



United Grand Lodge of England 300th Anniversary

MWBro Gordon Berard, Grand Master, the Grand Lodge of Alberta

My wife Martha and I were fortunate to be invited to join 136 Grand Masters and their spouses to celebrate the 300th Anniversary of the United Grand Lodge of England on 29–31 October 2017. This was the largest gathering of Grand Masters the world has ever seen. The 200th Anniversary was also held in Royal Albert Hall on 17 June 1917, during World War 1, and included visiting Masons on their way to join their regiments. I imagine the 300th was a more relaxed event.

Nine of the ten Canadian Grand Lodges attended, the exception being the Grand Lodge of Saskatchewan, sadly due to the passing of MWBro Randy Sherstobitoff three weeks before the celebration.

The guests were housed in several London hotels, with the Grand Lodge of Alberta assigned to the Hilton on Park Lane, near Marble Arch. Each hotel had two Masons and spouses to host the guests. The three nights' accommodation, banquets and transportation were covered by the United Grand Lodge.

Everyone was given a bag for regalia, to eliminate apron cases for security reasons, and each was presented with a History of the United Grand Lodge which will be given to the Grand Lodge Library to be shared with our Brethren.

The first evening, 29 October, the



His Royal Highness Prince Edward, Duke of Kent, Grand Master of UGLE, met many of the delegates to the 300th Anniversary, including (but not pictured here) MWBro Gordon Berard, Grand Master of Alberta.



United Grand Lodge of England's 300th Anniversary Celebration at Royal Albert Hall, London, with over 4,000 Masons from around the world attending, 31 October 2017.

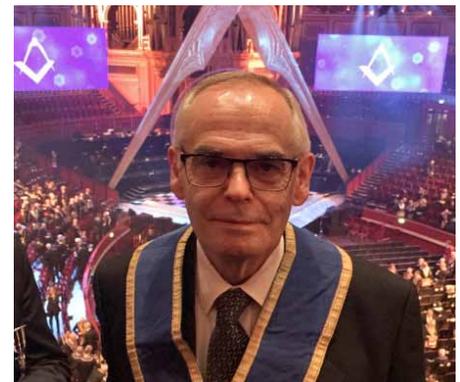
guests were hosted at a dinner in the Grand Connaught Rooms adjacent to Freemasons' Hall. The name comes from a Grand Master, the first Duke of Connaught.

The next day, the Grand Masters and their spouses attended the Grand Master's Reception at Freemasons' Hall, where we were individually introduced to his Royal Highness, the Duke of Kent, in his 50th year as Grand Master of the United Grand Lodge of England. Later the same day we were fortunate to attend a dinner held at Mansion House, the official residence of the Lord Mayor of London, built between 1739 and 1752. It is used for some of the City of London's official functions, including two annual white tie dinners hosted by the Lord Mayor.

On Tuesday, the guests were bused to Royal Albert Hall for the United Grand Lodge celebration, attended by approximately 4,000 Masons. I was fortunate to be seated in the Grand Tier almost dead center in front of the stage. Spouses were bused to Freemasons' Hall to watch the event on the wide screen, which

was followed by a dinner. The guests at Royal Albert Hall were transported to Battersea Evolution for dinner, across from Battersea Park, location of a famous duel involving the Duke of Wellington. There were approximately 2,000 in attendance at the dinner.

Needless to say, this was a highlight of my Masonic career!



WBro Al Perry of King George Lodge No. 59 and Internet Lodge of Research in Alberta, and of Aldwych Lodge No. 3096 and Canada Lodge No. 3527, EC in London, also participated in the historic event.

Note: A variety of videos on Freemasonry and Freemasons' Hall may be viewed at <http://www.ugle.org.uk/about-freemasonry/video-library>

77th Annual Inter-Provincial Conference of the Grand Masters of the Four Western Jurisdictions

2017 Western Canada Conference Summary

RWBro Reg Karbonik, Junior Grand Warden, Grand Lodge of Alberta

As with most activities I have encountered as Junior Grand Warden, this Conference was educational, enlightening and enjoyable, along with being, in my mind, a unique and valuable experience.

As one of the newly-elected Wardens in the four Western Provinces, the learning curve on everything we do is constant and appears to be a never-ending challenge. While I believe we, as newly elected members of the Grand Line, knew that this Conference was specifically tailored to provide training for leadership, I do not believe we knew how effective it would be, and as a professional educator I will admit it was exceptional.

