

# THE ALBERTA FreeMason



Editor: MWBro  
Robert E. Juthner

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## Keep the Pace

*Address to New Year's Day Levee, 2008*

By RWBro Chris E. Batty, PDDGM, Saskatchewan Lodge No. 92

Most Worshipful Brother Bob Drury's theme for his year has an interesting background. For some of his life he was in the transportation business and his theme comes directly from the transportation industry.

Setting maximum speed limits on roads is an extremely difficult task. One has to logically set the maximum speed on a road for 365 days a year, 24 hours a day. The environmental variations over this period range from broad daylight to pitch black, temperatures from plus 40 degrees to minus 40 degrees Celsius, from bright sunlight to rain, hail and snow storms. Traffic conditions vary from the low traffic volumes of Sunday morning to peak rush hour traffic of Wednesday at 5:00 PM. And if these variables do not make it difficult, consider the varying driver profiles of the 18-year old male, the working mother with her two children, the 45-year old father, and 69-year old grandmother. Not only does each one of these drivers drive with a different frame of mind, their physical and mental capabilities vary significantly.

Many factors go into establishing road speeds, such as the type of road, the road geometry, the adjacent land use, legislation, social-political considerations, etc. A starting point for setting road speed limits is based on the philosophy of establishing the maximum speed that 85 per cent of all drivers will accept as the maximum speed under all environmental and traffic conditions — the speed that drivers actually drive at, not the speed that they tell you they drive at. The reason for this philosophy is that if all vehicles are travelling at the same speed, in a single stream of traffic, then it is impossible for one vehicle

to hit another. For a collision to occur in a single stream of traffic, a vehicle either has to speed up or slow down. Consequently, if a driver keeps the pace of the traffic stream, the probability of being involved in a traffic collision is reduced. \*



*Lorraine Drury and the late Grand Master, MWBro Bob Drury, were honoured at the 2008 New Year's Levee in Edmonton. Note the symbolic empty chair.*

Most Worshipful Brother Drury charged us all to **"Keep the Pace."** He included in his theme the acronym **PACE** with the words **Positive Action Creates Enthusiasm**. Keeping the Pace is a positive and active way to drive safely. To Bob Drury, I am sure, being positive meant showing optimism, confidence and improvement, or being constructive in attitude and intention. And "action": doing something that will make us successful, developing ideas, following through and implementing them. Bob suggested that we make ourselves known in our communities, assisting in making our communities better places in which to live, work and play.

As I wrote these words I became

aware that in Keeping the Pace you only have to do the first two — Positive Action — and the other two — Creates Enthusiasm — in the words of Bob Drury, just naturally follow! By being positive and being active, success just naturally follows; it is created by the positive action. Successful sports teams have a positive attitude, are active in practicing their game, active at being physically and mentally fit. It just naturally follows

that they develop enthusiasm within the local population.

I am sure that Bob's vision for his Lodges was similar to this: that the members should have a positive attitude, be active in their Lodges, be active in their communities, and enthusiasm would naturally follow within the local population. To find encouragement in developing a positive attitude for ourselves, our Lodges, and for sports teams, we can do no better than to refer to the wisdom and words of Vince Lombardi who said:

*"If you aren't fired with enthusiasm, you'll be fired with enthusiasm."*

*"In great attempts, it is glorious even to fail."* and

*"People who work together will win, whether it be against complex football defences or the problems of modern society."*

I think that this last quote of Vince Lombardi is so important to us all, and epitomizes Bob Drury's theme for his year that I will repeat it:

*"People who work together will win, whether it be against complex football defences or the problems of modern society."*

As a tribute to Bob Drury, let us act positively and work together, in our homes, our Lodges, and our communities, so that we all may have a healthy, happy and prosperous future, in short, **Keep the Pace** and remember that **Positive Action Creates Enthusiasm**.

