



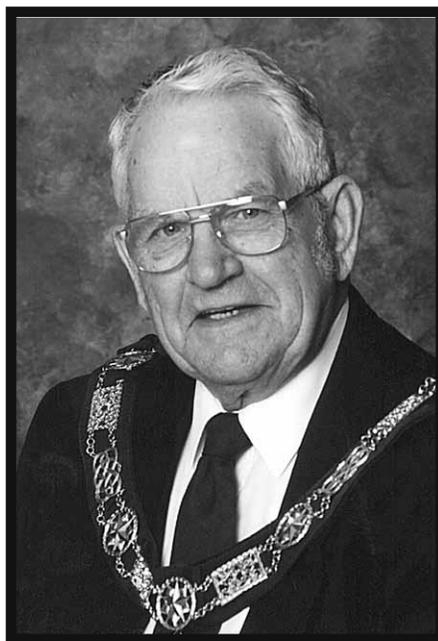
Obituary

MWBro James William (Jim) Roberts Grand Master 1998–1999

WMBro Jim Roberts was born in Medicine Hat, Alberta on 12 March 1920, the eldest of five children of Richard and Hilda Roberts. He took his early schooling in Calgary, and at the age of 16, at the height of the depression, went to work as a delivery boy for a local butcher. In 1939 he joined the Calgary Highlanders and for the next seven years he served in the Armed Forces in Britain and Canada in instructional cadres. During this time he completed his high school matriculation by correspondence. Near the end of the war he graduated from the Royal Military College at Sandhurst, England with the rank of Lieutenant.

Following the war, he was employed by the Ford Motor Company, and at this time became an active participant in Bowness (later Foothills) United Church. In 1951 he entered St. Stephen's College, Edmonton as a candidate for the Christian Ministry, graduating in 1955. During his training he served as a Student Minister in Jarvie, and at St. Paul's and St. James, both in Edmonton. He was ordained into the ministry of the United Church of Canada in 1955. Following his ordination, Jim served churches at Barrhead, Claresholm, Calgary (McDougall), Edmonton (Ottewell and Highlands) and Camrose. He received his Bachelor of Theology degree in 1969. He was elected President of the Alberta Conference of the United Church in 1977. Following his (supposed) retirement in 1985, he served as part-time Minister in Calgary, Cochrane and Ponoka, and at Gaetz Memorial United Church, Red Deer.

Bro Roberts' Masonic career began in Barrhead Lodge No. 171 in April 1958 and he was a member of a Craft Lodge in every area in which he served as a Minister. He was a Charter Member of Kelvingrove Lodge No. 187, was its Worshipful Master in 1968 and later



*MWBro James William (Jim) Roberts
Grand Master 1998–1999*

was made an Honorary Life member. He was also a member of Red Deer Lodge No. 12. He served as Grand Chaplain in the Grand Lodge of Alberta on four occasions, and was a theme speaker at the Masonic Spring Workshop twice. He also served as the Masonic Workshop Chaplain for many years. He was a Past TPGM of the Lodge of Perfection, Central Alberta Valley, a member of the Mizpah

Chapter of Rose Croix and the Alberta Consistory of the Edmonton Valley. Bro Roberts was elected Junior Grand Warden in 1995 and was duly installed as Grand Master in June 1998.

During his Masonic pilgrimage, he took a keen interest in Masonic education, especially in those areas of religion and its relationship to the Masonic Order, and produced several papers on the subject. [Several of these were compiled into a book, *Masonic Papers and Addresses* (1995, 2009) available through Beacon Lodge No. 190 in Red Deer.]

Jim had a life-long interest in music, and was in many singing groups as soloist and chorister, as well as being a member of the Edmonton Opera Chorus for several productions in the 1970s. He was also a co-director of a handbell choir in Red Deer and a member of the Gaetz United Church Choir. He was a volunteer with the Royal Canadian Legion and, along with his wife Vi, in the Meals on Wheels community service. His hobbies centred around the computer and playing golf with Vi on their favourite golf course.

He passed to the Grand Lodge above on 1 May 2015 at the Red Deer Regional Hospital, leaving behind a son, daughter, five grandchildren and nine great-grandchildren.