In that this conference has been continuously run for 77 years, it has evolved from a small gathering of Grand Line Officers into one where training, education and Fraternal friendships are centralized elements. In that it is expected that we will form connections with our partners of the other three Jurisdictions, it was recognized sometime in the past that it is essential that the Ladies be part of this experience. To meet this requirement, there is now a comprehensive program for the Ladies, and to conclude each day there is a planned gathering where the Ladies experience and share an integral part of our day, be it a formal dinner or a luncheon.

The 77th edition of the WCC was held at the Banff Park Lodge, Banff, Alberta, 11–13 October 2017. This year, the Grand Lodge of Alberta acted as hosts for hospitality suites. While Officers that had experienced this previously were aware of the requirements and were ideally prepared, one thing that can't be controlled is the efficiency of getting checked in at the Inn. Call it fortune or good planning, my guide and "mentor" MWBro Ratchford, was checked in and

offered me his room so I could host my counterparts before we broke in order to get ready for dinner. I can offer that the 'new kids on the block' enjoyed this opportunity to meet and cement friendships. Those who had been here previously broke off to renew friendships and catch up on recent events.

Thursday was a full day of activities, which began immediately after breakfast. Scheduled were three discussion papers presented by the Senior Wardens, which were followed by 20-minute breakout sessions that were moderated by the four Junior Wardens. Membership of the breakout sessions was altered for each paper that was presented and was comprised of a mix of GL Officers. Each Junior Warden was tasked with leading the discussions that focused on each presenter, his paper and relevance of the topic. After the breakout session was closed, each Junior Warden was then tasked with presenting a summation of the findings of the breakout session. For those who have experienced a similar exercise, you will know that this can be a challenge, but staged on this level was a brilliant exercise. In essence, each Junior Warden is exposed to high level listening, organized discussion and public speaking — repeated in three different sessions.

The Senior Wardens are offered critique on their research, presentation matter and presentation skills. At the end of the three presentations an open discussion followed, which was very informative and ironically closed off the three presentations neatly.

I would be remiss in not mentioning the duties of the Deputy Grand Masters as they acted as moderators at the end of each summary, nor that of the Grand Masters who presented probing questions and challenged the discussion

groups with their own experience.

Prior to dinner, each group of GL Officers had a short time to again meet privately to discuss the day's proceedings and share privately our thoughts on the experience. I can say that the Junior Wardens were suitably impressed with the experience and were looking towards Friday's activities.

Dinner was once again a formal experience with the Ladies. Photographs of each couple were taken prior to dinner to record the event. In my instance where I had no guest, I was blessed by being photographed with all of the Ladies present — a special and unique opportunity that was coordinated by RWBro Ken Cheel's wife, Daphne.

Friday's schedule was based on an early start, and with the knowledge of day one behind us, paper four was presented, reviewed and discussed. Concluding remarks were shared about the four papers, the presenters and the similarity in subject that the four papers had as themes. While each jurisdiction is similar and shares common issues, there are enough differences to make open discussion in this format very worthwhile.

The last order of business at each Conference is to appoint a new chair for the upcoming year and to look at options for the location of future Conferences.

To close out this review, and to be clear, I believe this Conference has survived and evolved into one of the best training opportunities that can be found around North America. While some will argue that the costs are high, I would strongly disagree. From my perspective, the benefits to the entire Grand Line and our Grand Jurisdiction are significant and very worthwhile.

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The Editor reserves the right to accept, reject and re-write material submitted for publication.

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Our Past to Our Future — Passing the Banner: Tradition

RWBro Kim Greenizan, Carstairs Lodge No. 20, Airdrie Wild Rose Lodge No. 2001

Second of a three-part series

Now let us look at Tradition and what it may mean to us, both the older generation and the newest one arriving on our doorstep.

Many individuals look at tradition as a hard stop where if we deviate in any way whatsoever we will discredit those who, in some cases, barely survived by living within those requirements for many years, decades, even centuries. In reality a tradition is defined in the dictionary as the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way. For example, “mother always baked the bread by turning it around half way through the baking time.”

We can see by the definition that some items that were a necessity for the survival and/or success of the community or activity have been carried forward. For many of these activities there is no longer any real value to them. This is evident in the bread baking scenario, where it was absolutely necessary to rotate the loaves so that they would cook evenly in the wood burning stoves and ovens. However, in today’s convection ovens the heat is evenly spread throughout the oven, making that necessity no longer applicable. By contrast we also have the term stagnation — a failure to develop, progress or advance.

