

# THE ALBERTA Freemason



Editor: MWBro  
Robert E. Juthner

Vol. 70, No. 4

## What are the Ancient Landmarks?

By RWBro Mahlon Weir,

Avon Glen Lodge No. 170, AF&AM, GRA

In the jurisdiction of Alberta we charge each new Master Mason to preserve carefully the *Ancient Landmarks* entrusted to him. Interestingly, we do not tell him what they are. Unless someone informs him, or he is curious enough to seek them out, or he stumbles upon them by chance, chances are he will go to the Grand Lodge Above none the wiser.

But it's not only when he becomes a Master Mason that he's informed of his relationship to Landmarks. He also hears about this when he becomes an Entered Apprentice and a Fellowcraft. Also, during Installation, the Master-elect is called upon to consent that he is well skilled in his knowledge of the *Ancient Landmarks*.

Recently, during a discussion with some of my Brethren at the Masonic Spring Workshop, I was surprised to discover that none of us — despite our varied tenure and accomplishment of office within the Craft — was in possession of sound knowledge about our *Ancient Landmarks*. As a result, I dedicated myself to research this topic. Here's what I found:

As surely as the aftermath of the historical observation of "The face that launched a thousand ships," when Dr. Anderson used the term "landmarks" — once only and without definition — while creating the first *Constitutions* in 1723, little did he know that he launched a debate that would last for hundreds of years. I think Helen of Troy would be jealous!

But let's begin with an academic definition of a Landmark. My 1998 edition of *The Canadian Oxford Dictionary* states that it is "a conspicuous object in a district, etc.; an object marking the boundary of an estate, country, etc." In the *New Encyclopaedia of Freemasonry* (Combined Edition, 1970, University Books, Inc., Volume the Second, p 3), A.E. Waite follows through on that defi-

inition by commenting that Landmarks were often stone pillars. He adds that Landmarks were not per se irremovable, but to move your neighbour's Landmarks, without just cause, could be considered an unlawful act. He adds that the modern use of the term has become wide and figurative and usually refers to permanent, indicative objects. Bernard E. Jones, in his 1956 revised edition of *Freemasons' Guide and Compendium* (George G. Harrap & Co. Ltd., London, p 332) observes: "Our Masonic idea of the landmark comes from the Bible." Indeed, in Proverbs 22:28 you read, "Remove not an ancient landmark, which thy fathers have set."

A number of learned Masonic writers have defined what a Landmark is. After reading a number of these defini-



tions, you soon discover that defining it to your own satisfaction is a difficult task indeed. One generally accepted definition provided by John W. Simons in *The Principles of Jurisprudence* states: "We assume those principles of action to be landmarks which have existed since time immemorial, whether in the written or unwritten law;

which are identified with the form and essence of the Society; which the great majority agree, cannot be changed, and which every Mason is bound to maintain intact under the most solemn and inviolable sanctions."

Thus, with respect to Landmarks, it seems we've found another fine example of symbolism and figurative meaning in our beloved Craft. For the humorists among us, one might be tempted to say that knowledge of Landmarks is similar to knowing how many Masons it takes

See **Landmarks**, page 2.

## Thank You!

The 2005 Conference of Grand Masters of North America was held in the City of Calgary during the period February 19<sup>th</sup> – February 23<sup>rd</sup>, 2005.

In preparation for this Conference, an appeal was sent out to all Freemasons in the Calgary region for volunteers to assist the Calgary Host Committee with a number of important responsibilities. The response to this appeal was overwhelming! Many Freemasons and their families and friends volunteered their services. Unfortunately, because of the volume, we could not utilize the service of all that had volunteered. To these we extend a most sincere "thank you."

To the many volunteers whose services were utilized, we offer our sincere **thanks**. The outstanding success of the Conference was due, for the most part, to their excellent work. Many accolades were received from those who attended the Conference. Their services were greatly appreciated and will always be remembered by those in attendance as the highlight of the Conference. It had been our wish to direct a letter to each volunteer personally. For fear of missing someone in particular, this medium is used to express our appreciation to all for a job well done.

Again, a most sincere **thank you** to all who volunteered to assist with this Conference.