Meritocracy

MWBro Raymond S.J. Daniels, Past Grand Master, Grand Lodge of Canada in the Province of Ontario. From *A Masonic Minute*, a series created by MWBro Daniels and published in the Peterborough District's *Electronic Beacon*, Volume Eight, Issue 9, 1 May 2015.

"All preferment among Masons is grounded upon real worth and personal merit only, so that the lords may be well served, the Brethren not put to shame, nor the Royal Craft despised." (*The Charges of a Freemason — Of Masters, Wardens, Fellows and Apprentices.*)

Each year at the Annual

Communication of Grand Lodge [of Canada in the Province of Ontario] the registered delegates (Masters, Wardens, and Past Masters) democratically elect by secret ballot the various officers of Grand Lodge to positions of added responsibility. During April, the Grand Secretary will send to each Lodge the

list of nominees with a brief description of their previous Masonic experience. It is important that the Secretary of the Lodge makes this available to the three principal officers and all the Past Masters.

Several academic studies attest to the fact that democratic elections had their origin in the early Masonic Lodges.¹ In the democratic process, a heavy responsibility rests upon the enfranchised to be well-informed in order to choose wisely. However, as a gentlemen's society, candidates do not indulge in overt campaigning or 'politicking' but offer themselves for the consideration of the Brethren. Although unwritten, these established rules, based upon propriety and the concept that all preferment is by merit and ability have long been observed by gentlemen's agreement. Thus, by definition, we are a 'meritocracy.' How then do the voting delegates make a valid and informed choice in the ballot box?

It is generally agreed world-wide that finding, attracting, choosing, and electing competent and confident leaders is the real challenge facing Freemasonry as we move through the twenty-first century. This is true for our Lodges, Districts and particularly Grand Lodge. In such a vast jurisdiction it is difficult, if not impossible, to be personally acquainted with the experience and leadership potential of all the nominees. Too often geography forces us to depend upon the "meet and greet" social occasions or how many times a candidate shows up in the District.

"Leadership is more than shaking hands."

How then does one evaluate the experience, life skills, capability and potential of a candidate to contribute to the advancement of the Craft? On a personal note, many years ago when, as Junior Warden in my Lodge, I first attended the Annual Communication as a voting delegate, I devised this

rule of thumb. Although I had not the remotest notion of ever becoming Grand Master, with the ballot in hand I asked myself, if I were Grand Master, which of these candidates would I want to be on my team and assist in implementing my vision for Grand Lodge? What knowledge, experience, life skill and aptitude do these individuals have to contribute to the greater good of the Craft?

Many dedicated Brethren go about their assigned tasks as Chairmen, Team Leaders or Committee Members quietly and effectively. These men are the reliable 'working tools' of Grand Lodge, devising, creating and implementing programs to assist Lodges to engage and serve the best interest of their members by enhancing the fraternal environment. They personify the concept that 'Masonry is the science of service.'

An article in *MacLean's* magazine, quoting Professor Sandra Robinson, University of British Columbia, contained this informative statement: "We need people who have good leadership skills, even if they don't want to be leaders. They could actually be the introverts."² The article went on to list the characteristics of a good leader

in this context.

- Humility — Collaborators: emphasis on 'we' rather than 'me.'
- A strong sense of responsibility.
- A meticulous attention to detail.
- An ambivalence about recognition.

All of which raises a more deep-seated and pressing issue. Over the years, our recorded history proves that this Grand Lodge has had the benefit of many outstanding leaders. But while we may learn from the past, we cannot live in it. Our future obviously depends upon the young men we are initiating today and the leadership skills they have or are able to acquire. Leadership training, not only in our rites and ceremonies but also in our traditions, customs and usages must be a priority. This takes time, concerted effort and cannot be achieved overnight. But only then will we have candidates truly qualified for and deserving of preferment.

Take advantage of every opportunity to evaluate the candidates... Then, being better informed, vote for the good of the Order.

¹ See the writings of Dr. Margaret C Jacob on the enlightenment and Freemasonry.

² Ken MacQueen, "The Invisible in your Office." *MacLean's*, 15 June 2014.

Honour Roll

Recognition through Long Service Awards

60 Year Bars – 2014

The list of 60 Year Bars in the April issue was actually for 2015, not 2014. Here is the correct 2014 list. (Ed.)

