

THE ALBERTA Freemason



Editor: MWBro
Robert E. Juthner

Vol. 69, No. 6

Where Does One Find Fellowship, BL, R & T: Where Does It Grace Us?

By Bro Michel Bourassa, SW, Yellowknife Lodge No. 162, GRA

When visiting the Freemasons' Hall in Edmonton for the first time, one is immediately struck with the beauty of the various Lodge rooms: the beautiful hand carved wooden pillars; the throne-like Warden's chairs; the mosaic floor bringing to mind how we can pass so easily from prosperity to despair. All of the accoutrements and decorations specifically designed and purpose built... The grandeur of the Lodge rooms is, simply put, most impressive. Like the cathedrals of Europe, these Lodge rooms, and others like them, instill a sense of awe, humility, power and grandeur.

Our Lodge in Yellowknife, a former movie theatre, is familiar and cozy; a place where most of us were initiated, passed and raised. We have all the ac-

coutrements needed for a proper Lodge, even if they are a bit aged or even peculiar: over there the two concrete blocks that pass for ashlar; behind us, the door that squeaks; the unique curtained tracing boards in the S, W, and N; the reupholstered leathern WM's chair in the E. The photos of all PMs line walls. Modest yet complete and *Ours*, perhaps best sums it up.

These Lodges are our unique places in which to practice fellowship and the Masonic Labours designed to improve ourselves, yet it was brought home to me, they are, in some ways, but icing on the cake. We ought not to forget that they are neither essential nor prerequisites to the practice of Freemasonry.

Recently, I had the privilege of participating in a Lodge meeting of the Far

North Lodge UD, GRA, in Inuvik, NWT. The Brethren met in a warehouse. Yes, a *warehouse*, complete with a concrete floor, stacks of foodstuffs to the left, snowmobile crates on the right, a forklift behind. After moving some cast-away and donated furniture and landmarks about the centre of the warehouse floor, placing the creaky WM's chair in the East, wiping off the dust and grime, the Lodge was opened on the square in a truly Masonic environment. Fellowship, BL, R&T were alive and well in that very modest setting.

It was a good lesson; we don't need mighty edifices, expensive emblems, and a host of decorations to be Masons. BL, R&T are found in our hearts and actions and can be demonstrated anywhere we go.

Archbishop of Canterbury

R.A. Morrow, GS, UGLE wrote to the Archbishop of Canterbury:

I write in response to the reports in *The Independent* newspaper of your views on Freemasonry.

According to the reports:

- You have doubts on the compatibility of Freemasonry with Christianity and believe that elements of the ritual may have a Satanic basis.
- You believe Freemasonry to be both a secret society and a self serving network.
- You have in the past not appointed to sensitive senior posts candidates who are Freemasons and intend to continue that practice.

For nearly 300 years Freemasonry has existed in an organized way in England and Wales. During that period hundreds of thousands of committed Christians (clergy and laity) have found no incompatibility between their Christian faith and the principles and practices of Freemasonry. Indeed many have testified that their membership of Free-

masonry has strengthened their faith and, in some cases, brought them back into active church membership.

The Archbishop responded by saying:

I have been sorry to learn of the distress of a considerable number of Freemasons. It is true that a great deal of upset and hurt has been caused by the newspaper reports about my purported views on Freemasonry. In replying to private correspondence, I had no intention of starting a public debate nor of questioning the good faith and generosity of individual Freemasons and I regret the tone and content of the media coverage.

Much of the distress has been due to what amounts to a serious misrepresentation of views I am supposed to hold. The quoted statement about the "satanic" character of Masonic ceremonies and other matters did not come from me and do not represent my judg-

ment. Since my late father was a member of the Craft for many years, I have had every opportunity of observing the probity of individual members.

Where anxieties exist, however, they are in relation not to Freemasonry but to Christian ministry, and my letter simply reflected a personal unease about Christian ministers subscribing to what could be and often is understood (or misunderstood) as a private system of profession and initiation, involving the taking of oaths of loyalty. Concerns like these have led to a number of debates within the church in recent years and it is clear that there are still widely differing views — held with sincerity and honesty — about the compatibility of certain aspects of Freemasonry and Christian beliefs, ministry and service.