Sincerely,

D.A. (Dave) Bruce, Chairman  
Calgary Host Committee, The Grand Lodge of Alberta  
2005 Conference of Grand Masters of North America

## Editorial R.S.V.P.

In Canada, we're all bilingual — are we not? So we know that *répondez s'il vous plaît* means "please reply." We are used to finding this four-letter abbreviation quite frequently at the end of invitations, and having decent upbringing, decorousness and good manners, we always reply in a timely manner, whether it be to inform the host of our gracious acceptance of the invitation, or to tender our regrets for good reason.

It seems safe to assume that every Lodge member, about once a month, receives an invitation from a "gracious

host" to come to visit with him, a host who most sincerely desires to welcome the recipient of this invitation and would, therefore, certainly be entitled to his response. Is it equally safe to assume that everyone does so respond?

Obviously, we are here talking about the Lodge Summons (some say "notice"), the invitation to attend a Lodge meeting. In this case, the "host" is known as the Worshipful Master, and he may not really anticipate receiving "yes-I'll-come" letters, phone calls or Emails, but is he not entitled to receive regrets when a Brother is hindered (truly and severely incapacitated) to attend? What a difference that would make! It would show that the caller has good manners, that his membership in

the order means much to him, and that he is intent on making up for his absence next time.

Is this all a dream? Because it hasn't been done so in the past? Not in these parts, anyway? Not an excuse! There are Masonic jurisdictions where it is expected that the would-be absentee inform his Master, or Lodge Secretary, of his inability to be present — anything short of that would be considered rude and unworthy of a Mason. And rightly so!

We are here not talking about an "innovation" in Freemasonry, we are talking about what used to be common practice, and still is elsewhere; something to think about, to put into practice: **common courtesy!**

## Landmarks, from page 1.

to change a light bulb. (Answer: "I can't tell you, it's a secret.")

H.L. Haywood, in his book *How to Become a Masonic Lodge Officer* (p 37) states, "A Landmark is something which belongs to what Freemasonry is, and in such a way that if it were destroyed, Freemasonry would be destroyed along with it. Each Grand Lodge works under the Landmarks; no Grand Lodge is superior to them; if a Grand Lodge were to take such action as would destroy a Landmark, that action would be an Innovation; if it were to become guilty of an Innovation, other regular Grand Lodges would withdraw their Recognition of it — it would be outlawed and every Lodge in it would become a clandestine Lodge."

In 1965, (RW) Brother W.E. (Skinny) Bright wrote a paper entitled *Masonic Landmarks*. In addition to observing that the first recorded mention of Landmarks occurred in 1723, as I reported above, he also notes that in 1850 the Grand Lodge of Missouri was the first jurisdiction in North America to attempt identifying Landmarks. Six years later, the Grand Lodge of Minnesota listed 26 Landmarks in its new constitution. Also

in 1856, Rob Morris of Kentucky published a list of 27 Landmarks. One might wonder if these fellows were in some sort of competition.

In 1858, the well-known Masonic author Albert G. Mackey of South Carolina compiled and published a list of what he deemed were the Ancient Landmarks. In the *American Quarterly Review of Freemasonry*, volume 2, page 230, he identifies 25 Landmarks, including these ten:

- 1 The modes of Recognition
- 2 The division of Symbolic Masonry into Three Degrees
- 3 The legend of the Third Degree
- 8 The prerogative of the Grand Master to make Masons at sight
- 9 The necessity of Masons to congregate in Lodges.
- 14 The right of every Mason to visit and sit in every regular Lodge
- 19 A belief in the existence of God
- 22 The equality of all Masons
- 23 The secrecy of the institution
- 25 ...These Landmarks can never be changed

The more you dig into the subject of Landmarks, the more you are drawn to the conclusion that, like so many other things in this world, there are few absolutes. For example, interestingly enough, "Masonic Landmarks" is primarily a

North American phenomenon. Also, Landmarks vary by jurisdiction. Many jurisdictions have no specifically approved Landmarks: half of Canadian ones, for example. Today, some USA jurisdictions have entrenched as few as three and as many as 54. In total, about 38 percent of the USA Grand Jurisdictions have approved Landmarks, and of these five either use Mackey's list outright or have a list based on it. Currently in Canada, Nova Scotia, New Brunswick and Quebec each have 25, basically those authored by Mackey. Saskatchewan also has 25, although a Grand Lodge committee is reviewing these with the goal of reducing the list to about five. And, Prince Edward Island has seven.