We have seen tradition cause stagnation in a society and the eventual failure and conquest of those communities by others who have advanced their societies and technology. The hard line traditionalists have failed both in industry and community — even their own families — because they refused to give up what they perceived as their mandated traditions. We have seen simple things through the industrial era, where modernization overtook manual perfection and mass-produced items replaced the slower, more labour intensive processes. Such companies failed due to the stranglehold of what they believed to be their family traditions, their absolute obligations — not realizing that by changing they would serve the community in a much greater capacity with growth, not only for themselves but for the community at large.

Masonry has had its share of similar perceptions. Although history has molded our current existence, we have advanced over the centuries for

stronger and greater societies. These are steeped in historical traditions but even our dress, decency of relationships, leadership in business and politics and family values have changed with this same greater society.

The basics of Masonry are now, and will always be, present in the minds of men. The plethora of writings and the extensive research about our actual beginnings is a draw for many to pursue. However, we still need to survive and engage the next generation and the one after that, not just to have them enter

the Craft, but to become fully engaged, honestly pursuing and actively supporting a better society. It is critical that this engagement includes all of the technology of today’s society and that it maps a plan for future developments as the generations come and go.

This is not new. This is not devaluing the Fraternity. This is not abandoning our history or the path that our forefathers have set before us. Traditions are as highly valued today as they were in past generations. Bards from the middle ages would sing about history, as the

We Still Need an Editor!

The Alberta Freemason is still looking for an Editor to replace RWBro George Tapley, who had signified his desire to retire in June 2017.

The Alberta Freemason is a publication of the Grand Lodge of Alberta established to facilitate the dissemination of news and information amongst the Grand Lodge, Districts, Constituent Lodges and Brethren of the Jurisdiction; to provide Masonic education; and to function as another “window to the world” for Freemasonry in this Jurisdiction.

The Editor will be responsible, in cooperation with a typesetter/designer, for the preparation of and publication to the Grand Lodge website of a monthly issue (except for July and August) of *The Alberta Freemason* containing material received or solicited from sources within the Jurisdiction or obtained from outside sources. The Editor is also expected to attend and report at each Board of General Purposes meeting.

The successful candidate will possess superior editing and writing skills, a good overall knowledge of Freemasonry as a whole and in this Jurisdiction in particular, plus knowledge of outside sources of publishable material. He should also be familiar with the various methods and emerging technologies for producing such a publication.

The Editor has the right to edit any and all materials for length, content, language, clarity, grammar and appropriateness prior to publication. Indeed, the Editor has much latitude in his duties and should bring his creativity to the challenges arising.

This is a volunteer position, and Brethren interested in accepting the challenge should provide their particulars to editor@freemasons.ab.ca

written word was not available to the masses. Processes and lessons continue from those times as do the rituals of many organizations, from churches to sports events, from the value of a handshake agreement to the verses of an anthem. But not everything we do, have done, or are about to do, will remain exactly the same.

The concept of beliefs, and dedication to family and community will always remain, but the methods of communicating that will change as they have ever done over the centuries. A process that maintains a benefit to the Fraternity will continue to be embraced by the Breth-

ren. When, however, that same perception starts to constrict our growth or values, halts our assistance to those who duly need and deserve it, or prevents the growth of new members, causing them to seek guidance elsewhere, it is time for it to be rendered to history and new processes established — ones that will better support our goals and aims as a Fraternity, as a society of men, as a group who truly believe in honesty, integrity, and morality.

Let us maintain our landmarks of belief, support, and integrity of purpose and adapt our processes to better communicate the same to our current

membership as well as the new members joining our ranks. Let us use the tools of today to be accountable for our actions in training, mentoring, budgets, projects and support for each other. Let us show the world how we can still stand strong today as we have over the centuries past.

Tradition is like a wrench in our tool box that keeps us grounded to real values, but resides along with other tools that should be examined. We need to embrace the opportunities to grow stronger and build new traditions from the foundations already set by our ancestors.

8 STEPS to a MAIN MOTION

VWBro Richard Ashby, Grand Parliamentarian, The Grand Lodge of Alberta

First of a series of articles

The basic building block of Parliamentary Law is the Main Motion and the processes involved. The following description provides the basics for making and handling main motions.

1. Member Seeks Recognition by the Chair

In a large assembly, members should stand to be recognized. In smaller groups where everyone can see all other members, they may remain seated, unless the organizations rules specify otherwise, but need to raise their hand while addressing the Chair by the appropriate title for the presiding officer.

2. Member is Recognized by the Chair

Until the Chair recognizes the member, the member does not “have the floor” or the right to speak. The Chair must ensure that only one member has the floor at a time, and that only voting members are recognized for the introduction of motions or debate. The Chair must be clear on who has been recognized to speak.