My statement about resisting the appointment of Freemasons to certain posts in Wales needs to be understood against the background of the belief that I and the church had deliberately
See **Archbishop**, page 2.

Editorial

Ninety-Nine Years Old!

No, not this writer, not quite yet, but our beloved GRAND LODGE OF ALBERTA is getting there, to be exact, on October 12th, 2004. There may be no special celebrations planned for that day, no birthday cakes to cut but such remembrance, that of the 100th anniversary, should certainly take centre stage on that date in 2005.

True, this June 12th will see the installation of our 100th Grand Master, in the person of (then) MWBro Rod Ponech, and the investiture of the 100th team of Grand Lodge Officers, but it will be the responsibility of the 101st Grand Master and his Officers to make October 12th, 2005 a most special day of commemoration, thanksgiving and celebration, notwithstanding the fact that the 100th Annual Communication of Grand Lodge, promising to be an especially festive one, is scheduled to be held in the city of Medicine Hat, in June, 2005. The site was chosen because, although the formative

meeting and proclamation of the Grand Lodge of Alberta on October 12, 1905 took place in Calgary, the first Annual Communication on February 20, 1906 was held in Medicine Hat. (It was not until 1919 that June emerged as the month of choice for the "AGM" of Alberta Freemasonry.)

We can already anticipate objections to holding such a celebration in mid-week, the 12th of October, 2005, then being a Wednesday; Yom Kippur begins at sundown, and it's just two days after Thanksgiving in Canada. Aye, there's the rub! It presents a challenge, and Masons love challenges, love to be challenged and to show the world that to every problem there is a solution, provided one does not become part of the problem, of course.

Let us enter into the 100th year of our Grand Lodge with great expectations of well planned things to come, and offer our assistance and participation to the leaders of the Craft, during that year, during the 101st year, and beyond. Let us all be active Masons, as we have obligated ourselves to be, let us honour our past and dedicate ourselves to the future of Freemasonry in Alberta. – So mote it be!

Anti-Masonry

Usually anti-Masonry centers around two subjects: *Religion*: "A Christian cannot be a Mason" and *Politics*: Conspiracy theories to "take over the world." It's interesting to note that Freemasons are forbidden to discuss religion or politics in the Lodge and yet those are the two subjects most often used to attack the Fraternity.

Archbishop, from page 1.

advanced the cause of Freemasons. In saying that I had resisted the appointment of Freemasons to certain posts I was not suggesting that people had been blackballed, but asserting that I was satisfied that membership of the Craft was neither a disqualifier nor an advantage.

I welcome the manner in which Freemasons have engaged in debate and especially the increasing openness of recent years. Their commitment to charitable causes and the welfare of the wider community is beyond question

MSA Short Talk Bulletin V. 83, No. 2,
Feb. 2004

A recent e-mail to the Masonic Information Center said: "A friend told me Freemasonry is a cult." To substantiate this charge was a quote from the book *Cults* which stated: "The term *So Mote It Be* is a witchcraft oath." The use of the term "worshipful" is often misrepresented, and the accusation is made that so called "bloody oaths" are part of the obligations. The following responses can all be found in the *MSA Digest One Hundred and One Questions About Freemasonry*.

Why is a Master addressed as "Worshipful"?

Few Masonic matters are less understood by the non-Masonic public than this. The word "worchyppe" or "worchyp" is Old English, and means "greatly respected." In the Wycliffe Bible "honor thy father and thy mother" appears as "Worchyp thy fadir and thy modir." English and Canadian mayors are still addressed, "Your Worship." In some of the Old Constitutions of Masonry is the phrase, "Every Mason shall prefer his elder and put him to worship."

"Worshipful," therefore, in modern

Masonry continues an ancient word meaning "greatly respected." A Grand Master is "Most Worshipful," that is, "Most greatly respected" (except in Pennsylvania, where the Grand Master is "Right Worshipful", as are Pennsylvania's and Texas' Past Grand Masters).