## Editorial

# About Our Paper

At times, in correspondence sent to the editor, readers refer to our monthly publication as a *newsletter* (or use some other awkward term), but this is not really what the Grand Lodge of Alberta's regular communication to its membership represents. True, it is not a full-fledged newspaper or magazine, but the "news" part of the word would be a misnomer, as very little of the content is actual news. As there is a two-month hiatus between the editing and the paper's arrival in the hands of the recipient, it is at best "stale news." Granted, there are, from time to time, informative instructions regarding upcoming, important events in the jurisdiction, but that still does not make it a company newsletter. We do not object to calling it "the bulletin" (with a lower case b), which when spelled with a capital B had been its name before it was renamed *The Alberta Freemason* (note that the definite article is an integral part of the title, just as is *The Grand Lodge of Alberta, AF&AM*—see the Constitution, Article 1.1).

So, what does the editorial committee strive to bring to its readers, aside from announcements of impending Grand Lodge Communications, Grand Master's visits, District Meetings, Workshop programs, and the like? Trying to avoid staid group pictures like the plague (not always successfully), we welcome action shots (there's one here too) and **brief** text accompanying them. (Let us have much more of this!) We occasionally report what is going on Masonically elsewhere in the world, assuming that the reader is interested in such, and if not, trying to stimulate interest. We include articles on Masonic events at home of the recent past, and in this case heavily rely on contributions from throughout the jurisdiction. We equally rely on letters to the editor (which in the recent past have ebbed to a near standstill). Grand Masters give us

their impressions gained at the Annual Conference of Grand Masters of North America, and Deputy Grand Masters on the colloquially called "All-Canada Conference," while at times we may glean items from the "Western Canada Conference," and from the Grand Lodge Proceedings. At times we reprint the best from sister jurisdictions.

We pay tribute to the great religious festivals, often authored by the Grand Chaplain in office, and recognize the recipients of long service awards (in April of each year), and — regrettably — the passing of a Past Grand Master (hoping fervently that a call to the Grand Lodge Above of an incumbent Grand Master, as we experienced earlier in this term, will never be repeated). Biographical profiles are given of the Grand Master and of the District Deputy Grand Masters, thus bringing them closer to our membership. One committee member specializes in perusing all Lodge sum-

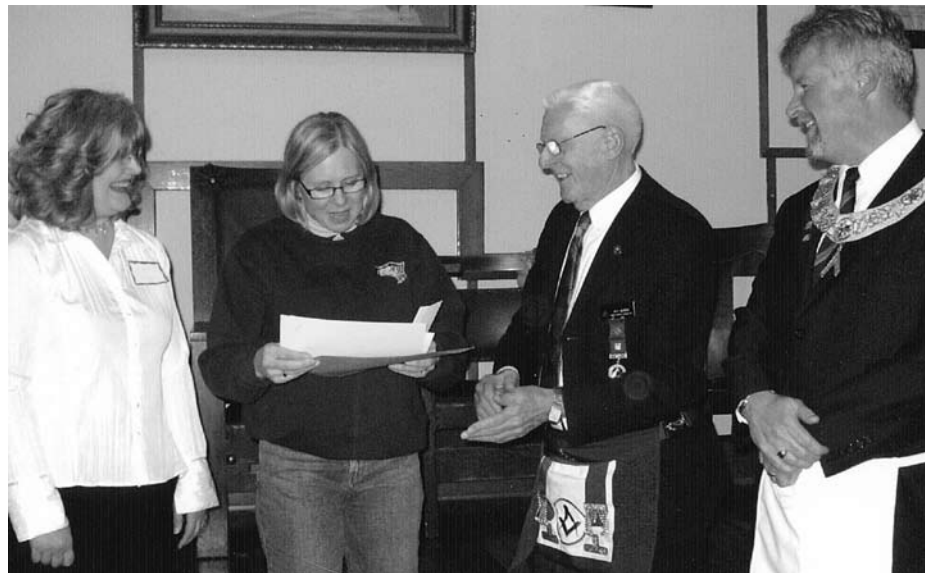
mons from throughout Alberta and selecting **original** Worshipful Masters' messages worthy of sharing with everyone, published under the heading *Alberta Miscellany*

Finally—and very importantly—we are proud to print somewhat major articles of a Masonic nature, submitted by our own Brethren, of which we have a sampling in this very issue. Here a word to would-be authors is in order. We do not have the capacity of printing overly long articles, worthy as they may be. Space restrictions (and the reader's attention span) limit such articles to four to five hundred words (we have reluctantly made some exceptions). Please take note, and know that the editor is loath to use the proverbial scissors.