Anderson, H.D.	Irricana Lodge No. 137	Juthner, R.E.	Commercial Lodge No. 81
Armstrong, R.G.	Bassano Lodge No. 55	Kermack, G.D.S.	St. Mark's Lodge No. 118
Bennett, R.C.	Zetland Lodge No. 83	Knox, C.W.	Glenbow Lodge No. 184
Bush, J.G.	Temple-Centennial No. 167	Lofstrand, D.A.	Kenilworth Lodge No. 29
Dickey, T.	J. Bow River Lodge No. 1	McIver, G.D.	Camrose Lodge No. 37
Drever, W.K.	Camrose Lodge No. 37	McMullan, E.	Renfrew No. 134
Ferguson, F.B.	Zetland Lodge No. 83	Perry, G.N.	King George Lodge No. 59
Glatiotis, K.	Camrose Lodge No. 37	Potter, G.H.	Strathmore Lodge No. 53
Goodison, A.R.	Perfection Lodge No. 9	Pound, M.R.	Excelsior Lodge No. 80
Graden, N.A.	Meridian Lodge No. 129	Tough, N.J.	King George Lodge No. 59
Harte, J.E.	Acme Lodge No. 60	White, W.F.	Astra Lodge No. 179
Hay, G.B.	Edmonton Lodge No. 7	Wilkins, G.D.	Hanna Lodge No. 78
Johnson, M.	Hanna Lodge No. 78		

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Deputy Grand Master	RWBro Chris Batty
Senior Grand Warden	RWBro James Ratchford
Junior Grand Warden	RWBro Gordon Berard
Grand Secretary	RWBro Jerry W. Kopp



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MWBro Robert E. Juthner, Editor emeritus;
VWBro Garth Cochran; WBro Loren Kline;
Bro Trevor Morris; Ex Officio: Grand Master,
Deputy Grand Master & Grand Secretary

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Alberta Miscellany

Thoughts from the summonses, selected by Bro Trevor Morris

Avon Glen Lodge 170

September 2014

Darkness to Light

Brethren, as the period of darkness is about to come to an end for this Masonic year, perhaps it should encourage each of us to reflect upon our initiation into Freemasonry, when we first heard those important words:

“LET THERE BE LIGHT”

At that time I'm sure we all were in a state of bewilderment, wondering what had just happened. You were now called an Entered Apprentice and a Brother for the rest of the ceremony. The term Entered Apprentice is significant, as it refers to our origins coming from the operative masons' craft, and it implies we as apprentices are learners and are taking our first steps to mastering the trade.

Undoubtedly you may have had some confusion about the unusual experience of your initiation and this must have prompted many questions in your mind. We all entered the Lodge with the same preparation. We came as men looking for guidance and enlightenment and we were considered men who had been judged worthy. We didn't display any outward show of rank or fortune, and we learned that Freemasonry is most concerned about a man's spiritual values in life. The virtues of Temperance, Fortitude, Prudence and Justice are the qualities which should direct our conduct as Freemasons and

our responsibilities are summed up by the fundamental principles of Brotherly Love, Relief and Truth.

We all took a solemn obligation, and I would ask each of you to reflect on that obligation as we enter this upcoming year and perhaps recommit yourself to attending your Lodge, mentoring your Brethren and taking an active role in our meetings and rituals.

I believe we are going to have a very active upcoming year, with education sessions, degrees and several milestone jewels being presented to many of our brethren and I can only ask you to make an effort to continue supporting your Lodge in any way that you are able. To quote Shakespeare:

*The friends thou hast, and their
adoption tried, grapple them to thy
soul with hoops of steel*

Hamlet, Act One, Scene Three

WBro Barry Jones

Exemplar Lodge No. 175

January 2015

Over the last several years much time and energy has been spent trying to answer that omnipresent question “Where have all the Masons gone?” The answer, as those of you who attend our meetings on a regular basis can attest, is that Exemplar has a strong core of dedicated members who will keep us healthy for years to come.

We are far from needing to panic about our membership. I believe that it

is time for us to focus on that core and how we can grow it, and to stop worrying about why Masonry doesn't appeal to some. That being said, we are absolutely capable of improving our meetings to help keep our membership engaged.