MWBro F.G. (Glenn) Fox, Past Grand Master of The Grand Lodge of Alberta, wrote two articles about Landmarks in the October and December 1974 issues of the *Grand Lodge Bulletin*. He observed that there has been a great deal of research on the subject, but that there is no unanimity amongst Masonic scholars in this regard. Fox reported that in 1961 Bro S.H. (Sam) Hardin, following extensive research on the subject, concluded by recognising three Landmarks:

- 1 The Fatherhood of God
- 2 The Brotherhood of Man

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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

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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@shaw.ca

**The Committee on the Grand Lodge Bulletin**  
MWBro Robert E. Juthner (Chairman);  
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### 3 The Immortality of the Soul

In a well-researched paper entitled "Landmarks, Landmarks! Landmarks?" (*Vox Lucis* 1(1): 13–18, Spring 1981 and *Vox Lucis* 2<sup>nd</sup> Ed. 1: 35–43, 2004), WBro Gerald Gibbs concluded that there are three Landmarks, namely:

- 1 A belief in a Supreme Being
- 2 A belief in the Fatherhood of God (and its corollary, The Brotherhood of Man)

### 3 A belief in the Immortality of the Soul

What does the Grand Lodge of Alberta officially define as our Ancient Landmarks? Like the United Grand Lodge of England and the Grand Lodges of British Columbia, Manitoba, Canada in Ontario, and Newfoundland and Labrador, Alberta has no specific written and approved list of Landmarks.

It's interesting to note that, according to the text on page 39 of the *Proceedings of the Grand Lodge of Alberta 2000*, to qualify to be recognized, a Grand Jurisdiction must satisfy these conditions:

- 1 Legitimacy of Origin;
- 2 Exclusive Territorial Jurisdiction, except by mutual consent and/or treaty;
- 3 Adherence to the Ancient Landmarks, specifically, a Belief in God, the Volume of the Sacred Law as an indispensable part of the furniture of the Lodge, and the prohibition of the discussion of politics and religion.

Then again, based on my interviews of several eminent Alberta Masons, they consider the following to be our Ancient Landmarks:

- 1 Belief in a Supreme Being
- 2 The Volume of the Sacred Law
- 3 Belief in the Immortality of the Soul

A word of caution: one has to be careful not to confuse regulations with Landmarks. Landmarks are commonly believed to be unchangeable. And as surely as a Grand Lodge can establish its Constitution and Regulations, it can also change those.

And so you have it. The debate of the ages continues. After all the searching, discussing and head scratching are done, it appears that in reality it is ultimately up to the individual Mason to define his own Landmarks. To satisfy himself that each is indeed a Landmark, he needs to apply this test: **would the higher ideals of Freemasonry be the same, for him, if his Landmark was removed or changed?**

## The Travelling Mason – Springtime in Washington

In April 2004, the annual meeting of the American Physiological Society was held in Washington, DC. This again afforded my wife Gloria and me the opportunity to visit one of our favourite cities for both business and pleasure.

Sometimes things work out in wonderful ways. We had been to Washington several times. I asked Gloria if I had ever taken her to the George Washington National Masonic Museum in Alexandria, Virginia. I had not; thus, we boarded the Metro (Washington's wonderful subway system) for the ride out to Alexandria. I had been to the museum before, but had heard about the renovations and wanted to see the new Scottish Rite Washington Museum. We went into the replica Lodge Room just off the main entrance. The room is identical to the room where Washington had been Master of his Lodge (Alexandria Lodge). They have some of the original furniture on display. The guide, Jack Riddell, gave his usual excellent discussion of the artefacts and then asked if there were any Masons in the group. I was the only one. He said that Alexandria-Washington Lodge No. 22 was having "Charter Night" that evening. Charter Night is the annual meeting held in the replica room, and I was invited to attend!