We love to offer a great variety of subjects. So much "About our Paper," although much more could be said about it.

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## Helping the LINCS



Gina Young (left) and Shannon Bradley Green accept \$3,000 for the Bow Valley High LINCS (Learning, Instructing, Networking, Connecting for Students Success) in Cochrane, Alberta. Making the donation are RWBro Les Jeater, for the Masonic Foundation of Alberta, and WBro Stephen Rood (right), WM of King Solomon Lodge No. 41. The Foundation matched a \$1,500 donation by the Lodge to help buy a die cut so the students could make greeting cards. (Photo compliments of *Cochrane Eagle*.)

Provided to Freemasons of Alberta and the Northwest Territories west of the 4<sup>th</sup> Meridian who are members of  
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Junior Grand Warden RWBro Sam Moore  
Grand Secretary RWBro Jerry W. Kopp

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# HONOUR ROLL

## Recognition by Long Service Awards — January to December 2007

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

### 60-Year Bars — 2007

Atkinson, J.A. Cairo Lodge No. 32  
 Gill, R.L. Mizpah Lodge No. 35  
 Gillies, W. Dominion Lodge No. 117  
 Godard, W.F. Dominion Lodge No. 117  
 Grout, F.E. Corinthian Lodge No. 22  
 Heirlihy, W. Balmoral Lodge No. 185  
 Laing, I. Forestburg-Alliance No. 128  
 MacIver, M.N. Eastgate Lodge No. 192  
 McLean, J.R. Strathcona Lodge No. 77  
 Nelson, W.E. Renfrew Lodge No. 134  
 Powell, K.W. Acacia Lodge No. 11  
 Rogerson, A.H. Irricana Lodge No. 137  
 Siegel, E.R. Temple-Centennial No. 167  
 Turner, W.F. Mizpah Lodge No. 35  
 Voisey, L.N. Vulcan Lodge No. 74  
 Wadstein, A.L. Charity Lodge No. 67



### 50-Year Past Master Jewels — 2007

Dougherty, W.C. Cornerstone Lodge No. 19  
 Dyson, C.H. Ashlar Lodge No. 28  
 Green, J. Charity Lodge No. 67  
 Head, G.C. Crescent Lodge No. 87  
 Langill, W.S. Cornerstone Lodge No. 19  
 Longson, J.M. Cornerstone Lodge No. 19  
 Mansell, A.H. Crossfield Lodge No. 48  
 Poeter, V. Mayerthorpe Lodge No. 148  
 Treacy, L.E. Hussar Lodge No. 130  
 Wadstein, A.L. Charity Lodge No. 67  
 Wood, R.J. Harmony Lodge No. 75

### 50-Year Jewels — 2007

Aime, H.H. Fort McMurray Lodge No. 195  
 Andrew, R.W. Renfrew Lodge No. 134  
 Andrews, C.R. Vulcan Lodge No. 74  
 Armishaw, G.R. Kitchener Lodge No. 95  
 Bertschy, F.L. Vulcan Lodge No. 74  
 Blackburn, C.W.R. Exemplar Lodge No. 175  
 Blake, B.M. Charity Lodge No. 67  
 Blake, H.J.D. Mizpah Lodge No. 35  
 Brown, D.W. Mount Lebanon Lodge No. 54  
 Burns, A.C. Balmoral Lodge No. 185  
 Byers, C.E. Crescent Lodge No. 87  
 Campbell, G.S. King George Lodge No. 59  
 Cooper, G.A. Edson Lodge No. 68  
 Dawson, W.F. Alberta Lodge No. 3  
 DeLaroque, J.M. Strathcona Lodge No. 77  
 Dennis, H.L. Exemplar Lodge No. 175  
 Eiverson, E. Excelsior Lodge No. 80  
 Elliott, C.R. Lake Saskatoon Lodge No. 106  
 Everton, B. Lake Saskatoon Lodge No. 106  
 Everton, D. Lake Saskatoon Lodge No. 106  
 Fuhr, K.H. Avon Glen Lodge No. 170  
 Gateman, N.B. Gleichen Lodge No. 36  
 Gatenby, K.H. Vulcan Lodge No. 74  
 Godard, W.F. Dominion Lodge No. 117  
 Gordon, N.W. Lodge Renfrew No. 134

