



Nailed Into a Pickle Barrel

A formative experience gave one man the strength to make a stand far ahead of its time

John L. Cooper III, Past Grand Master, Grand Lodge of California. *California Freemason*, 63 (1) October–November 2014 (an issue with the theme of “The Masonic Model for Peace — Lessons on the complicated issue of religious tolerance”)

On 12 March 1683, a baby was born to a Protestant minister and his wife in the city of La Rochelle, France. That baby grew up to be the third Grand Master of the Premier Grand Lodge of England in 1719, and he has often been called “the father of speculative Freemasonry.” This is his story.

On 13 April 1598, King Henry IV of France published the Edict of Nantes, by which tolerance was granted to all Christian religions in the country. The Edict remained law until October 1685, when a failing King Louis XIV repealed it. The repeal of the Edict of Nantes made the Roman Catholic Church the only legitimate church in France, and made it thenceforth illegal to be a Protestant. Protestants in France were called “Huguenots,” and the Huguenots were required either to convert to the Roman Catholic faith or leave the country. The one catch was that if they chose to leave, they could not take their children with them.

John Desaguliers’ father, a minister of the Huguenot Church, fled to England. Shortly thereafter, he managed to get his wife out of the country, as well as his son, 7-year-old John Theophilus Desaguliers, by having the boy nailed into a pickle barrel and put aboard a ship bound for England. While the boy arrived safely in England, there is no doubt that this event traumatized the young Desaguliers, who would never forget the horrible things that people did to one another in the name of religion.

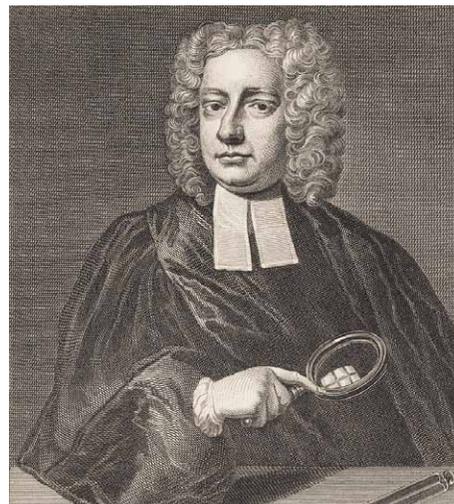
Desaguliers grew up and followed his father into the ministry — except that he became a priest in the Church of England, the dominant faith of his new home. Desaguliers was also devoted to education and science. He joined the Royal Society, England’s premier scientific organization, and eventually became its curator of experiments. His friendship with men of such stature

as Isaac Newton brought him into contact with the best minds of the day and no doubt also attracted him to Freemasonry, in which many of his Royal Society friends were involved. Desaguliers’ progress within Freemasonry was rapid, and in 1719 he was elected Grand Master of the Premier Grand Lodge.

Desaguliers and his friends in the new Grand Lodge of England were firmly committed to religious tolerance and the acceptance of men of all faiths as Freemasons. This commitment is clearly set forth in the first constitution adopted by the Grand Lodge in 1723. Here is the statement written by Desaguliers’ friend, Dr. James Anderson, a Presbyterian minister:

*Concerning GOD and RELIGION.
A Mason is oblig’d by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient Times Masons were charg’d in every Country to be of the Religion of that Country or Nation, whatever it was, yet ‘tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish’d; whereby Masonry becomes the Center of Union, and the Means of conciliating*

true Friendship among Persons that must have remain’d at a perpetual Distance.



John Theophilus Desaguliers, 1683–1744

This was a bold statement of tolerance for all faiths on the part of the new Grand Lodge of England. It was adopted at a time when there was religious discrimination even in England, although not as severe as that prevailing in France.

The year after Desaguliers was Grand Master, the Grand Lodge elected its first Roman Catholic Grand Master. In that same decade, the first Jews joined Lodges in England. Freemasonry was taking a stand on religious tolerance that was far ahead of its time. And two of the strongest proponents of this policy were Desaguliers, a priest of the Church of England, and his close friend Anderson, a Presbyterian minister. They understood that forcing people to support a religious faith that is not their own is never right.

Desaguliers also had a personal reason to support such a policy. After all, nailing a 7-year-old boy into a barrel to help him escape religious persecution would more than likely make a deep and lasting impression. It is no wonder that he teamed up with his friend Anderson to write what has become a foundational stone of Freemasonry to this day: the first Charge of 1723. Tolerance of all religious beliefs was, and is, a fundamental principle of Freemasonry. And it all may have started in a pickle barrel.