The tour started. The museum had a new elevator, the Shrine room was carpeted and had new displays, the Scottish Rite floor (a joint Northern and Southern Jurisdiction project) had a much-improved display of Washington's artefacts, and the auditorium had been redone.

That evening I returned to the Museum to attend Charter Night. After passing the Board of Trial, I went into the Replica Room and joined the rest of the Brethren that included a large contingent from North Carolina who had made a special trip to attend. We sat on the antique chairs and thought about the distinguished Brethren who had used them over the years. The Lodge officers were in white tie and tails; the Master also in a top hat. He was a young man. The Master rises when he speaks. The business was conducted in a very polished manner. When the majority of the business was concluded, we were to retire to the regular Lodge room to

reduce the wear and tear on the antiques. Prior to that, an Entered Apprentice from North Carolina proved up. The catechism is much, much longer than ours. It is very detailed and thorough.

The normal Lodge room was very large and spacious. The candlesticks around the altar were brass, about five feet high, and very impressive. The remainder of the meeting was done in the same polished, efficient manner as the first half. All first time visitors were given a lapel pin to commemorate their visit. The Festive Board was a complete meal, but without a formal program. The members and visitors served themselves and sat around the tables, chatting about the evening.

As I walked back down the hill to the Metro station, and during the half hour ride back to Dupont Circle, my mind was filled with pleasant thoughts about visiting around the world. The Fraternity does provide an opportunity to meet strangers who quickly make one welcome, as a Brother should. Traveling also provides one with a chance to not only visit but to learn more about the Craft and how it is practised in North America and around the world.

L. W. Kline

## Grand Master's Itinerary

### April

- 1–3 Annual All Canada Conference, Winnipeg
- 4 Empire No. 63, Freemasons' Hall, Edmonton
- 5 Kenilworth No. 29, Curly Foster Night, Red Deer
- 9 Griesbach No. 191, Lodge Mess Dinner, Officers' Mess, Edmonton Armory
- 14 Mayerthorpe No. 148, Legion Hall
- 16 Eastgate No. 192, Taste of the Orient, Mirama Restaurant, Edmonton
- 18 Astra No. 179, Cold Lake
- 19 St. George's No. 169, Community centre, Elk Point
- 21 Finance, Benevolence and Public Relations meetings, Red Deer
- 24 Northern Lights District Church Parade, Knox United Church, Edmonton
- 29–1 May — 40<sup>th</sup> Annual Masonic Spring Workshop, *Education: The Road to Enlightenment*, Delta Lodge at Kananaskis

# HONOUR ROLL

## Recognition by Long Service Awards – January to December 2004

The following Brethren were awarded the indicated jewel or bar, and are to be congratulated on their many years of loyalty and their contributions to their Lodge in particular and to Freemasonry in general. Should you see one of these Brethren, be sure to congratulate him.

### 60-Year Bars

Anderson, C.O. Irricana Lodge No. 137  
 Anderson, W.A. Irricana Lodge No. 137  
 Berry, G.T. Jubilee Lodge No. 173  
 Brown, H.G.W. Gleichen Lodge No. 36  
 Cartwright, A.B. Perfection Lodge No. 9  
 Devonshire, G.S. Camrose Lodge No. 37  
 Dodds, D.W. Palestine Lodge No. 46  
 Elford, C.H. Glenbow Lodge No. 184  
 Everitt, B.A. Palestine Lodge No. 46  
 Gault, E.W. Irricana Lodge No. 137  
 Jacobs, T.W. Palestine Lodge No. 46  
 Jenne, F.K. Acacia Lodge No. 11  
 Siewert, William Walter  
 St. Mark's Lodge No. 118  
 Thorssen, E.A. Gleichen Lodge No. 36

### 50-Year Past Master Jewels

Coggan, H.L. Bow River Lodge No. 1  
 Goodrich, J.E. Bassano Lodge No. 55  
 Hughes, S.H.  
 Mayerthorpe Lodge No. 148  
 Wearmouth, H.H.  
 King Solomon Lodge No. 41