Graves, K.R. Medicine Hat Lodge No. 2  
 Gregg, R.W. Fort McMurray Lodge No. 195  
 Gulliver, H.D. Strathmore Lodge No. 53  
 Hamilton, J.C. Medicine Hat Lodge No. 2  
 Harmon, J.P. Medicine Hat Lodge No. 2  
 Harrington, J.F. Diamond City Lodge No. 65  
 Hinchey, D.S. Edson Lodge No. 68  
 Hogg, D.L. Medicine Hat Lodge No. 2  
 Ingram, J.D. Brooks Lodge No. 73  
 Johnson, R.J. Westlock Lodge No. 114  
 Keen, D.E. Temple-Centennial No. 167  
 Kenny, D.A. Balmoral Lodge No. 185  
 Kent, H.S. Palestine Lodge No. 46  
 Kent, H.S. Palestine Lodge No. 46  
 Kidd, R.L. Mayerthorpe Lodge No. 148  
 Laidlaw, R.W.A. Lodge Renfrew No. 134  
 Landage, J.H. Crescent Lodge No. 87  
 Larsen, G.S. Eastgate Lodge No. 192  
 Larson, J.D. Concord Lodge No. 124  
 Look, J.M. Diamond City Lodge No. 65  
 Mackie, L.J. Crescent Lodge No. 87  
 MacNair, K.A. Avon Glen Lodge No. 170  
 Marshall, A. Innisfail Lodge No. 8  
 McClellan, N.P. Lake Saskatoon Lodge No. 106  
 McDermott, C.B. Red Deer Lodge No. 12  
 McDonald, B.J. Crescent Lodge No. 87  
 McGregor, H.L. Highlands-Unity No. 168  
 McKnight, S.D. Medicine Hat Lodge No. 2  
 McPhail, D.M. Beaver Lodge No. 26  
 Millar, H.N. Redwood Lodge No. 193  
 Morter, L.E. Ivanhoe Lodge No. 142  
 Munro, A.R. Lodge Renfrew No. 134  
 Owens, F.E. Ivanhoe Lodge No. 142  
 Parker, C.G. Acacia Lodge No. 11  
 Peacock, C.N. Forestburg-Alliance Lodge No. 128  
 Pearce, R.E. Victoria Lodge No. 13  
 Pearcy, G.L. Lake Saskatoon Lodge No. 106  
 Price, R.J. Commercial Lodge No. 81  
 Richardson, A.M. Wetaskiwin Lodge No. 15

Robertson, D. Avon Glen Lodge No. 170  
 Russell, D.B. Rockyford Lodge No. 123  
 Smith, B.E.W. Crescent Lodge No. 87  
 Smith, W.D. Mayerthorpe Lodge No. 148  
 Smith, W.T. Chinook-Spitzie Lodge No. 6  
 Stewart, D.R. Medicine Hat Lodge No. 2  
 Stewart, G.E. Diamond City Lodge No. 65  
 Stewart, H.J. Strathmore Lodge No. 53  
 Stuart, C.G. Calgary Lodge No. 23  
 Sutherland, J.A. Vulcan Lodge No. 74  
 Taylor, K.G. Acacia Lodge No. 11  
 Thomas, E.W. Victoria Lodge No. 13  
 Trofimuk, W. Commercial Lodge No. 81  
 Watts, A.R. Ivanhoe Lodge No. 142  
 White, K.E. Highlands-Unity Lodge No. 168  
 Wright, G.H. Ivanhoe Lodge No. 142