Why do we use "So Mote It Be" instead of "Amen"?

"So Mote It Be" are the final words in the Regius Poem. "Mote" is old English for "may." Masons have used the phrase since the beginning of the written history of the Craft. Freemasonry includes many other words, now obsolete, which bring the sanctity of age and the continuity of ritual from ancient days to modern times.

What Masonic Penalties Are Enforced?

The only penalties known to Freemasonry are reprimand; definite suspension from membership; indefinite suspension from membership; and expulsion from the Fraternity. To these must be added that intangible penalty which comes to any one who loses all or part of his reputation. Other penal-

Provided to Freemasons of Alberta and the Northwest Territories west of the 4th Meridian who are members of **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


Published each month except July and August by **The Grand Lodge of Alberta, A.F. & A.M.**

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 Stephen Dafoe;
WBro Loren Kline; Bro Trevor Morris;
VWBro Dave Watkins — Ex Officio: Grand Master,
Deputy Grand Master & Grand Secretary
Annual subscription rate for non-members of the GLA is C\$10.00 plus mailing costs. Republication rights are granted to other Masonic Jurisdictions, but acknowledgement of the source is requested. The Editor reserves the right to accept, reject and re-write material submitted for publication. Deadline for copy is the 1st day of the month, two months prior to the month of issue.

The "ALL CANADA" Conference

The Twenty-Second Annual Conference of Grand and District Grand Lodges A.F.&A.M. in Canada
Winnipeg, Manitoba April 2nd and 3rd, 2004

Once again the rulers of the Craft in the various Jurisdictions in Canada came together to share their experiences, review their successes and discuss their common challenges and opportunities.

Each Grand Lodge, one for each of the 10 Canadian Provinces, was represented by its Grand Master, Deputy Grand Master, and Grand Secretary. Alberta's representatives were MWBro Norman Thomas, RWBro Rod Ponech and RWBro Jerry Kopp. In addition, the Grand Lodge of Scotland, which has a District Grand Lodge in Newfoundland and Labrador was represented by its Provincial Grand Master and Provincial Grand Secretary.

The President of the Conference, MWBro Ken Thomas, Grand Master of Manitoba, remarked during one of the sessions that it was truly amazing that thirty-two "Alpha Males" were able to meet with such congeniality. My observation was that, although we came from the far reaches of our nation and represented a variety of backgrounds and experiences, we were all bound irrevocably by our love for and dedication to the Craft, seeing Freemasonry continue to prosper and serve Canadians.

In addition to the usual mundane but necessary items of business; the conference centred on reports and presentations covering a variety of topics.

Friday Theme Presentations:

A Rich Heritage (variety of Rites being worked)

MWBro Bill Ferguson, GM British Columbia & Yukon
Masonic Youth Leadership Camp

MWBro Ray Moffatt, GM Saskatchewan

The Lost Secrets of Sacred Geometry

MWBro Norman Thomas, GM Alberta

Anti-Masonry, continued.

ties suggested in the ritual are wholly symbolic — are not now and never have been enforced. They were legal punishments in the middle ages, designed with special reference to the religious beliefs of the time that an incomplete body could not "rise from the dead"; that a body buried in unconsecrated ground (as between high and low water mark) could not ascend into heaven. Some Grand Lodges offer an interpretation of the ritualistic penalties, in order to be sure the initiate understands the symbolic character of these otherwise difficult phrases.

MSA Short Talk Bulletin V. 83, No. 2, Feb. 2004



RWBro Rod Ponech, Grand Master-elect.

Regional Conference Reports:

Western Canadian Conference

RWBro Jack Carey, Saskatchewan

Aldridge Conference (Six Eastern Provinces)

RWBro Rowan Caseley, Prince Edward Island

Conference of Grand Masters in North America

RWBro Don Newell, Newfoundland & Labrador

Conference of Grand Secretaries in North America

MWBro Terry Shand, Ontario

Saturday Masonic Tour of Manitoba Legislative Building

Exhibiting and referencing the rich Masonic Heritage of our Public Buildings, and drawing heavily on the material presented the previous day by our own Grand Master.