### 50-Year Jewels

Band, T.W.S. Lethbridge Lodge No. 39  
 Bateman, J.R. King George Lodge No. 59  
 Canning, E.H. Sherwood Lodge No. 183  
 Carnegy, K.M. Mizpah Lodge No. 35  
 Dafoe, T.R. Vermilion Lodge No. 24  
 Devonshire, G.S. Camrose Lodge No. 374  
 Dickey, T.J. Bow River Lodge No. 1  
 Drever, W.K. Camrose Lodge No. 37  
 Dunnwebber, E.A.  
 Lochearn Lodge No. 151  
 Dutton, T. Mizpah Lodge No. 35  
 Edgar, R.J. Westlock Lodge No. 114  
 Edgelow, C.A. King Solomon Lodge No. 41  
 Fisher, R.M. Beacon Lodge No. 190  
 Fletcher, W.L. Lethbridge Lodge No. 39  
 Garvin, D.G.  
 Mount Lebanon Lodge No. 54  
 Goulding, E. Sentinel Lodge No. 26  
 Grant, P.S. Canada Lodge No. 165  
 Hale, R.S.  
 Temple-Centennial Lodge No. 167  
 Halhead, J. King George Lodge No. 59  
 Harbin, S. Redwood Lodge No. 193  
 Hay, G.B. Edmonton Lodge No. 101  
 Hogg, T.G. St. Mark's Lodge No. 118  
 Huppe, H.A. Hussar Lodge No. 130  
 Ianson, T.B. North Star Lodge No. 4  
 Irwin, J.H. Corinthian Lodge No. 22  
 Janssen, V.T.  
 Temple-Centennial Lodge No. 167

Juthner, R.E. Commercial Lodge No. 81  
 Kenny, P.E.  
 West Edmonton Lodge No. 101  
 Knox, C.W. Glenbow Lodge No. 184  
 Lait, H. Mizpah Lodge No. 35  
 Latta, A.L.  
 Highlands-Unity Lodge No. 168  
 Loat, C.I. Jordan Lodge No. 177  
 Lovett, C.W. Mizpah Lodge No. 35  
 Margach, W.C. Canada Lodge No. 165  
 Markine, R.S.  
 Highlands-Unity Lodge No. 168  
 McGregor, T.N.  
 Temple-Centennial Lodge No. 167  
 McKay, B.R.L. Sherwood Lodge No. 183  
 Moore, A.W. Canada Lodge No. 165  
 Morrison, J.H. Vermilion Lodge No. 24  
 Newby, F.B. Patricia Lodge No. 91  
 Newton, C.W. Apollo Lodge No. 27  
 Nimmo, M.J. Jubilee Lodge No. 173  
 Peacock, J.L.  
 Forestburg-Alliance Lodge No. 128  
 Perry, G.N. King George Lodge No. 59  
 Potter, G.H. Strathmore Lodge No. 53  
 Pound, M.R. Excelsior Lodge No. 80  
 Price, W. Sentinel Lodge No. 26  
 Riley, E.F. Concord Lodge No. 124  
 Sammons, K. King Solomon Lodge No. 41

Schecter, T. Mizpah Lodge No. 35  
 Schlenker, E. Mizpah Lodge No. 35  
 Shuler, L.J.  
 Highlands-Unity Lodge No. 168  
 Simpson, R. Westlock Lodge No. 114  
 Soklofske, A.W.  
 Medicine Hat Lodge No. 2  
 Stephenson, F.W.  
 Highlands-Unity Lodge No. 168  
 Stevely, G. Alberta Lodge No. 3  
 Street, K.A. King George Lodge No. 59  
 Sullivan, D.W. Lethbridge Lodge No. 39  
 Thompson, D.G.B. Charity Lodge No. 67  
 Tough, N.J. King George Lodge No. 59  
 Utas, P.E. Barrhead Lodge No. 171  
 Walker, G. Nanton Lodge No. 17  
 Wearmouth, T.R.  
 King Solomon Lodge No. 41  
 Wearmouth, W.A.  
 King Solomon Lodge No. 41  
 White, C.H. Perfection Lodge No. 9  
 White, W.F. Astra Lodge No. 179  
 Whitfield, F.G.  
 Mount Lebanon Lodge No. 54  
 Wiedman, E.E. Acacia Lodge No. 11  
 Wilson, A.K. Eastgate Lodge No. 192  
 Wilson, D.G. North Star Lodge No. 4  
 Wood, A. Perfection Lodge No. 9

## Bow River Lodge No. 1 Honours 50-Year Past Master

**WBro Harold Coggan, 86**, was Worshipful Master of Bow River Lodge No. 1 in 1954, and is now the most senior living Past Master of the Lodge. He resides in Lakefield, Ontario.