Western Canada Conference — 15–17 October 2014

RWBro Gordon Berard, Junior Grand Warden, Grand Lodge of Alberta

The Western Canada Conference held last October was another successful gathering of the four Western Canada Grand Lodges. The Grand Lodge of Alberta was represented by the four Grand Line officers, the Grand Secretary, Grand Treasurer and MWBro John Cameron. Our ladies enjoyed a separate program.

The President, MWBro Don Stutt, Immediate Past Grand Master, Grand Lodge of British Columbia & Yukon, hosted a well-run conference, with each of the Senior Grand Wardens presenting a paper, followed by breakout sessions hosted by a Junior Grand Warden from each jurisdiction who then reported to the group as a whole. The papers were entitled: “Is Freemasonry Still Relevant in the 21st Century?”; “Freemasonry, the World’s Greatest Service Club”; “We are Family”; and “A New Renaissance in Freemasonry.” These papers were, as in the past, intended to stimulate discussion. That objective was clearly achieved! The results are summarized in the following paragraphs.

- Freemasonry is still relevant in the 21st Century but needs to adapt to societal changes. This sounds easy, but not so! We know about competition for free time, family pressures, new technology (which was meant to be an enabler but turns out to be a 24 hour a day albatross), more leisure activities and less job security in a global economy. It was suggested we need to do more with family, focus on attracting quality members and less on quantity (you will hear this again in another paper) and use technology to attract members. But above all, stay the course. The need for self-improvement is a constant.
- Freemasonry is not a service club, as it is fundamentally internally focussed, while service clubs are quite the opposite. However, there are those who believe that by not

creating a more public profile we remain relatively unknown, which hinders growth. On the other hand, Freemasonry is about awakening the charitable instincts within us, and as individuals we are able to help where we so choose. Collectively, we Freemasons have chosen to commit our limited financial resources to helping youth through our Higher Education Bursary Fund and assisting our own members in need.

- The paper on “Family” addressed the importance of all Masonic bodies working together; each has the Craft Lodge as a foundation. While this is true, some argue that the Concordant Bodies “steal” members from the Craft Lodges; others believe the active members in the Concordant Bodies are also the most active in the Craft Lodges. For the most part the Concordant bodies amplify the story taught in the Craft Lodges, and if competition for time is a concern we must continue efforts to encourage

our members to want to attend Lodge.

- “A New Renaissance in Freemasonry” discussed the peaks and valleys of membership, concluding we shouldn’t be focussed so much on quantity but more on quality. Peaks and valleys have existed since the 1700s. It was interesting to note that Boston boasted over 1000 Masons in 1760 when the population was 25,000! British Columbia has a six-step program consistent with the philosophy of emphasising quality, which the other jurisdictions are studying.

Other presenters were: MWBro George Moore, Grand Secretary, Grand Lodge of British Columbia & Yukon, on “Character — the Greatest of Human Traits”; and MWBro John Lowe of California covering a range of topics including membership, social media, leadership, dues, Grand Lodge programs, philanthropic projects, strategic plans, education, governance and Lodge management.

On Minding Our Own Business

MWBro Raymond S. J. Daniels, Past Grand Master, Grand Lodge of Canada in the Province of Ontario. *The Ontario Mason Magazine*, Fall 2014

Before embarking on a consideration of this topic, it might be appropriate to define “the business” of Freemasonry. First and foremost, Freemasonry is an initiatic Order in the business of the development, enhancement, and transformation of the individual Mason through a lifelong process of self-discipline, self-discovery and self-improvement.

Know Thyself.

Know then thyself, presume not God to scan;

The proper study of mankind is man.

Alexander Pope (1688–1744)

Essay on Man

Just as our ancient operative Brethren used their skill and ability to build

lasting monuments in stone, we, as Free and Accepted or Speculative Masons, strive to build character. Just as stone is refined, shaped and polished to reveal the inner beauty, so we regard “the internal and not external qualification of a man.” We are reminded that the Winding Stair leads upward and inward to the Middle Chamber. To appreciate the meaning of Masonry, we must be able to answer two basic questions, “Where does the Winding Stair lead?” and “Where is the Middle Chamber?”