Three Types of Masonry

MWBro Ken Thomas, GM, Manitoba
Fellowship and Fun, the Thread that Binds Us (Brotherly Love)

RWBro Larry Grandy, Newfoundland & Labrador
Volunteerism both Ancient and Modern (Relief)

MWBro Shane MacFarlane, GM, Nova Scotia
Traditional Masonry (Truth)

MWBro Gordon Rattray, GM, New Brunswick

CHIP, Child Identification Program, endorsed by the Conference for consideration in all Jurisdictions

* * *

The various presentations were discussed in break-out sessions, in general forums and continued during meal breaks, and long into the night as the leaders of our fraternity shared their insight.

The published *Proceedings of the "ALL CANADA CONFERENCE"* will be **distributed to all of the District Deputy Grand Masters in Alberta** and I would encourage each Lodge to borrow the material and use the various elements as **Masonic Education for its meetings**.

The conference is invaluable to our senior elected officers, however, it is also **a wealth of information to all Canadian Masons who choose to seek it out**.

Respectfully submitted:

RWBro Rod Ponech
Grand Master-elect GRA

Well Said

Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgement Seat;
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, tho' they come from the ends of the earth!

Bro Rudyard Kipling
The Ballad of East and West 1892

King George VI, 1895–1952, Past Grand Master Mason



King George VI in Masonic Regalia

The late King's full name was **Albert Frederick Arthur George** of the house of **Windsor** (formerly Saxe-Coburg-Gotha). He studied in Trinity College at Cambridge and served in WWI. He was created Duke of York in 1920. A son of George V, he reigned from the time his brother, Edward VIII, abdicated in 1936, until his death in 1952.

He was initiated in Naval Lodge No. 2612, EC, in December 1919, the ceremony being conducted by Lord

Amphill. In 1922 he was appointed Senior Grand Warden of the Grand Lodge of England, and in 1924 was made Provincial Grand Master for Middlesex. He was invested and installed by his great uncle, HRH the Duke of Connaught. He held the latter position until he ascended the throne in 1938. As king, he accepted the rank of Past Grand Master of the United Grand Lodge of England and was ceremonially installed at the Albert Hall in London before an audience of Masons from all parts of the world.

In 1935 he accepted and was installed Grand Master Mason of Scotland, and affiliated with the Lodge of Glamis No. 99, SC, where his father-in-law, the Earl of Strathmore, was a Past Master. He created the precedent

of the English Sovereign's active participation in Masonic ceremonies, and personally conducted the installation of three Grand Masters (of the United Grand Lodge of England) — the Duke of Kent at Olympia in 1939, the Earl of Harewood in Freemasons' Hall in 1943, and the Duke of Devonshire in Albert Hall in 1948. Only his last illness prevented his installing of the Earl of Scarborough in 1951.

Toward the end of his reign, he stated

that he had always regarded Masonry as one of the strongest influences of his life. He was a Royal Arch Mason and was a First Principal. He was a Past Grand Master of the Mark Lodge and former Ruler of the Mark Province of Middlesex (1931–37). He held the rank of Past Grand Master and of Knight Commander of the Temple, was a 33rd Degree and Grand Inspector General in the Ancient and Accepted Rite of Rose Croix.

Said he of Masonry: "The world today does require spiritual and moral regeneration. I have no doubt, after many years as a member of our Order, that Freemasonry can play a most important part in this vital need."

<http://www.scottish-masons.org.uk/glos/Literature/Articles/famous.html>



The King in naval Uniform as photographed by Karsh.

Alberta Miscellany

Griesbach Lodge No. 191 — I have spent some considerable time thinking about what being the Master of a Lodge really means. I remember the first line in the manual of Leadership I was given as an Officer Cadet, "the first responsibility of a leader is to those placed in his charge" was the gist of it. The Master of a Lodge is, therefore, here to work for the benefit of the members. As this position is temporary, the Master must also endeavour to pass on to his successor a Lodge that is a little better than when he took over. As I have seen

my predecessors do, so I will attempt to emulate them "to the best of my skill and ability."

