calgary
12 1917/05/30 Banff	32 1937/06/09 Calgary	54 1959/06/10 Lethbridge	77 1982/06/11 Calgary	98 2003/06/13 Red Deer
13 1918/05/29 Edmonton	33 1938/06/08 Edmonton	55 1960/06/08 Edmonton	78 1983/06/10 Red Deer	99 2004/06/11 Edmonton
14 1919/06/11 Calgary	34 1939/06/14 Calgary	56 1961/06/09 Calgary	79 1984/06/08 Edmonton	100 2005/06/10 Medicine Hat
15 1920/06/09 Banff	35 1940/06/14 Edmonton	57 1962/06/13 Edmonton	80 1985/06/14 Calgary	
16 1921/06/08 Banff	36 1941/06/11 Calgary	58 1963/06/12 Calgary	81 1986/06/13 Grande Prairie	101 2006 Calgary
17 1922/06/14 Edmonton	37 1942/06/10 Edmonton	59 1964/06/10 Edmonton		102 2007 Edmonton
18 1923/06/13 Calgary	38 1943/06/09 Calgary	60 1965/06/09 Calgary	82 1987/06/12 Edmonton	103 2008 Lethbridge
19 1924/06/11 Medicine Hat	39 1944/06/14 Edmonton	61 1966/06/08 Edmonton	83 1988/06/10 Calgary	104 2009 Camrose
	40 1945/06/13 Calgary	62 1967/06/14 Calgary	84 1989/06/09 Medicine Hat	105 2010 Calgary
	41 1946/06/12 Edmonton	63 1968/06/12 Edmonton		
		64 1969/06/11 Calgary	85 1990/06/08 Edmonton	

Ancient Origins

By Glenn McConnell
Jordan Lodge No. 177

Although history may be a dry subject for many, there are ancient origins, antecedents and parallels for Masonry which are stimulating and, perhaps, vital for Brethren in the Craft to be aware of. While it is true that some of our Masonic histories have taken liberties with the facts and books such as *The Hiram Key* contribute little or nothing to Masonic knowledge, serious history weaves a mosaic of human aspiration and practice during the past six millennia and beyond which provides a proud foundation for Masonry.

The Process: It is clear that humans had a use for records long before writing came into existence. Markings on a 35,000-year-old bone from the Cro-Magnon period reveal a rudimentary recording of moon phases¹ and with the advent of agriculture and barter, weights and measures entered daily life. This was followed by tools, techniques, calendars, mathematics, alphabets, formulas, theory, invention and construction. As civilization evolved, man was subjected to customs, institutions, laws and morals which gradually produced a creature more just, tolerant, creative and subtle. Culminating in Greece, the human mind liberated itself from superstition, created new sciences, rationalized medicine, secularized history and attained new heights in poetry, drama, philosophy, oratory and art.²

Geometry: In the preliterate period to 5,000 BC, there arose a knowledge of geometry and astronomy of which there continues to be analysis and speculation. In the early twentieth century AD, it was concluded that the stone circles in Callanish, Scotland, and Stonehenge were not circles but precise oval and D shapes built around Pythagorean triangles designed to calculate moon phases, solstices, equinoxes and eclipses.³ The early people possessing sophisticated knowledge enabling such construction were referred to as “prehistoric Einsteins” who retained great learning in memory, just as ancient bards memorized hundreds of thousands of lines.⁵

In the absence of written records, as we understand them, we are learning to ‘read’ the messages of the ancients in the geometry⁶ left to us by the builders of temples and pyramids placed in the four corners of the earth. Through these physical manifestations of their knowledge we begin to understand much more of their intellect, humanity and faith.

Tools and Symbols: As millennia passed, we find in early historical Egypt and Mesopotamia more formal organiza-

tions for the preservation of not only geometry and astronomy, but also spiritual and moral learning. The science of numbers was revered, for it expanded understanding of earth and cosmos and allowed the construction of monumental edifices in attempts to unite people and god. Arising with this faith was the power of symbols — in particular, those of the builders.

When, at last, the craft finished its labours and laid down its tools, its symbols, having served the faith of the worker, became a language for the thoughts of the thinker.⁷

Mathematics took on mystical meanings⁸ and the discovery of the square was a great step in geometry. It opened a new era for the builders and skilled craftsmen were looked upon as magicians. The square became an emblem of truth, justice and righteousness⁹ as did the plumb line, level and compasses. From the fifth century BC we read: “That nature alone is good which shall not do unto another whatsoever is not good for his own self... and this is called the principle of acting on the square.”¹⁰ And from 2,000 BC China: “Ye officers of the Government, apply the compasses.”¹¹ From the Bible, the prophet Amos speaks in 750 BC: “The Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand... Then said the Lord, I will set a plumb line in the midst of my people Israel: I will not again pass by them anymore.”¹²