## Freemasonry on the Upswing

Here are membership figures of the Grand Orient of Italy and its 660 Lodges for the past ten years, in tabular form:

Year	Total	Increase In #	% Increase
1998	12,302		
1999	12,630	328	2.6
2000	13,064	434	3.4
2001	13,521	457	3.5
2002	14,152	631	4.7
2003	15,009	857	6.1
2004	15,837	828	5.5
2005	15,861	24	1.5
2006	17,764	1,903	12.0
2007	18,117	353	2.0

Source: *KINT* No. 07/07  
 Grand Lodge of Austria

## Deputy Grand Master's Itinerary

### April

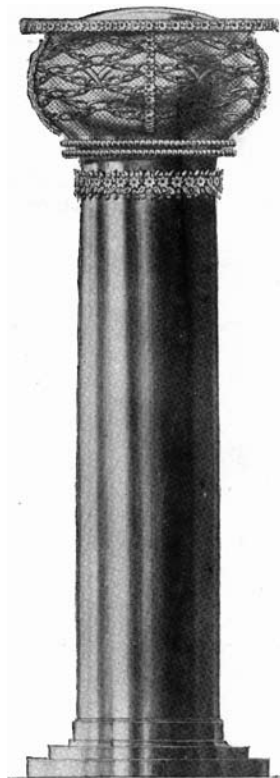
- 3 Grand Sessions, Grand Guardian Council of Alberta IOJD; Carriage House Inn, Calgary; 19 15 h
- 5 Fiat Lux Lodge of Research No. 1980, Official Visit; King George Masonic Hall, Calgary; 14 00 h; Banquet 17 30 h
- 7 Mountain View Lodge No. 16, 50-Year Jewel presentation; Masonic Hall, Olds; 20 00 h
- 8 Crescent Lodge No. 87, Jewel Presentation; St. Marks Masonic Hall, Calgary; 19 30 h
- 11-13 Masonic Spring Workshop, Delta Lodge at Kananaskis;

# Thoughts on the Two Pillars

Brother Gunnar A. Cerda,

PM Hiram Lodge No. 9, Claremont, NH and Pastor, Zion United Church of Christ, Delaware, Ohio.

The Quarterly Newsletter of Anniversary Lodge of Research No. 175 Volume 8 Issue 2, Third Quarter 2007



A pillar with an oblate top or bowl is more likely to have been used at the temple. According to Harry Carr, Globes didn't appear on the pillars in our tracing boards until the 1750s.

as you may recall from the book of Ruth, took Ruth the Moabite as his wife which allowed for the lineage to continue toward David. Thus Boaz was a very important person in Israelite history. Jachin was one of the sons of Simeon, and grandson of Jacob. He had been a Priest, though not altogether noteworthy. However, when the text is viewed in the Hebrew and word study done on these names, it becomes evident that they are not specifically proper

I would offer a few interesting things. First, I will begin with the Hebrew Scriptures (known by many as the Old Testament of the Bible). The construction of the Temple is recounted in both 1 Kings and 2 Chronicles. I list the two passages specific to the Pillars here (from the Hebrew Bible or TaNaK)

*TNK 1 Kings 7:21 He set up the columns at the portico of the Great Hall; he set up one column on the right and named it Jachin, and he set up the other column on the left and named it Boaz.*

*TNK 2 Chronicles 3:17 He erected the columns in front of the Great Hall, one to its right and one to its left; the one to the right was called Jachin, and the one to the left, Boaz.*

Both accounts detail a time period after individuals named Boaz and Jachin had lived. Boaz,

They also represent concepts, as seen in the ISBE Bible Dictionary, entry 4756: Heb: yakhin, "he shall establish"; Heb: bo'az, "in it is strength." Thus Jachin is also used for passages which illustrate establishment and strength, and do not appear as proper names in such passages. (I remember the passage from the Webb ritual I learned in New Hampshire: "The two together allude to the promise of God to David, that he would establish his kingdom in strength.")