During the last three hundred years it must be freely admitted that there has been an inevitable cultural and social evolution in Freemasonry. Being comprised of men, although based

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The winding staircase leading to the Colonial Room, Utah Masonic Temple.

upon unchanging principles, it is a living entity and therefore subject to ongoing change. Some well-informed observers of the Craft have suggested some, perhaps many, Lodges have, perhaps unwittingly, gradually moved from being a gentleman's philosophical society, the inheritor and current custodian of an ancient mystical tradition, to a service oriented club, where the main focus is on fundraising projects in the community. Some have gone further to describe the Lodge meeting as "a beer and pizza party without the beer."

No one would denigrate or diminish the validity of the projects undertaken in the cause of good. Benevolence and charity are essential components of Masonic practice. In this Grand Jurisdiction, the work of the Masonic Foundation of Ontario, the Committee on Blood Donors, and the Masonic H.I.P. Foundation, together with District projects come to mind. But they are by-products of the true object of Freemasonry: "the cultivation and improvement of the human mind."

"Without meaning to, without even noticing it, we spent half a century throwing away almost everything it really means to be a Mason." [Dr. Jim Tresner, Foreword to Cliff Porter's *The Secret Psychology of Freemasonry*, p 13]. Among the leaders of the Craft worldwide, Bro Tresner is not alone in this opinion.

From the beginning, when the first Grand Lodges emerged during the eighteenth-century Enlightenment, the Craft has been subject to attacks by varied and sundry groups, in our own time by the religious right and the political left. The traditional response to these external assaults has been to ignore

them, based as they are on misinformation or motivated by malice. It is impossible to have a reasoned discussion with unreasoning and unreasonable people. If we are to "mind our own business" as this paper suggests, then perhaps these groups should mind theirs. Have we tried to accommodate these critics: modifying our Ritual, dropping the term "Masonic Temple" in favour of

the bland "Masonic Centre?" Do we qualify, or in some instances, erase completely the traditional penalties from our Solemn Obligations because they are misunderstood by outsiders? If we are about minding our own business, we do not need to explain ourselves, let alone apologize to anyone outside the fraternity.

As Freemasons we are charged to "preserve sacred and inviolable" the ancient landmarks of the Order, and "never suffer an infringement of our customs, or a deviation from established usage." We should never 'water down' Freemasonry in a vain attempt to be popular or trendy. At his Installation the Worshipful Master is reminded that, "It is not in the power of any man or body of men, to make innovation in the body of Masonry." It is not for us, however well intentioned, to introduce social programs to remake Freemasonry in our own image. Rather it is the business of Freemasonry to shape and refine the individual to reflect the lofty ideals and profound precepts of Freemasonry—in other words, to remake the man in the image of Freemasonry.

This is an age of 'freedom of information' when anyone and everyone feels that they have a right to know anything and everything. Investigative reporters in the media, purporting to serve "the public interest," mine the private and personal lives of public figures hoping to discover skeletons in closets. Freemasonry has been demonized by conspiracy theorists, and is deemed a "secret society" in the mythology of popular urban culture. Surely Masonry is more than a curiosity to be explored by or explained to the public. There is a fine line between

openness, visibility and awareness on one hand and improper disclosure and solicitation on the other. Responding out of desperation to declining membership, and in an attempt to top up both numbers and coffers, some jurisdictions have abandoned the ancient landmarks and mounted advertising campaigns. The end result of this and other "band-aid" measures may be seen in the escalating numbers of resignations and suspensions.

We are not missionaries trying to convert the masses; we are not like proselytizing religious sects or aggressive political parties seeking strength in numbers. Our sole concern is the development of character within ourselves. We ought to recognize the basic fact that Freemasonry is not for every man — not even for every good man. Admission into Freemasonry is a privilege that must be sincerely sought, honestly earned, and worthily deserved.

Let me be clear. We must always remain open, honest, respectful and forthright in answering the inquiries directed to us by the man sincerely seeking satisfaction in his quest for knowledge, understanding, and truth. This premise is made clear in the words of the Petition which he must sign, and should he be accepted for initiation, to which he must further signify his assent: "a desire for knowledge" — in particular, knowledge of himself. In this the importance of role of the Committee of Inquiry cannot be overstated or over emphasized. The basic questions that should be asked of every petitioner: "Are you sincerely interested in working toward becoming a better person?" "Do you have the time to devote to that effort?" Freemasonry requires that commitment.

All of which may be summed up in the words of advice Polonius gave to his son Laertes:

*This above all: to thine own self
be true,
And it must follow, as the night
the day,
Thou canst then not be false to
any man.*

Shakespeare
Hamlet Act 1, Scene 3

These lines encapsulate and embody the essence of Masonic philosophy. If we are to "mind our own business" it is a profound lesson that applies to the individual, the Lodge, and the Craft in general.