Of these symbols “hardly a language but bears its impress, as when we speak of... a Polished mind... the Upright man... a Pillar of society... or squared actions.”¹³

The Mystery Religions: The earliest indication of ethical philosophy appears in Egypt through the writings of the vizier Ptah-Hotep in 2,450 BC. He exhorted men to be gracious, tolerant, kind, righteous, and just.¹⁴ Later, arose the great Mystery religion of Isis which spread to Greece in the fourth century BC and thereafter throughout the Roman Empire. Isis and other Mystery Religions such as Osiris, Dionysius, Demeter and Mithras made major contributions to the preservation of moral and spiritual learning while certain ancient religious concepts such as heaven, hell, sin, redemption, immortality, anticipation of a messiah, revelation, death and resurrection, last judgment and trinity of god had a lasting impact on Hebrew and Christian theology.

In parallel with the Mysteries were the order of builders, artisans and professionals which were later to leave their imprint on Medieval craft orders. Both the Mysteries and craft orders employed initiation, ritual and secrecy. Of course, many people — men, women, royalty and slaves — participated in both groups.

“The ritual of Mithraism was both elaborate and significant. It included a complicated initiation ceremony of seven stages or degrees, the last of which cemented a mystic fellowship with god.”¹⁵ Typically, the Mystery ceremonies consisted of dialogue, oaths, ritual, signs, tokens, grips, and passwords. Initiates underwent trials, purification, asceticism, symbolic death and regeneration. Plutarch (46–120 AD) describes a man kneeling with hands bound, a rope around his body and a knife at his throat with death the penalty for violating his obligation. Those worthy were then taught, orally and by symbol, the highest wisdom to which humanity had attained including geometry, astronomy, the fine arts and the laws of nature as well as the truths of faith.¹⁶ For the more enlightened, this experience “had double meaning, teaching not only immortality after death, but the awakening of man upon the earth from animalism to a life of purity, justice and honour.”¹⁷

Legacy of the Mysteries: Plato said that the Mysteries “were established by men of great genius who, in the early stages, strove to teach purity, to ameliorate the cruelty of the race, to redefine its manners and morals, and to restrain society by stronger bonds than those by which human laws impose.”¹⁸ And the great Cicero (106–43 BC) paid the highest tribute:

*Your Athene has plainly made outstanding contributions to human life, gifts from heaven, but none better than those Mysteries. They educated us out of a life of barbarous rusticity into civilization. The ceremonies are called initiations, and we recognize in them the first principles of living. We gained from them way of living in happiness and dying with a better hope.*¹⁹

If there is not a direct historical relation “to the great ancient orders, [Masonry] is their spiritual descendant, and renders much the same ministry to our age which the Mysteries rendered to the olden world.”²⁰

The ancient teachings carried a mystery for each initiate to unveil in his own way. The term “Hidden Wisdom” has been used in reference to multiple levels of meanings.²¹ Various levels of meaning assure that knowledge is available to all according to their readiness to receive it. It is said that Jesus taught in such a manner:

“To you [his inner circle] is given the mystery of the kingdom of God, but for all those outside everything is in parables.” The insiders, “those who

See **Origins**, page 6.

Our DDGMs

We are pleased to introduce the District Deputy Grand Masters who serve the Craft during the 2003–2004 term. This will be continued in the December and January issues following.

Athabasca District

RWBro Creighton Wayne Grainger was born on January 12, 1940, in Edmonton. He is married to Florence (Flo) and the couple have three sons, eight grandchildren and four great-grandchildren. They now reside in Fort McMurray. He has worked in the electrical field for 42 years, from which he retired only one year and a half ago. His active years included 14 years with Sherritt Gordon Mines in Lynn Lake, MB, 8 years at Eldorado Nuclear, Eldorado/Uranium City, SK, 10 years with Westinghouse Canada in Fort McMurray and 10 years in the same city self-employed. He had served two terms on the town council of Uranium City and in 1981 was named Citizen of the Year of that community. From 1976 to 1982 he acted as Coroner for the Province of Saskatchewan, and has been a member of the Royal Canadian Legion for forty years. In 1990 he was inducted into the Canadian Old Timers' Hockey Hall of Fame.



Bro Grainger was initiated and passed in 1965, and raised in 1966 in Uranium City Lodge No. 210, GRS, of which he is a Past Master, and he held membership in Lynn Lake Lodge No. 170, GRM. He had affiliated with Ye Olde Craft Lodge No. 196, GRA as a Charter Member, since demitted, and become a Charter Member of Millennium Lodge No. 2000, GRA, and an affiliate member of Fort McMurray Lodge No. 195, GRA. Bro Grainger served as Grand Steward of the Grand Lodge of Saskatchewan in 1981–82. His son Troy is a Master Mason, belonging to Millennium Lodge, but residing in Westlock.