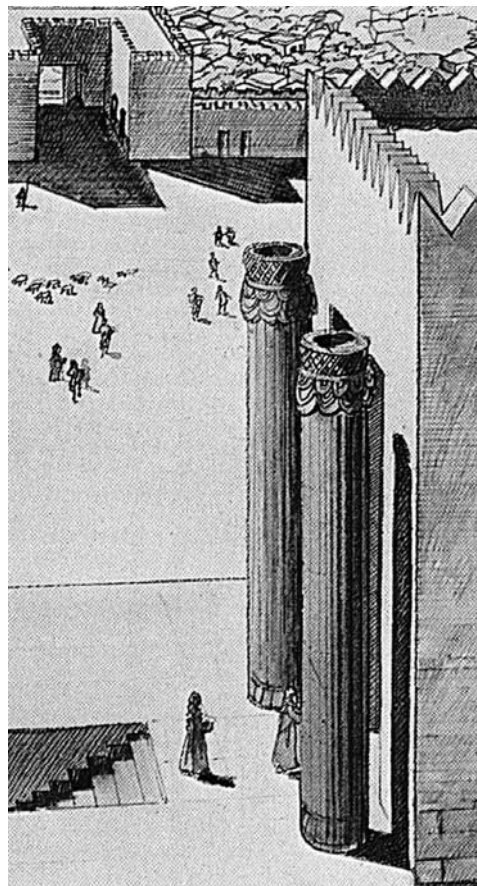
Another interesting detail: when doing a search of Jachin (yakhin) through scripture in the Hebrew language, one passage where the word is used is Judges 12:6: (you're going to love this one!)

*TNK Judges 12:6: They would say to him, "Then say shibboleth"; but he would say "sibboleth," not being able to pronounce it correctly. Thereupon they would seize him and slay him by the fords of the Jordan. Forty-two thousand Ephraimites fell at that time.*

The Hebrew yakhin is where the English words "not being able" are used; in other words, the passage means the person was "not able to establish the correct pronunciation."

It seems as though our Ancient Brethren may have had some knowledge of Hebrew, to have properly tied those passages together, and in the same ritual lecture! All this is to say that I am not sure that the names of the pillars were desired by God, but perhaps that Solomon named them for several intrinsic meanings.

Now the disclaimer: This exploration and explanation is purely from a biblical exegetical perspective. It does not take into account cultural anthropology and the influence (if any) of ancient near-eastern societies such as Babylon or Mesopotamia.



Pillars at the porchway of the temple showing a bowl-shaped top.

## Alberta Miscellany

*Original thoughts from the summonses, selected by Bro Trevor Morris.*

### Highlands-Unity Lodge No. 168

We sometimes needlessly make difficult that which ought to be simple, and we add complexity to that which does not benefit by it. We see this adding of difficulty in Lodge sometimes, when we could simply listen to the lectures, charges, etc., but we add layer upon layer of meaning, try to squeeze putative

meaning from dry phrases and make of Masonry a tougher nut to crack than it need be. Herman Melville wrote: *A man thinks that by mouthing hard words he understands hard things.* Sometimes, we all make that mistake, I suspect.

Let us encourage each other, certainly, to take a good, hard look at the

meaning of Masonry. Some of what we talk about is difficult, abstruse, esoteric and even — dare I use the word — occult. But other stuff, the quotidian one that we come across so often and think so wise, is just as it was meant to be — straightforward, clear, lucid and profound. Perhaps we spend so much time in Lodge and so much time out of it so

as to come to terms with the difference — when should we just take it at face value and when should we take pains to extract the “real” meaning?

Indeed, “real” meaning always worries me, as we are given few guides to what is right and what is wrong in our excursions into research, and so many conspiracy theorists also believe that they have plumbed the heart of the issue, and extracted the “real” meaning. We know that, for most of them, what they’ve got is at best fool’s gold, and their efforts could have been to so much better purpose.