During a recent personal family vacation in Ontario, WBro Herm Woetowich, Secretary-Treasurer of Bow River, visited WBro Coggan and his family to make a special presentation of a 50-Year Past Master's Jewel on behalf of the Lodge. Joining in the celebration were WBro Coggan's wife Audrey, his son WBro Bruce Coggan, a Past Master of Sussex Lodge No. 5, GRC, his son Doug and several family members. Accompanying WBro Woetowich were his wife Ann and a cousin, Bro Bob Cox from

Orillia, Ontario.

Following the presentation of the jewel everyone enjoyed a light lunch and fellowship. The next opportunity Bow River Lodge will have for a similar presentation will be in the year 2012.

The picture shows (l-r): WBro Bruce Coggan; Doug Coggan; WBro Harold Coggan; and WBro Herm Woetowich.



# **National Treasure a hit in Drumheller**

By WBro Jerry Brett, Drumheller Lodge No. 146, GRA

The Masonic bodies of Drumheller (Dinosaur District) decided to ask for the assistance of Hollywood in their campaign to raise the awareness of Freemasonry. On 10 January 2005, the Keystone Society of Drumheller, an organization formed from Symbol Lodge No. 93, Drumheller Lodge No. 146, and concordantly Eheyeh Chapter No. 27 and Ruth Chapter No. 55, OES, hosted a movie night at their local movie theatre.

The Society rented the Napier Theatre in downtown Drumheller on a night that it would usually be closed and held a special viewing of Walt Disney Pictures' *National Treasure*. The motion picture, about the search for the hidden treasure of the Knights Templar, and starring Nicolas Cage, Harvey Keitel and John Voigt, has become well known to many in the Craft as a movie that has shown Freemasonry in a positive light.

"I first became aware of the movie when I received a very excited call from my son Ryan — who was away at a sports tournament with his school,"

says WBro Doug Wade of Symbol Lodge No. 93. "Ryan told me his team had been to the theatre and had just watched *National Treasure*. He said, 'did I know 'how big Freemasonry is?' ...'" Doug says with a chuckle.

The Keystone Society wasted no time in arranging the rental of the theatre and the movie, and setting the Lodges to work in putting together an invitation package that was hard to resist. "We compiled a list of people who we thought would enjoy the movie and be fascinated by its positive message. We hoped that this fascination would encourage an interest in pursuing Freemasonry further," said WBro Jerry Brett, IPM of Drumheller Lodge No. 146, who designed the invitation for the event.

Of the 300 or so people invited, over 140 attended the event — despite the weather which turned out to be one of the coldest nights of this past winter. "I was delighted with the turn-out; it's amazing what can be done with an idea that was floated out from the Secretary's

desk just a few short months ago," said WBro Bill Hunter, Master of Drumheller No. 146. "RWBro Darwin Durnie had heard that *National Treasure* was to be released in theatres, and put the idea forth during our Regular Meeting to host the movie if the local theatre could get it for us," Hunter continued.

WBro Hunter gave a small speech immediately prior to the movie showing. He welcomed visitors and gave them a brief overview of the tenets of Freemasonry. Freemasons from as far as Hanna, Hussar and Calgary helped to make up the audience. The Brethren from the Lodges and concordant bodies were asked to pay \$10 each to help defray the cost; otherwise, the evening was offered free of charge to those responding to the invitation.

The event has since proved itself a success, with at least four letters of interest and applications for initiation having been filed with the Lodges. "The cost of the evening was in excess of \$1300 — but the long term benefits and the awareness that Freemasonry now enjoys in Drumheller is priceless," said WBro Bob Llewellyn, Master of Symbol Lodge No. 93.