What can we do to bring this about? There are as many answers to that question as there are Masons. However, in reality there is only one way to make Exemplar what you want it to be. Each and every one of us must **be** what we want Exemplar to be. If you find our ritual work wanting, step up, take on work and prepare so that you can lead the change by example. If you feel that we need more education at our meetings, by all means prepare a paper. Each one of us knows something that the rest of Lodge does not. A short paper might not only entertain, but also inspire your Brothers to share their knowledge. If you feel that we bring good men into our Lodge and then abandon them to sink or swim, become a mentor. No one needs an official post to take a new Brother under their wing and show them the ropes; we are all capable mentors.

These are but a few examples of the things that I have heard recently, Brothers, but no matter what you need Exemplar to be, it is incumbent on you to bring that to Lodge. Without that involvement we can only grope in the dark, hoping to stumble on the answer to what we need as a Lodge. With each of us bringing our needs and offering our strengths, there is no limit to how we can grow our beloved Lodge.

WBro Nathan Street

Master's Wages

MWBro W. Sinclair MacTavish, Past Grand Master, The Grand Lodge of Prince Edward Island
The Ontario Mason Magazine, Winter, 2015

It is rewarding to know that we as Freemasons can answer the question as to what induced us to become Master Masons, and one answer, of course, is to receive “Master's Wages.”

Our operative brethren received their master's wages in coin of the realm. Speculatives content themselves with intangible wages, and occasionally some are hard pressed to explain to the wondering initiate just what, in this practical age, a Master's Wages really are. The wages of a Master may be classified under two heads: first, those inalienable rights which every Freemason enjoys as a result of payment of fees, initiation and the payment of annual dues to his Lodge; second, those

more precious privileges which are his if he will but stretch out his hand to take.

The first right of which any initiate is conscious is that of passing the Tyler and attending his Lodge, instead of being conducted through the West Gate as a preliminary step to initiation. For a time this right of mingling with his new Brethren is so engrossing that he looks no further for his Master's Wages.

Later he learns that he has also the right of visitation in other Lodges, even though it is a “right” hedged about with restrictions, and he must be in good standing to exercise it. Generally this right of visiting other Lodges is a very real part of what may be termed his concrete Master's Wages, and many are

the Freemasons who find in it a cure for loneliness in strange places, who think of the opportunity to find a welcome and friends where otherwise they would be alone as wages of substantial character.

The opportunities to see and hear the beautiful ceremonies of Freemasonry, to take from them again and again a new thought, are wages not to be lightly received. For him with the open ears and the inquiring mind, the degrees lead to a new world, since familiarity with ritual provides the key by which he may read an endless stream of books about Freemasonry.

Master's Wages are paid in acquaintance. Unless a newly made Master Mason is so shy and retiring that

he seeks the farthest corner of his Lodge room, there to sit shrinking into himself, inevitably he will become acquainted with many men of many minds, always an interesting addition to the joy of life. What he does with his acquaintances is another story, but at least wages are there waiting for him. No honest man becomes a Freemason thinking to ask the Craft for relief. Yet the consciousness that poor is the Lodge and sodden the hearts of the Brethren thereof from which relief will not be forthcoming if the need is bitter, is wages from which much comfort may be taken.

Freemasonry is not, per se, a relief organization — it does not exist merely for the purpose of dispensing charity. Nor has it great funds with which to work its gentle ministrations to the poor. Fees are modest; dues often are too small, rather than too large. Yet, for the Brother down and out, who has no fuel for the fire, no food for his hungry children, whom sudden disaster threatens, the strong arm of the Fraternity stretches forth to push back the danger. The cold are warmed, the hungry fed, the naked clothed, the jobless given work, the discouraged heartened, Master's Wages surely far greater than the effort put forth to earn them.

Freemasonry is strong in defence of the helpless. The widow and the orphan need ask but once to receive her bounty. All Brethren hope to support their own and provide for their loved ones, but misfortune comes to the just and the unjust alike. To be one of a worldwide Brotherhood on which widow and child may call is of untold comfort, Master's Wages more precious than coins of gold.

Finally, it is the right of Mason's burial. At home or abroad a Freemason, known to desire it, is followed to his last home

by sorrowing Brethren who lay him away under the apron of the Craft and the sprig of Acacia of immortal hope. This, too, is Wages of a Master.