50th Anniversary



The Importance of Masonic Education

April 17-19, 2015
Delta Lodge Kananaskis

The first Masonic Spring Workshop was held 22 to 24 April 1966 at the Banff School of Fine Arts led by Chairman Charlie Pinnell. This year, the 50th Masonic Spring Workshop takes place 17-19 April 2015 at the Delta Lodge at Kananaskis in Kananaskis Country.

Louis Fradette, the 50th Chairman, has chosen *The Importance of Masonic Education* as this year's theme. He says it is his hope the theme "will

reinforce and develop lifelong learning and leadership opportunities for our Brethren. Participants can take what they learn and apply that knowledge in their Lodges, communities and volunteer organizations they may support!"

To this end, the sessions are set up in four streams: Masonic Education; History & Legend; Philosophy & Symbolism; and Best Practices. (See the Tentative Agenda below.) The keynote address — The Important of Masonic Education — is by Masonic author and speaker Jordan Yelinek (right), Past Master of Northern California Research Lodge and a Past Grand Orator and Past Grand Senior Deacon of the Grand Lodge of California.

The entire weekend is informal (no regalia, no ties) with the emphasis on friendly discussion, relaxation and brotherhood — much of which takes place in "private seminars" (perhaps over a good scotch).



The annual Workshop is open to all Masons in good standing from Alberta and jurisdictions in amity with the GLA.

Registration for the weekend can be done on-line at

www.masonicspringworkshop.ab.ca

If you have any questions, please contact fradettel@shaw.ca

50th Masonic Spring Workshop April 17-18-19, 2015 Programme				
Friday, 17 April 2015				
Location	Gold	Silver	Bronze	Sinclair
16 00 h	Book Store & Raffle Hours (closed during keynote sessions) 16 00 - 20 00 h Friday: 08 00 - 15 15 h Saturday		Meet & Greet Happy to Meet Again	Collision Avoidance Bro. Jamie Ericksen
17 30 h	Supper in The Rockies and the Fireweed Grill			
19 30 h	Bro. Jordan Yelinek - Keynote Speaker The Importance of Masonic Education		Ladies Reception and Mixer - Champion Room 2nd Floor	
Saturday, 18 April 2015				
Breakfast in the Rockies and the Fireweed Grill				
09 00 h to 10 15 h	Masonic Education: Guarding the West Gate Bro. Al Long	History & Legend: Worthy of Being Worn / The Importance of Masonic Regalia Bro. Patrick Craddock	Philosophy & Symbolism: Philosophy of Freemasonry Bro. David Roth	Best Practices: Six Steps Program To Initiation Bro. Steve Kennard
Coffee Break - Convention Foyer				
10 45 h to 12 00 h	Masonic Education: Solomon's Wheel Bro. Jordan Yelinek	History & Legend: Self Help Through the Ages: Pythagoras to Wilmhurst Bro. Chuck Rose	Philosophy & Symbolism: The Tao of the 21 st Century Freemason Bro. Sean Tracy	Best Practices: Portraying Drama in Ritual Bro. Geoff Chevrier
Lunch in The Rockies				
13 30 h to 14 45 h	Masonic Education: Revisiting the Broken Window of Freemasonry Bro. Bruce Zawalsky	History & Legend: The War of 1812 Bro. Pokolinski	Philosophy & Symbolism: Beyond the Middle Chamber Bro. Mike Bayrak	Best Practices: Proper Methods of Doing Investigations Bro. Kenn Culbertson
Coffee Break - Convention Foyer				
15 15 h to 16 30 h	Masonic Education Discussions Round table group discussions dealing with topics about Masonic education Bro. Jordan Yelinek, Bro. Patrick Craddock		Book Store Closed at 15 15 h	Raffle Room Closed at 15 15 h
18 00 h	Cash bar - Ballroom foyer			
19 00 h	Annual Banquet - Olympic Ballroom			
Sunday, 19 April 2015				
08 30 h	Devotional Service Bro. Earle Sharam - Musical accompaniment by Star of the West Quartet - Gold room			
09 00h	Breakfast in the Silver and Bronze rooms			

The Tenets

Excerpt of *The Entered Apprentice*, prepared for the Lodges by the Grand Lodge of Scotland, taken from the 1997 *Transactions of the Georgia Lodge of Research* as reprinted by the Southern California Research Lodge (undated).