WBro Stuart Krause, WM

Barrhead Lodge No. 171 — If Masonry is so aboveboard, why is it "secret?"

How many times have you heard members of the general public say "The Masons, they're that secret society. They have something to hide. If Masonry is so aboveboard, why is it secret?"

There are fewer secrets to Freema-

sonry than most non-members imagine; even many Masons are not entirely clear on what is and what is not secret in Masonry. The moral principles of Masonry are the same as those taught in Sunday school or at your mother's knee (sometimes over it!); it is only the exact procedures and words by which those principles are taught in Masonry that are secret, for it is the knowledge of those that distinguishes a Mason from those who are not members. To be entitled to the fellowship peculiar to the Lodge, a Mason must be able to identify himself, and these secrets pro-

Organist Receives Recognition for *Vox Lucis* Article

Masons might be forgiven for thinking that nobody outside the Craft takes notice of what we do, but for one Mason, his labours for his Craft have resulted in recognition in his other vocation.

VWBro Trevor Bennett, PGO, and WBro Garth Cochran are authors of a paper entitled "Music in the Temple — Casavant Opus 398, 1910" presented at Fiat

Lux Lodge of Research No. 1980 and published in *VoxLucis* 21: 124–163, 2001. The article details the history of the historic pipe organ at Freemasons' Hall, Calgary.

Bro Bennett took his copy of *Vox Lucis* with him to the annual meeting of the Royal Canadian College of Organists



The enamel-on-silver College Crest Medallion of the RCCO

ists in Ottawa where it was eagerly read by organists from all across the country. The article clearly demonstrated how an historic instrument may be documented for recognition (much as a building is documented before receiving "historic" designation).

The RCCO followed up by sending Bro Bennett their College Crest Medallion with the

citation:

We have pleasure in sending you this token of appreciation for the thesis on Casavant's Opus 398. This work presents the history of a pipe organ from its installation to the present and relates its significance to the social history of Canada. Your writing is a welcome addition to the

Royal Canadian College of Organists library.

RWBro Norm Downs, DDGM of Alpha District, took great pleasure in honouring Bro Bennett by presenting the medal to him in front of his Brethren at Lodge Renfrew No. 134. VWBro Bennett later presented a second RCCO medal to his co-author, WBro Cochran.



The picture shows (l to r) RWBro Norm Downs, VWBro Trevor Bennett and WBro Byron Nelson, WM, Lodge Renfrew.

vide the means for doing so.

A better term than "secrecy" would be "privacy." Masonry is not a public organization like a school board or a city council. It is an association of private citizens, just like a country club or a church. No one who is not a member has a right to know about the inner workings of any of these. They are private to the group, not "secret."

Highlands-Unity Lodge No. 168 — It may be surprising to some that at one time the Fellowcraft degree was the highest of the degrees. The Entered Apprentice presented his "Master's Piece" and became a "Master" or "Fellow of the Craft." This may explain why the three principal officers of the Master Mason's Lodge wear, as jewels of their office, the Working Tools of the Fellowcraft degree. When the Fellowcraft degree was split to [create] the Master Mason's Degree, the officers did not change the jewels. Under the English Constitution, installations are held in the Fellowcraft degree.

Some of our most important symbols, some of our most beautiful lessons and teachings are in the Fellowcraft degree. The Winding Stairs symbolize our way through life to the Middle Chamber, which symbolizes that Eternal Temple at which we hope to arrive by our own endeavours, a virtuous life,

the blessings of God and by following the teachings of the Fellowcraft degree. There is a Middle Chamber. There are "Wages of a Fellowcraft" to be earned.