## **Alberta Miscellany Far North Lodge No. 199**

I would like to thank one and all for their donations to the Lodge. They were gratefully received. This Lodge is very fortunate to have received so many gifts from non-members — it's unbelievable. I cannot name all, but one stands out by itself. That is the Lodge in Fort McMurray: they had a "Remember Inuvik" night and at their get-together they passed the hat and the proceeds were sent to us. Thank you all very much, Fort McMurray.

I know at this time of the year the light up here is almost gone, but a week or two ago, there was a very small light at the end of the tunnel, and I can honestly say that I can see the light. With a little more effort we will be on level ground.

WBro Wally M. Wolfe, WM

## **Kitchener Lodge No. 95**

While I was on a Panama Canal cruise, I had the opportunity to meet several Masonic Brethren from many other parts of the world. One from Scotland, two from England, one from New Zealand, and several from various states

in the USA. Our discussions led to a common topic, the reduction in the number of both Lodges and Brethren. One Brother from California gave a talk on what he is seeing in his state. He described Lodges in his area that were active in community work, involving Masons and their wives; these were seeing growth in their Lodges, whereas those Lodges that were not changing with the times were losing members and Lodges by amalgamation or surrender of the Charter.

He suggested that we must all look at our Lodges with an eye to modernizing our meetings and taking a more active part in our communities. What are your thoughts in regards this recommendation?

WBro Earl D. Giebelhaus, WM

## **Evergreen Lodge No. 166**

Several years ago, I was with Meniere's syndrome, a stress-related condition that is manifested by dizziness. The condition was bad for a couple of years and has since been in remission, but one good thing is that the symptoms provide a good meter for monitoring my stress level. A factor that has reduced my stress has been the support and pa-

tience of my Brothers with my learning progress. From the time I joined Evergreen, I felt this, and it has motivated me. The observation makes me wonder about the differences between people, and the ways in which we are similar or different from others.

Do we all benefit equally from this support? Do we all feel it? Outwardly, we may appear different, but inwardly — I suspect — we are quite similar. Some of us are blessed with more natural confidence than others, but I suspect we all suffer when openly criticized. For those of us who have less confidence, the support of our Brethren is especially important. We may all be different outwardly, but we are all pilgrims on the road of life. We are all learning in our individual ways and at our individual paces, from our personal experiences, as well as from each other's examples.

There is a synergy, a source of strength, which comes from working together and supporting each other in the group. I greatly appreciate all the support I have received in times when I needed it, and I want to acknowledge the positive role that this support can provide.

WBro Paul Carter, WM

## Lodge Attendance

By RWBro L. Healey, PDDGM

From *Masonic Bulletin*, BCR, Feb. 1945

“ACTION STATIONS!” The command rings out on all combat craft to bring the crew alert and ready to their posts. What would be the result in a subsequent brush with the enemy if less than half of the men turned out in response to the Commander’s call?

In the greater conflict of forces in the field of the moral and the spiritual, can the Masonic Lodge hope to survive when less than half the members turn out in response to the Master’s call? Why this failure to respond? Is there some deficiency in the quality or force of the command issued? “For if the trumpet give an uncertain sound, who shall prepare himself for the battle?”

Attendance, or rather lack of it, at the ordinary meetings, as distinct from such special occasions as Installation or Past Masters’ Night, is perhaps one of the greatest problems confronting every Lodge these days. And as this is a time of the year when many new Worshipful Masters are invested with responsibility, perhaps a few suggestions on the subject may be in order. Different Lodges have different problems, and what may prove [to be a problem in a city Lodge], may be only partially so in a country Lodge, and vice versa. Therefore, it is not the intention here to go into the details of Lodge programmes. The teachings and purpose of Freemasonry are

broad enough in scope to provide material to interest the members of any Lodge. It is a matter of leadership, of efficient planning and direction with a definite design and purpose in view: not merely something to fill up the evening, to get by.