"...pay the Craft their Wages, if any be due." To some the practical wages mentioned are the important payments for a Freemason's work. To others, the more tangible but none-the-less beloved opportunities to give, rather than to get, are the Master's Wages which count the most. Great among these is the Craft's opportunity for service. The world is full of chances to do for others, and no man need apply to a Masonic Lodge only because he wants a chance to "do unto others as he would that others do unto him." But Freemasonry offers peculiar opportunities to unusual talents which are not always found in the profane world.

There is always something to do in a Lodge. There are always committees to be served and committee work is usually thankless work. He who cannot find his payment in his satisfaction of a task well done will receive no Master's Wages for his labours on Lodge committees.

There are Brethren to be taught. Learning all the "work" is a man's task, not to be accomplished in a hurry. Yet it is worth the doing, and in instructing officers and candidates many a Mason has found a quiet joy which is Master's Wages pressed down and running over. Service leads to the possibility of appointment or election to the line of officers. There is little use to speak of the Master's Wages this opportunity pays, because only those who have occupied the Oriental Chair know what they are. The outer evidence of the experience may be told, but the inner spiritual experience is untellable because the words have not been invented. But

Past Masters know! To them is issued a special coinage of Master's Wages which only a Worshipful Master may earn. Ask any of them if they were not well paid for the labour.

If practical Master's Wages are acquaintance in Lodge, the enjoyment of fellowship merged into friendship is the same payment in a larger form. Difficult to describe, the sense of being one of a group and the solidarity of the circle which is the Lodge provide a satisfaction and pleasure impossible to describe, as it is clearly to be felt. It is interesting to meet many men of many walks of life; it is heart-warming continually to meet the same group, always with the same feeling of equality. High and low, rich and poor, merchant and farmer, banker and fisherman, doctor and ditch-digger meet on the level, and find it happy — Master's Wages, value untranslatable into money.

Finally — and best — is the making of many friends. Thousands of Brethren count their nearest and dearest friends on the rolls of the Lodge they love and serve. The Mystic Tie makes for friendship. It attracts man to man and often draws together "those who might otherwise have remained at a perpetual distance." The teachings of Brotherly love, relief and truth; of temperance, fortitude, prudence and justice; the inculcation of patriotism and love of country, we everyday experience in a Masonic Lodge. When men speak freely those thoughts which, in the world without, they keep silent, friendships are formed. Count gain for work well done in what coin seems most valuable; the dearest of the intangibles which come to any Master Mason are those Masonic friendships of which there are no greater Master's Wages.

All Canada Conference 27-28 March 2015

RW Bro James Ratchford, Senior Grand Warden, Grand Lodge of Alberta

The annual gathering of the Grand Lodges of Canada was opened under the direction of Terry Shand, Grand Secretary of the Grand Lodge of Canada in Ontario. All the members and observers were asked to stand and introduce themselves, and a fitting tribute was given for MW Bros Robert Davies and Donald Beatty, who had passed to the Grand Lodge above.

The Grand Master of Manitoba welcomed all, and expressed his

gratitude for those in attendance. PEI's voting to not attend this Conference was discussed at great length. All the other Grand Lodges expressed their deep concern for PEI and the emptiness that their non-attendance had left in the Conference. It was agreed to send a letter of concern to PEI, and this was drafted and presented to the Conference for acceptance. They were reminded, in the gentlest fashion, of the importance of their attendance at the

annual Conference and an invitation was extended for their happy return to our fold.

The Scottish Rite made a presentation regarding a medal to be worn in Lodges in the jurisdiction of the Grand Lodge of Canada in Ontario. All present were given paperwork for a better understanding of what the medal will eventually be. It was expressed by many of the jurisdictions that though it looks nice, it cannot be worn in their Lodges.

The President appointed an ad hoc committee (the Grand Secretaries of Alberta, New Brunswick and Manitoba) to review the bylaws of the Conference

and if there were any concerns to bring forward recommendations to amend them. As well, a committee was struck to appoint the officers for the next year.

The President selected a different approach for the Conference this year. He chose to ask questions directed to the Deputy Grand Masters of each jurisdiction:

- 1 What are the greatest concerns facing our Fraternity today?
- 2 What can Grand Lodges do to respond to these?