WBro Don Stefanyk, WM

Lochearn Lodge No. 151 — History

By 1925 the historic town of Rocky Mountain House had made an appearance on the Masonic scene. This spot has been the focal point of attention in the early days when fur traders travelled to Rocky Mountain House by way of Fort Edmonton. At one time the mail directed to Calgary would go through Edmonton, Rocky Mountain House and then on to Calgary. The advent of rail transportation caused the importance of this centre to diminish although it was rediscovered for its rich agricultural and lumber resources. In 1925 the town had grown enough for the Masons there to talk of the need for a Lodge. Their work came to fruition when Lochearn Lodge [No. 151] was instituted on December 14, 1927 and constituted on July 4, 1938.

The name of the Lodge: After the CPR arrived, the railway people at headquarters decided that Rocky Mountain House was far too cumbersome a name to print in the timetables, or on tickets, so they quietly undertook to change the town name to Lochearn. The howl that went up must have been heard in

Ottawa, for every old-timer was justly indignant. The railway pretended that it was just good natured fun, and that they never intended to make such a change. For some years the place was listed as Lochearn in the timetables, until that issue was outdated.

Grand Master's Itinerary

June

11–12 Annual Communication, Ramada Hotel, Edmonton

Grand Master-Elect's Itinerary

June

11–12 Annual Communication, Ramada Hotel, Edmonton
 15 Norwood Lodge, Freemasons' Hall – Edmonton
 19 Westlock Lodge, Barrhead Lodge, Legion Hall Barrhead
 22 Kitscoty Lodge

A Traveller's Creed?

I shall pass this way but once,
 Any good that I can do
 Or any kindness that I can show
 Let me do it now;
 Let me not defer or neglect it
 For I shall not pass this way again
 William Penn, 1644–1718

Book Review

Scurvy

Stephen R. Bowen, Thomas Allen Publishers, Toronto, 2003, ISBN 0-88762-130-9

Scurvy is a disease caused by the lack of vitamin C. It is characterized by swollen and bleeding gums, livid spots on the skin, prostration and painful joints. The disease has been known since the days of the ancient Greeks. Why review a book on a disease? It is a fascinating story. The search for a cure provided science with its first controlled experimental study. Lastly, for history enthusiasts, the solving of this mystery saved millions of lives and stopped Napoleon. Scurvy took a terrible toll in the Age of Sail. It killed more sailors than were lost in all sea battles combined. The threat of the disease kept ships close to home and doomed those vessels that ventured too far from port. In 1741 Commodore George Anson led a squadron of ships on a 4-year voyage. Only 1 of the 5 warships returned home. Most of the crews died of scurvy. Anson's voyage is considered one of the greatest medical disasters at sea.

This book carefully examines the difficulties of handling this disease. First, the whole concept of medical practice, at the time, was based on the concept of disease being due to an imbalance of humors within the body. Secondly, the idea of infectious disease was rudimentary at best. Thirdly, the concept of vitamins in food was nonexistent. With this background, how does one solve the problem? Ships records were also unhelpful. No one could figure out why some sailors developed scurvy while others did not.

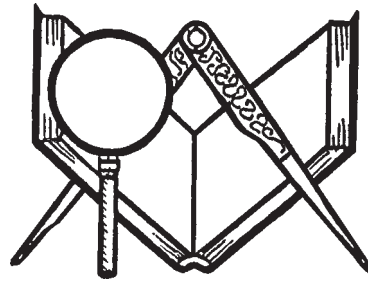
James Lind was born in Edinburgh in 1716. When he was 15 he apprenticed with a well-known local physician. In 1739 he joined the Royal Navy as a surgeon's mate. During his cruise on the *HMS Salisbury* in 1746, Lind observed the ravages of scurvy first hand. Anecdotal information suggested that scurvy and diet were linked, but no one was sure of what the link was. Lind, with the approval of his captain who was a member of the Royal Society, took 12 sailors with advanced scurvy. All 12 received the same diet. Breakfast was gruel sweetened with sugar, lunch was either fresh mutton broth or pudding, boiled biscuits with sugar; and supper was