The Worshipful Master, who knows his members, should be able to plan and produce a programme for the Lodge with sufficient drawing power to attract the Brethren towards it, as all true steel is drawn to the magnet. No Worshipful Master can expect a sustained attendance or interested co-operation in the work unless he gives his Brethren something worthwhile to take away with them from every meeting. This is absolutely essential.

The Worshipful Master might ask himself the question, “Has the programme I have arranged for this meeting got within it sufficient power to draw a Brother away from home, from his favourite radio programme or from the evening of bridge or other social attraction?” Unless the answer to that question is positively in the affirmative, there is no need to go further into the problem of attendance. The Lodge meetings should have such a deep, appealing quality that the Brethren will feel they are depriving themselves of something vital in their lives, when they miss a meeting.

Assuming that such a quality is there, then the pull of its attracting power needs to be conveyed in the Lodge no-

tion. Viewed from the psychological angle, the average Lodge notice is a drab, stereotyped, and unappealing document. No wonder it is so often laid aside, unread, on the desk of the recipient. The Worshipful Master who will take the trouble to design and frame the notice as his personal call to the Brethren, and outline in a forthright manner what he has prepared for their benefit and enjoyment, most assuredly will evoke a response from the members. Even a different form of notice in a different kind of envelope has an effect. Most men like to associate themselves with a progressive, up-and-coming organization. The old, stereotyped methods of operation, that were good twenty or thirty years ago, are no longer effective in any walk of life today. Why expect them to succeed in Freemasonry?

Some ideas a little out of the ordinary have proved successful in Lodges where they have been adopted, but all of them are predicated upon the assumption that there are interesting, instructive, and inspiring programmes at the meetings for the Brethren to enjoy. So, in the meantime, every recently installed Worshipful Master has before him the challenge presented by this problem, one that is worthy of his best efforts and that will reflect the quality of his leadership as a Master in the Craft.

Thanks again to WBro Ron Bushby, Mount St. Paul Lodge No. 109, GRBCY, Kamloops, BC

## Spring Workshop Program Expanded

The 2005 Masonic Spring Workshop will be a celebration — the 40<sup>th</sup> Annual Workshop and the 100<sup>th</sup> Anniversary of the Grand Lodge of Alberta. To help us celebrate, we have a special guest to bring us greetings — Hon. Ken Kowalski, the Speaker of the Legislature. Because it is a celebration, the Banquet will be open to any Ladies present at the resort with the Brethren. Tickets may be purchased in advance or at the Workshop.

In addition, another session has been added — Creating Dynamic Organizations with Bro Victor Popow who will show how Masons can use the latest real-world techniques to create a dynamic Lodge or District, and use the new knowledge to improve other aspects of life and work. It’s all part of becoming an enlightened man.

Keynote speaker Bro Dick Fletcher kicks off the weekend on Friday evening

on the theme *Education: The Road to Enlightenment*. For further information call Garth Cochran, 403-274-0563. You can also register online at: [www.masonicspringworkshop.ab.ca](http://www.masonicspringworkshop.ab.ca)

## Who Quits, and Why?

A Louis Harris poll done for the Grand Lodge of Michigan in 2002 produced the top five reasons why men join Freemasonry (and, consequently, leave again if absent), as follows:

- Friendship
- Fellowship
- Family involvement
- Community involvement
- Opportunity to provide leadership.

If your Lodge is not doing this, then your initiates will not remain members for long.

Alan Tibbets, Secretary,  
Granite Lodge No. 446, GRC  
in *Canmas*, Jan. 26, 2005

## Rex Dawson’s Grand Master’s Tour...

...now offers Bonus Night in Old Montreal and new lower price!

The Rex Dawson Fall Splendour Cruise Tour to Boston and New England and Canada Cruise has had an extra night included at the end of the cruise in Montreal. The additional night will include a farewell dinner and breakfast. The price has been reduced due to an improved airline and land package. Full details can be viewed on the Grand Lodge web site [www.freemasons.ab.ca](http://www.freemasons.ab.ca) or by contacting Murray Pay, MVP Travel Services phone 403-286-8506, fax 403-247-0774, or email [mvptravel@shaw.ca](mailto:mvptravel@shaw.ca)