3. The Member States the Motion

The proper form is, “I move that...” rather than, “I’d like to make a motion...” The motion should be stated in the positive, rather than in the negative (a proposal *not* to take a certain action). Debate is not in order before the next two steps have been taken.

4. Another Member Seconds the Motion

By seconding a motion, another member indicates a willingness to discuss the subject. It does not necessarily imply agreement with the motion. A seconder does indicate a motion needs to be discussed. Without a second, the Chair just states that the motion is lost for lack of a second, and no further action is taken.

5. The Chair States the Motion

The Chair announces, “It has been moved and seconded that...” and then using the exact same wording as the mover, re-states the motion. The Chair may describe exactly what the assembly will be asked to vote upon. Only after the motion has been re-stated by the Chair is any discussion in order. It then becomes the “property” of the assembly which has the ultimate authority to deal with the motion.

6. Members Discuss/Debate the Motion

The Chair should first recognize the maker to give the reasons for introducing this subject and to speak in favour of its adoption. Next, an opposing argument should be entertained, and remaining debates should then alternate between those in favour and those opposed. No member should be recognized and permitted to speak twice before any other member who wishes to has yet to speak for the first time on this subject.

7. The Chair Takes the Vote

When the assembly appears to have debated to its satisfaction and is ready

to vote, the Chair should clearly re-state exactly what is being voted upon, then ask, “All those in favour?” then “All those opposed?” Members signify by raising their hands to vote. If the Chair is ever in doubt regarding the results of the vote, he should immediately call for another vote and may ask for assistance in counting the vote. Or he may call for a rising vote for count accuracy.

8. The Chair Announces the Results of the Vote

The Chair would state, for instance, “The ayes have it, and the motion is adopted” or “The noes (nays) have it, and the motion is lost.” The Chair could then explain the specific impact of this vote to the assembly, particularly what needs to be done, if anything, as a result of their vote.

A tie vote is a lost vote and does not adopt the motion. **Always.**

*Please note: The preceding information is provided in good faith as **basic** information and does not cover all situations. The author accepts no responsibility for anything which occurs directly or indirectly as a result of using any of the suggestions or procedures addressed in this article. All suggestions and procedures are provided in good faith as general guidelines only, as not all circumstances and situations can be covered; suggestions above should be used in conjunction with relevant legislation, constitutions, rules, laws and bylaws and with reasonable judgment.*

Presentation to Calgary Lodge No. 23

On 5 January 2018, WBro Tarek Hamida, Calgary Lodge No. 23's IPM, presented the Lodge with a boxed set of Meleke stone gavels. He accompanied the presentation with a lecture on Meleke stone, the gavels, and the lessons they teach.

It is with great honour, gratitude and Fraternal love that I present to this Worshipful Lodge this gift, in the hope that it will invigorate a sense of pride and attachment to this Lodge, whose long legacy we all should endeavour to cherish and protect.



Set of Meleke Gavels in an olive wood case presented to Calgary Lodge No. 23 by its IPM, WBro Tarek Hamida.

Contained within this olive wood box are a ceremonial gavel, a common gavel, a sounding block and a keystone, made from Meleke stone from King Solomon's quarry. Meleke stone, which literally means "Royal Stone" or "Stone of Kings," has been quarried from several quarries in and around Jerusalem for thousands of years, and was used to construct many stately, religious and historic edifices, most notably the First Temple of King Solomon, the Western Wall of Jerusalem (or Wailing Wall), the courtyard of the Tomb of Helena of Adiabene, and many palaces in Europe. It was very popular among the Frankish stonemasons of the Crusader Kingdom of Jerusalem in Palestine, who quarried it to make fine, carefully drafted building stones for use in door, arch, column and window features. The Meleke that makes up these gavels was quarried from King Solomon's quarry, which is the closest quarry to the Dome of the Rock, and is considered holy and of great historical importance in Freemasonry, especially to the Royal Arch. It is also called Zedekiah's Cave, Zedekiah's Grotto, or

Royal Caverns.

The stone gavels, the sounding block and the keystone were handmade from Meleke stone in Jerusalem during the 1920s. As Solomon's Quarry has been classified as a heritage site, it is now forbidden to extract Meleke from that particular location. They were originally presented to WBro Donald Blunt from New Hampshire, and have found their way into my hands through an estate sale. Similar gavels are also in the possession of King Solomon Lodge No. 41 GRA in Cochrane, who showcase it in a glass display in their Lodge.