barley and raisins, rice and currants, sago and wine. Lind also controlled the quantities eaten. During the 14-day test period the sailors were divided into 6 pairs. The first pair received a quart of cider per day, the second pair 25 drops of sulphuric acid 3 times per day, the third pair 2 spoonfuls of vinegar 3 times per day, the fourth pair sea water to drink (half pint daily), the fifth pair 2 oranges and 1 lemon daily for 6 days as that was all the fruit available, and the last group a type of medicine made from garlic, mustard seed, dried radish root, balsam of Peru, and gum myrrh. This concoction was washed down with barley water. This was the first controlled medical study in history! The sailors given the citrus fruit recovered rapidly, no one else did.

One would think that this ended the ravages of scurvy. Unfortunately it did not. Lind's prescription of citrus juice was expensive. Citrus in the mid-1700s came from Spain, Italy, and some Mediterranean islands. Many of these areas were hostile to England. The next problem was how to obtain, prepare and store the juice. Vitamin C is readily broken down by exposure to air or heat. When lemon juice was available, and the royal Navy was loath to spend the money, it sometimes did not stop scurvy due to the breakdown of vitamin C during its preparation. This cast doubt on Lind's findings. Even Lind was not entirely confident in his results. Malt of wort, a form of malted barley, was also a popular and cheap suggested cure. It does not cure scurvy; the variability in the quality of citrus juice confused the issue.

Captain Cook heard of Lind's work and took citrus juice with him on his first voyage of discovery. While to most observers today, Cook's use of citrus juice prevented scurvy; however, Cook himself was not sure if it was the juice or wort that worked. Lind was head of Haslar hospital and continued his work on citrus juice and scurvy. His results still showed citrus juice worked, but he was still unsure of himself.

Meanwhile scurvy continued its ravages. In 1779 the weakness of the Channel fleet due to scurvy nearly cost England its sovereignty. It was only saved



by the fact that the French and Spanish fleets were equally ravaged by scurvy. In 1780 a wealthy well-connected gentleman Gilbert Blane, a friend of Admiral Sir George Rodney, entered the scene. Blane re-

viewed records from throughout the fleet, read Lind's treatise, and sailed with Rodney to the West Indies to see scurvy's effects on sailors. Blane's conclusion was that Lind was correct. By the end of the war in 1783, the death toll in ships under Blane's medical supervision had dropped from 1 in 7 to 1 in 20. The Royal Navy adopted the findings 30 years after Lind's treatise was published.

The book is a fascinating read. It discusses how reluctant people are to give up ideas even when confronted by proof. For those interested in naval history and the Age of Sail, the victory over scurvy is an intriguing story. The book is an enjoyable read and intended for the general reader.

Loren W. Kline

2004 Summer Lodges

July

- 1 Excelsior Lodge No. 80, Regular Meeting, 8:00 PM
- 1 Lake Saskatoon Lodge No. 106, Wembley, Regular Summer Meeting
- 5 Rockyford Lodge No. 123, Western Night, Bowmont Hall, Calgary
- 6 Vulcan Lodge No. 74, 8:00 PM
- 7 Redwood Lodge No. 193, Klondike Lodge, 7:30 PM, Highlands Hall
- 10 Nanton Lodge No. 17, Annual Outdoor Meeting, BBQ after
- 13 Jordan Lodge No. 177, Stampede Lodge, Cocktails 5:30 Dinner 6:00 PM, Entertainment 7:00 PM, Lodge tyled at 8:00 PM, Western or Casual Dress
- 19 Bassano Lodge, Armstrong Memorial Open Air Lodge. Meet at Bassano Lodge Hall at 9:30 AM. Tyle at 11:00 AM.
- 28 Forestburg-Alliance Lodge No. 128, Regular Meeting, 8:00 PM

August

- 3 Edgerton Lodge No. 102, Regular Meeting, 7:30 PM
- 5 Lake Saskatoon Lodge No. 106, Wembley, Regular Meeting, 8:00 PM
- 5 Excelsior Lodge No. 80, Daysland, Regular Meeting, 8:00 PM