Another Melville quotation seems to me to be at the core of what we as Masons are doing. *Life’s a voyage that’s homeward bound*, he wrote. And with that deceptively simple phrase, we see a summation of much that we find in the degrees, most especially the third.

WBro R. John Hayes, WM

## Avon Glen Lodge No. 170

I’d like us to think about the meaning of the *square*. This is the working tool which assists in bringing rude matter into due form, and is intimately connected with the virtue of personal morality. Think about what these terms mean to you... what is the rude matter that we are given in life? What is the due form into which it must be brought, and why are we creating this form?

Likewise, what is the morality associated with the square? We know from our Work that we should regulate our lives and actions by the Masonic rule and line, to correct and harmonize our conduct, but exactly how should we do this, and what is our goal?

Brethren, it is easy, far too easy, for us to assume that our ritual gives simple moral education, and that the square simply indicates we should “be moral.” But our Work has something to

teach everyone, from the innocent to the experienced, and the square has a deep meaning at which you must work to discover. Let us assist each other in our researches.

WBro Alex Kennedy, WM

## Nanton Lodge No. 17

What wizardry lies in Visitations! Masonic membership and the privilege of visitation are yours and mine. The Mason who travels is no stranger to this privilege. This is one of the obvious ways to involve a new Mason, as not much expertise is required and there is a fabulous opportunity for the Brother to gain valuable experience. Here the Brother will learn more about the act of brotherly love, relief and truth, and a general concern for others. This is the grassroots of our organization and with these qualities the newly made Brother may plan his Masonic career.

WBro Roger Higham, WM

## Crossfield Honours Its Oldest Living Past Master

On 11 February 2008 Crossfield Lodge No. 48 had the rare and distinguished privilege of presenting a 50-year Past Master’s Jewel to WBro Arnold Mansell, the first in the Lodge to reach such a milestone. In attendance were the RWBro John Hart, DGM, RWBro John Cameron, DDGM Phoenix District, RWBro Brian Shimmons, SGW, RWBro Jerry Kopp, GSec and numerous other Grand Lodge officers, along with visitors and many Crossfield Lodge members.

Bro Mansell was born in Winnipeg on 27 June 1920, joined the Royal Canadian Mounted Police at the age of 21 and served with distinction for 29 years. He was initiated in Crossfield Lodge 27 June 1948 and raised to Master Mason the following October.

Bro Mansell has provided an example of one who represents the very essence of the General Charge. His quite, unassuming disposition, intense interest, enthusiasm and service to the Craft was recognized when his Brethren conferred a Life



Membership in 1995. His positive outlook was always one of the driving forces of Crossfield Lodge. He served as its 46<sup>th</sup> Worshipful Master in 1955.

RW Bro. Ian Ross, WM

## New Lodge Standard for Dominion Lodge No. 117



VWBro Bhajan Deol presented Dominion Lodge No. 117 with the completed Lodge Standard after the Installation and Investiture of Officers on 1 December 2007. The creating of the standard was instigated in 2005 by the then Worshipful Master, WBro Rick Bigelow, and designed by Bro David

Clarke and WBro John Newman, but its production was delayed due to extreme costs. VWBro Deol quietly persisted until he found a way to have it made locally at a reasonable cost.

The Standard will be proudly displayed in the East at all Lodge meetings.

## What Is Freemasonry?

*No simple, one-line definition satisfactorily describes what Freemasonry is. It is a philosophy and a system of morality and ethics — and a pretty basic one at that— but these are the main points that make Freemasonry different from any other organization...*

So says Christopher L. Hodapp in *Freemasons for Dummies*. Hodapp gives the keynote address — *Freemasonry: What Do We Have to Offer?* — at the 2008 Masonic Spring Workshop, 11–13 April at the Delta Lodge at Kananasis. There is still time to register by calling Garth Cochran at 403-274-0563 or online at [www.masonicspringworkshop.ab.ca](http://www.masonicspringworkshop.ab.ca)