Each DGM presented the concerns of his Grand Jurisdiction, and it seems that though presented in different manners, the problems all seem to be very consistent across Canada: membership, demits and education. There were many great ideas put forward to address the area of membership. Some jurisdictions are having a family and friends night with good success. Nova Scotia is using

more social programs for the members and their families to retain members.

As well, guarding the West Gate was discussed. Many felt the traditional approach of members coming forward is declining, and they are being sought out through the Internet. There was agreement that with the interest being generated via the Internet we should exercise caution in how we interact with those men.

The Grand Masters were asked how long they were elected for, and the answers varied from one year all the way to a five-year term for the Grand Lodge of Scotland in Newfoundland. In Ontario, the Grand Master and Deputy Grand Master serve for a two-year period. The President asked them to bring forward any issues that may be arising from their jurisdictions and also if their jurisdictions had a long-range plan. Again the answers varied from

no to a five-year plan. It was agreed by all that a long-range plan is something that should be in place to assist the new Grand Line Officers as they progress.

The observers were given the opportunity to bring forward ideas for the future conferences and the committee that was established to review the Bylaws of the Conference reported that there were no changes that needed to be made.

There were many great opportunities to gather informally for lunch, supper and after hours and create new friendships. There were great discussions that ran late into the evening and it was agreed by all that we are looking forward to gathering again next year. All expressed their thanks to Terry Shand for a great Conference; the new officers were installed for the ensuing year and we all said our goodbyes and headed homeward.

Building a Stronger Tomorrow

Conference of Grand Masters of Masons of North America, Vancouver, 14–17 February 2015
RWBro Chris E. Batty, DGM

This Conference was attended by the four Grand Line Officers: MWBro John Slade; RWBro James Ratchford, SGW; RWBro Gordon Berard, JGW and me, as well as RWBro Jerry Kopp, Grand Secretary.

On Sunday morning the four Line Officers met for one of their three annual meetings, which are held in conjunction with the three annual conferences: the Western Canada Conference in October, the Grand Masters Conference in February and the All Canada Conference in March. During this time the conference formally opened and there were five association meetings: George Washington Memorial Association, Masonic Service Association, National Masonic Foundation Children Report, Masonic Renewal Report, and the Masonic Chip International Report.

On Sunday afternoon the first presentation was “Leadership in Freemasonry” by WBro Matt Nelson of Utah. This presentation covered Investigation, Mentoring, Ritual, Code and Bylaws and Leadership. Some highlights:

- 1 **Investigation** — Try to find out from prospective candidates what it is that they are looking for. Ask them, “What is your quest?”
- 2 **Mentoring** — There is always a need to assign a mentor for a new initiate or affiliate.

- 3 **Ritual** — Ensure that the meaning of the passages and lessons are clearly explained and taught.

- 4 **Code and Bylaws** (our Constitution and Regulations and Lodge Bylaws) — While we are recommended at our Initiation to give these our most serious perusal and contemplation, there is very rarely any serious or formal review of the Constitution and Regulations by either Lodges, the Lodge Officer Training from Grand Lodge or at Kananaskis. This is something that should be remedied.

- 5 **Leadership** (and the stages of Leadership) — Give a man a fish and you feed him for a day. Teach a man how to fish and you feed him for a life. Teach a man how to teach men to fish and you feed a nation. We need to be teaching men how to teach our Rituals.

Following “Leadership in Freemasonry” there were four breakout sessions. I attended the session “Protecting the West Gate” by Aiden Gordon and Ian Bowman of British Columbia & Yukon. This was a two-part presentation. As could be expected, BC’s “Six Steps to Initiation” made up the first part of the presentation. The second part was a statistical analysis of how many men in the United States would be eligible to become Freemasons. Unfortunately, the statistics were too many and came

too rapidly to clearly document. From an Alberta perspective, there is about 12.4 per cent of the total population who are eligible to become members.

Monday morning was the meeting of the “Committee on Information for Recognition.” Although the Conference of Grand Masters has no authority over any of the Grand Lodges in North America, it is this Committee that provides information on the eligibility of Grand Lodges to be recognized as being “Regular.” The Standards for Grand Lodge Recognition are:

- 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 Sacred Law as an indispensable part of the Furniture of the Lodge, and the prohibition of the discussion of politics and religion.