The Principal Tenets of Freemasonry are Brotherly Love, Relief and Truth. It is necessary not to overlook the word "Principal," for it signifies that, while our Fraternity lays the greatest emphasis on these three teachings, yet there are others which must not be overlooked.

By a "tenet" of Freemasonry is meant some teaching, so obviously true, so universally accepted, that we believe it without question.

Freemasonry considers Brotherly Love, Relief and Truth to be teachings of this kind, true in the sense that no man can question them: they are obvious, self-proving, axiomatic. It is not uncommon for men to consider Brotherly Love, while highly desirable, as not practicable, and therefore but a vision, to be dreamed of but never possessed. It is challenging for Freemasonry to call these "tenets," thus stating that they are both obviously and necessarily true. Unless you grasp this, and see that the principles of Freemasonry are self-evident realities, not visionary ideals, you will never understand Masonic teachings. For Freemasonry does not tell us that the principles of Brotherly Love, Relief and Truth ought to be true, that it would be better for us all if they were true — she tells us that they are true. They are tremendous realities in human life, and it is as impossible to question their validity as to question the ground under our feet, or the sun over our heads. Our problem is not whether to believe them, but what are we going to do with them?

What, then, is *Brotherly Love*? Manifestly, it means that we place on another man the highest possible

valuation as a friend, a companion, an associate, a neighbour. By the exercise of Brotherly Love, we are taught to regard the whole human species as one family. We do not ask that from our relationship we shall achieve any selfish game. Our relationship with a Brother is its own justification, its own reward. Brotherly Love is one of the supreme values without which life is lonely, unhappy, ugly. This is not a hope or a dream, but a fact. Freemasonry builds on that fact, provides opportunities for us to have such fellowship, encourages us to understand and to practise it, and to make it one of the laws of our existence; one of our Principal Tenets.

Relief is one of the forms of charity. We often think of charity as relief from poverty. To care for the helpless or unemployed is deemed usually a responsibility resting on the public. As a rule the public discharges that responsibility through some form of organised charity, financed by general subscriptions or out of public funds.

Our conception of relief is broader and deeper than this. We fully recognise the emergency demands made by physical and economic distress; but we likewise understand that the cashing of a cheque is not necessarily a complete solution of the difficulty. There sometimes enters the problem of readjustment, of rehabilitation, of keeping the family together, of children's education, and various other matters vital to the welfare of those concerned. Through the whole process there is the need for spiritual comfort, for the assurance of a sincere and continuing interest and friendship,

which is the real translation of our first Principal Tenet: Brotherly Love.

Masonic Relief takes it for granted that any man, no matter how industrious and frugal he may be, through sudden misfortune or other conditions over which he has no control, may be in temporary need of a helping hand. To extend it is not what is generally described as charity, but is one of the natural and inevitable acts of Brotherhood. Any conception of Brotherhood must include this willingness to give necessary aid. Therefore Relief, Masonically understood, is a tenet.

By *Truth*, the last of the Principal Tenets, is meant something more than the search for truths in the intellectual sense, though that is included. Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. In any permanent brotherhood, members must be truthful in character and habits, dependable, men of honour, on whom we can rely to be faithful fellows and loyal friends. Truth is a vital requirement if a brotherhood is to endure, and we therefore accept it as such.

Thus Brotherly Love, Relief and Truth are the Principal Tenets of Masonry. There are other tenets, also; teachings so obvious that argument is never necessary to sustain them. With this in mind we urge you to ponder the teachings of the Craft as you progress from degree to degree. You may not find them novel, but novelty is unimportant in the light of the knowledge that the truths upon which Freemasonry is founded are eternal. The freshness of immortality is on them because they never die; in them is a ceaseless inspiration and an inexhaustible appeal. They are tenets of Freemasonry because always and everywhere they have been tenets of successful human life.

The Only Real Secret

Grand Lodge Bulletin, Grand Lodge of Alberta, February 1965. Reprinted from *Masonry in Manitoba* (No date given)

Each man who petitions for membership in the Craft has his own particular reason for hoping to be admitted. Those reasons vary from mere curiosity to a desire to be associated with what he feels is something fine and helpful. It should, then, be a matter of concern to the Committee of Inquiry why he wishes to become a Mason, for there are too

many cases where a man has been prompted to acquire membership from motives that, while not entirely unworthy, are still inadequate. Indeed, no petition should be presented until the would-be petitioner has a fairly clear idea both of what Freemasonry is, and of what it is not.