Our Brother has also been active in concordant bodies, such as the Royal Arch in Hanging Stone, Mount Carmel Preceptory No. 44, MB, as a Past Patron OES in Lynn Lake, MB, and Fort McMurray, AB. He is also a Charter Member of Al Shamal Temple, AAOONS.

Beaverhills District

RWBro Mahlon E. Weir is a native of Victoria, BC, born August 13, 1944. He is married to Eva, and they are the parents of a son, Russell (himself a Mason) and a daughter, Kristi. He had served as a Senior Manager for the Provincial Government of Alberta for 35 years, retiring in 2002. Among his avocational achievements is serving as CEO of Alberta's 4-H program and involvement with the RCAF Air Cadet program: as a cadet; in SSTS scholarships; and as a volunteer. In 1997 he was honoured by receiving the Premier's Award of Excellence.



Bro Weir was initiated, passed and raised in Avon Glen Lodge No. 170 in 1992 and served that Lodge as Worshipful Master in 1999. He is a member of the Northern Alberta

Veterans' Degree Team and serves on the Board of Directors of the Acacia (Masonic) Building Association. He is also a 32° Mason, member of the Edmonton bodies of the Ancient & Accepted Scottish Rite of Freemasonry.

Calgary-Highwood District

RWBro Bert G.T. van Helden was born and raised in the Netherlands, having been born July 30, 1939 in the city of Amsterdam. He had received his Master of Science Degree in Geology in 1967 and immigrated to Canada in 1968. As a geologist/palaeontologist residing in Calgary, he worked for Chevron for 28 years and is now consulting in geology and biostratigraphy, together with his wife, Jan, herself a PhD and palaeontologist. They have a son, Gus, an actuary, and a daughter, Marieke, an interior designer, as well as five grandchildren. Spare time, if any, is spent playing with grandchildren, model trains, making toys and fishing.



Brother van Helden received the degrees of Craft Masonry in Zetland Lodge No. 83 in Calgary in 1970 and served as that Lodge's Worshipful Master in 1980. He has been honoured by being appointed Grand Representative of the Grand East of the Netherlands near the Grand Lodge of Alberta.

Dinosaur District

RWBro James P. Ellis was born April 18, 1935 at Brockville, ON. He later moved with his family to Merrickville, ON. Following his secondary education, he studied hotel administration at Ryerson Polytechnical College with a view of remaining with the family owned hotel business. In 1959 he married Audrey Burchill, to whom he has remained married for forty-four years. He later joined a multinational financial services organization in Montreal, and with his wife, Audrey Jean, and three daughters enjoyed a wonderful career that caused them to work and reside in many of the principal cities of Canada. The business and domestic environment of Vancouver convinced them to remain until retirement in 1994, at which time they chose to move to Calgary to be closer to immediate family members.



Bro Ellis was initiated November 21, 1958 in Merrickville Lodge No. 55, GRC, at Burrill's Rapids, ON, the Lodge where his father was a Past Master and his older brother was a member. He was passed and raised in April and May 1961 in King Hiram Lodge No. 37, GRC, at Ingersoll, ON. Upon arriving in Calgary, Jim affiliated with Hussar Lodge No. 130

and has served as its Worshipful Master twice, in 1999 and 2000. He has also been active in several capacities within the Ancient Arabic Order Nobles of the Mystic Shrine (AAONMS), a royal Arch Chapter, a Knights Templar Preceptory and a Chapter of the Order of the Eastern Star. His wife, Audrey, is presently the Queen of Sakkara Temple No. 115, Daughters of the Nile, in Calgary.

Central District

RWBro Joe K. Stalter was born October 11, 1938 in Huehnerfeld, Germany. He was raised in Germany where he apprenticed as pastry chef, receiving his Master's certificate in 1964. After arriving in Canada in December, 1976, he worked as a pastry chef at the CN Tower in Toronto, and was asked to come to Ottawa in October, 1977, to make the dessert for Queen Elizabeth's visit to Canada. He then also worked his "sweet" trade in South Africa and in Phoenix, AZ,

and is now living in Red Deer.

Bro Stalter was married to Kathleen for twenty years, and has three daughters, two of whom live in Switzerland. He has been widowed since 1998. Joe likes to play golf and spends time camping, especially in Arizona in the winter.

Bro Stalter was initiated in Beacon Lodge No. 190, in Red Deer, November 23, 1992, passed in Fort McMurray Lodge No. 195 on May 18, 1993, and raised at Beacon Lodge on June 28, 1993. He served as Worshipful Master of Beacon Lodge in 1999/2000. Our Brother also supports the local Royal Arch Chapter and the Chapter of the Order of the Eastern Star.