At the meeting there was one solicitation for recognition as being “Regular” from the Grande Oriente Paulista of Brazil. The Grande Oriente Paulista of Brazil acknowledged that it was formed by six or seven Lodges breaking away from the Grand Orient of Brazil. After the presentation, the Grand Orient of Brazil rose to say that there had been no agreement or authority given to share territory. The Chairman

also discussed the Prince Hall Grand Lodge system and referenced their web site that lists the Prince Hall Grand Lodges that are “Regular” from their point of view.

Monday morning I attended another session by Matt Nelson — “Leadership of the Lodge.” He talked about the power vacuum, the generation gap and how older leaders may be perceived by the younger members. For example, leaders with a Superman outlook (“I have the Power!”) may be looked upon by the younger members as Ebenezer Scrooge type leaders who are not willing to share the responsibility of running the Lodge.

He also talked about cheapening Freemasonry in two particular areas: dues and getting the Third Degree. Typically, if there is a good reason, those younger than 65 will support an increase in Lodge dues, while those older than 65 would not support an increase. At a very minimum the dues should cover the costs of running the Lodge on an annual basis. In his opinion there is insufficient effort put in to celebrating a member getting his Third Degree. Every effort should be put forward to make it a monumental event.

Leaders of Lodges have to contend with the different generational values, expectations, desires, etc. as shown in the following table. Being aware of these will help us understand the other generation’s points of view. (See table.)

He then cited the John C. Maxwell’s writings on *The Five Levels of Leadership*:

- 5 Pinnacle: Respect — People follow because of who you are and what you represent.
- 4 People Development: Reproduction — People follow because of what you have done for them.
- 3 Production: Results — People follow because of what you have done for the organization.
- 2 Permission: Relationships — People follow you because they want to.
- 1 Position: Rights — People follow you because they have to.

Being leaders of people and not buildings we need to show the world our values, live what we preach and do what we do — well!

For the Monday afternoon Breakout Session, I attended a presentation by the Masonic Service Association, given by the Executive Director George Braatz. The Masonic Service Association provides three areas of service:

- 1 **Hospital Visitation** for Military Veterans in hospital and homes.
- 2 **Disaster Relief Services.** When a natural disaster occurs, the Grand Jurisdiction(s) affected may request the MSANA to make an appeal for assistance to all U.S. and Canadian Grand Lodges.
- 3 **Information and Education,** by the way of the *Short Talk Bulletin*, a subscription service.

On Tuesday morning at 07 30 h, the Frank S. Land DeMolay Memorial Breakfast was sponsored by the Imperial Shrine. The speaker for DeMolay, James C. Hawkins, International Master Councillor, talked about how the DeMolay has changed his life and how at the age of 12, after seeing the movie the National Treasure, he walked into the local Masonic Hall and demanded to be made a Freemason right then and there! However, the Freemason he was speaking to suggested that the DeMolay might be more in line with what he was looking for, until he became 21 years of age.

The Imperial Potentate, Sir Dale W. Stauss talked about the Shrine activities, how the Shrine can help Craft Lodges grow and the Zuhruh Shrine Temple’s video “My Lodge” that was produced by Zuhruh Strong Media for the local Masonic Lodges.

The Conference concluded on Tuesday evening with a Grand Master’s Banquet.

On the following day we had the opportunity to visit Brother George Mathews (below), the benefactor of the Mathews Korschak Trust Masonic Bursary for the Peace River & Grand Prairie area. We found George to be in great spirits and still as game as ever. However, being 96 he has to rely on his walker to get around these days.



Generation Core Values

Years	Name	Core Values
1910–1925	The Greatest Generation	We will prevail
1926–1945	The Silent Generation	Respectful conformists
1946–1964	Baby Boomers	Optimistic, crusading activists
1965–1980	Generation X	Fun-loving, informal skeptics, Savers
1981–2000	Generation Y, Millennials	Fun-loving, confident realists
2001–2025	Generation Z	Fragmented, hard to categorize

Erratum

In the May Issue, the Bio of RWBro Gordon Harris mistakenly identified him as a member of Sherwood Lodge No. 183. He is a member of Strathcona No. 77.