We inform our prospective members that one should not become a Mason

for any selfish purpose, or for any material benefit that might accrue to him. Yet, if a man is to spend his money and to pledge part of his time, it is only right that he should expect some return for his investment. That is simply human nature, and we must recognize it. But it is our responsibility to see that there is no misunderstanding on his part as to what kind of a return he may expect. To have a petitioner accepted, initiated, passed and raised, and then to see him take no further interest in the Craft

because it is not what he expected is evidence of our failure to instruct him properly on its aims and purposes before he entered the Lodge. We have no right to receive him until he has been made aware, as fully as we can reveal it, what Freemasonry can mean to him and what demands it will make of him. Only on that basis can he come to a proper decision as to whether or not it is what he wants.

Of course, no explanation of the Craft is adequate, particularly for the beginner. Indeed, those of us who have spent many years in it still have not discovered its full significance or its possibilities.

What, then, may a man expect to receive from the Craft? We realize that it does not always mean the same thing to all its members. Yet there must be certain basic elements in it which have a common appeal, and in which all may find a satisfaction. Further, what we get from it will largely depend on our attitude towards it. It will not force itself upon us; we must be willing to seek.

To all Brethren who have some understanding of what Freemasonry stands for there is the quiet

consciousness that we are of those who are “endeavoring to keep the unity of the spirit in the bond of peace.” Having a common experience in the Craft and a realization of what it hopes to achieve in the lives of its members, we feel “at home” among those who are our Brethren; we find them congenial because there is a broad basis of agreement in our attitude towards life; there is mutual encouragement to maintain our standards, and a reassurance that what Freemasonry holds to be right in human relationships is true. That does not mean that we shall be exclusive, feel ourselves superior, or hold ourselves apart in our own little closed circle. It does mean that in Freemasonry we shall be associated with those whose outlook on life is generally in agreement with our own, and among whom there will be no fundamental clash of interests.

Then there is a certain just pride in being a part of a Fraternity that has endured over many generations. We draw a satisfaction from its humble but significant beginnings, its traditions, and its customs that are serene and orderly. There is in it a sense

of permanence, a sense that here is something that will endure. Even though we may fail it, we know that Freemasonry will be there, a rock that stands fast, a shelter against the drift of hate and bitterness that threatens to sweep mankind to destruction.

Finally, and perhaps most valuable of all, is the gift of friendship that Freemasonry bestows on us. Every member of our gentle Craft has known the delight of that quick glow of friendship that brightens in an instant the meeting of two men who find they are Brethren. The youngest member in his earliest experiences marvels at it; the Mason of many years standing never loses his wonder at that mysterious influence that opens the hearts of strangers to trust and mutual respect. Then, as that fellowship deepens over the years, it is for us a precious thing, something to cherish. Truly it is a gift of great worth, none of us can explain it, nor can we describe it to another who has not known it. It is one of the secrets of Freemasonry, perhaps the only real one. But only to the heart that is receptive to it will this, our hidden mystery, be revealed.

Alberta Miscellany

Thoughts from the summonses, selected by Bro Trevor Morris

Avon Glen Lodge No. 170 Build a Better You

As a youth you did not lack for imagination, and you may have dreamed of changing the world. As we grew older and wiser, we learned that the world was not going to change, so we decided to change other things, and when they proved immovable we had to lower our ambitions about what we were going to change.

It may take until your twilight years before you realize that what you needed to do was just build a better you and you will affect many around you. If you were

to ask the Most High how to change the world, undoubtedly you would get the same answer.

The purpose of Freemasonry is the development of character and it is in accepting that Freemasonry is not directions to be followed, but a guide to rule our lives. I have read of it being called a force and if so, “may the force be with you.”

We need to take the opportunity to build our own character and to help build the character of those around us — and not just fellow Masons — by performing our daily tasks honestly and to the best of our ability, evermore

adhering to the principles inculcated in our solemn obligations. Many past Grand Masters have made very poignant statements regarding building character, for example, from the past GM of the District of Columbia, “Our sole aim and purpose is to make good men better — not better than their fellowmen, but better than themselves.”

Brethren, think about the opportunity that is presented to you through your involvement in our Craft to serve your God, your fellowman and yourself. Grasp Freemasonry with fervency and zeal, live it as life itself, be concerned about what you can do for it and yourself.

We cannot do less!

WBro Barry Jones



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