Masonic Reading

By Rabbi H. Geffen, FPS

Masonic Light, Vol. IV, No. 4, Dec. 1959 (Huntingdon, QC)

(With thanks to RWBro D. Roy Murray, Victoria Lodge No. 13)

We are in need now of more Masonic reading in the Craft. It seems to be thought by some Brethren that if they have the work and lectures committed to memory, from the EA degree to the end, without omission or failure, that they have all of Masonry. But they err; never were men more mistaken. There is a study for a lifetime and food for the mind as long as the mind is capable of reflection.

Masons must have a great appreciation of the Order, and the members of our Fraternity generally must come to the conclusion that it is not sufficient to know by heart a ritual, if they would ever be benefited by Masonry, or be a

benefit to it. And we are sure of one thing more — unless the members generally come up to this position, the Order will become profaned by those Craftsmen.

It is impossible for so large an association to sustain itself before the world with responsibility and usefulness, or maintain its power of adhesion, with so large a portion of its constituents ignorant of its essential principles and character. The lifeless weight is too enormous; there is not sufficient vitality to resist it. Let everyone, then, who wishes for the prosperity of Masonry, encourage the education of the Craft; promote a spirit of enquiry; spread Masonic information, culture and philosophy; and make it (his) special business to elevate the Order by every practical means; in so doing, they (Masons) will succeed in accomplishing a great thing; they'll be able to uplift the prestige of our Order to the highest grades of perfection and

completeness.

It must be eminently worthy to the attention of every Mason to read Masonic articles, where they are sound, practical Masonic truths; and it will do good, for the best informed Masonic student is the reading Mason. It must come as an improvement in the duties and practices of our Craft, if we want with right in reality bear our great emanational-sublime name, **Mason**.

Service, from page 1.

Masters." The meeting closed at 2 AM!

The minutes show a receipt issued to Service for the second half of his fees, \$50 (receipt No. 72). It's the last mention of Service I have been able to find in the Lodge minutes. The returns for 1920 show Service as a FC, but there is no record in the minutes of him ever receiving the degree.

WBro Jim Bennie, IPM & DoC Southern Cross Lodge No. 44, GRBC&Y

Origins, from page 4.

*have ears to hear" will understand the mystery.*²²

Philo (15BC–50 AD) spent a lifetime interpreting the books of the old Jewish Law allegorically in the light of Greek philosophy. Plutarch examined the myths of the gods in the same manner.²³

As with their ancient counterparts, the lessons of Freemasonry offer a deeper doctrine. This has undergone changes of outward expression but the central tenets have remained the same.²⁴ Those who seek truth shall find it, "not because the truth is far off, but because the discipline of the quest makes them ready for the truth."²⁵

Freemasons are the recipients of exquisite ethical principles and spiritual

knowledge which were conceived, nurtured and transmitted in the ancient past. Responsibility attends this legacy. It is to be understood, applied and shared with all who are worthy. Let us proceed with pride, perseverance and brotherly love.

Endnotes

¹ Colin Wilson, *From Atlantis To The Sphinx*: London: Virgin Publishing Ltd., 1996, p 214.

² Will Durant, *The Life of Greece*. New York: Simon and Schuster, 1939, p viii.

³ Wilson, p 212.

⁴ Ibid., p 211.

⁵ Ibid., pp 212–13.

⁶ Ibid., p 213.

⁷ J.F. Newton, *The Builders*. Richmond: MaCoy Publishing and Masonic Supply Co., 1951, p 143.

⁸ Ibid., p 144.

⁹ Ibid., p 10.

¹⁰ E.M. Burns, *Western Civilization*, New York: Norton and Co., 1968, p 91, and Newton, p 27.

¹¹ Newton, p 27.

¹² Ibid., p 29, and Amos 7: 7–8.

¹³ Ibid., p 145.

¹⁴ James Pritchard, ed., *The Ancient Near East*, Vol. 1. Princeton: Princeton University Press, 1973. pp 234–237.

¹⁵ Burns, p 93.

¹⁶ Newton, p 43.

¹⁷ Ibid., p 42.

¹⁸ Ibid., pp 46–47.

¹⁹ J. Ferguson and K. Chisholm, *Political and Social Life in the Great Age of Athens*. London: Pitman Press, 1982, p 193.

²⁰ Newton, p 47.

²¹ Ibid., p 52.

²² Barbara Thiering, *Jesus The Man*. Toronto: Corgi Books, 1992, p 30, and Mark 4: 9–12.

²³ Ibid., p 567.

²⁴ Newton, p 52.

²⁵ Ibid., p 51.