Meleke stone is a highly refined, white and durable dolomitic limestone marble. One notable feature of Jerusalem stone, which made it particularly desirable for stonemasons, is its relatively soft matrix when freshly quarried, but as it is exposed to the elements and the sun, it hardens and assumes a golden colour. For that reason, houses and buildings in Jerusalem have a golden tone at sunset.

Many valuable lessons can be learned from Meleke stone, particularly relating to the building of a strong and harmonious Temple. I will proceed to list a few lessons, and leave the rest to the contemplative mind.

Meleke is very homogeneous and isotropic, which is a necessary requirement in the selection of building material. Fractured or irregular stone, regardless of the skill of the workman, can never be hewn into a perfect ashlar. Therefore, when we select new candidates for Masonry, we must always ensure that the man is made of homogeneous, unfractured core material. They can be rough and cornered, yet as long as the grain is homogeneous, a skilled worker can turn him into a perfect ashlar fit for the builder's use. The same applies to our ideas, vision and ritual work.

Meleke is white and pure, but turns golden with age. Let the white dolomite be a constant reminder of the purity and harmony of our Lodge. With age, the constant workings of the four elements, and the beautifying radiance of the sun, our Lodge assumes a beautiful golden ambience resembling Jerusalem of Gold. This applies to the Mason as well as his Lodge.

Meleke in its pure form is fragile, but



Detail of the two gavels, the sounding block and the keystone handmade of Meleke stone from King Solomon's Quarry, Jerusalem.

hardens with age, the four elements and the sun. May this be a constant reminder of the fragility of our Lodge. In its pure form, it can easily be broken to bits. Therefore, let us be mindful about our actions, our words and our behaviour, and always maintain purity, brotherly love and harmony. We cannot allow anything to enter this sacred Temple which has the remotest tendency to disturb the quietude of its pursuits, or tarnish the holiness of its structural stone. At the same time, diligent care, the winds of time, the elements and the radiance of the Sun will strengthen the grain, and create a Lodge that will withstand the times, particularly the workings of the Sun, which is emblematical of our Worshipful Masters. Our Lodge is over 100 years old because our fore-Brethren have gone to great lengths to build and strengthen it. We are custodians of that legacy, and must continue their work.

Meleke is holy. Meleke stone forms the foundation of the city of Jerusalem. It was the rock which God has chosen to build a holy city on. The particular stone of these gavels was quarried from very close to the Temple Mount or Mount Moriah, which for thousands of years has been venerated as a holy site by Jews, Christians and Muslims alike. It is where King Solomon built the

First Temple which harbored the Holy of Holies. It is where Abraham was about to sacrifice Isaac. It is where Prophet Mohamed ascended to heaven. Even to the present day, it is one of the most contested religious sites in the world. As such, the presence of Meleke stone consecrates this Lodge as holy ground. Let this stone be a constant reminder of the sanctity of our pursuits, and endeavor to serve the Grand Architect of the Universe to the utmost of our abilities, so that one day we can stand before Him and be welcomed with open arms into His circle.

Some Brethren may be curious as to why the Meleke stone is hewn into gavels. Here is my interpretation: The ceremonial gavel has two purposes. The first purpose is to regulate a meeting and maintain order and harmony among the Brethren. The second purpose is to make decisions. When combined with the Meleke stone, these two purposes have much greater meaning. In our several stages of life, we are constantly asked to regulate our lives and maintain order and harmony within ourselves and the world around us. Those who manage to do that well usually have happy, rewarding lives. Often times, our lives are products of our decisions. When

making decisions with a pure, morally upright state of mind, one can never err. Therefore, the individual Mason, and especially the Worshipful Master, can learn from the ceremonial Meleke gavel.

The common gavel has the purpose of breaking off the corners of rough stones, the better to fit them to the builder's use. Thus the Meleke common gavel reminds us of this noble pursuit, and should awaken that desire in all newly initiated Masons.

Together, they remind the Mason, and the Worshipful Master, that decisions cannot be made lightly, and always require thoughtful deliberation as well as the council of good, well informed friends. Combined with good intent, a pure heart, and strong faith and morals, a man can never go astray.

The sounding block is the medium that gives the gavel the voice. When the gavel is applied to the sounding block, a decision is made. Action will propagate like waves from one Brother to the next, and the Lodge is set in motion.

The keystone, though it is not mentioned in Craft Lodge, has a significance in Royal Arch Masonry. I will leave it to the Royal Arch to explain its deep significance. Suffice it to say, in operative Masonry, the keystone is the final

element of an arch, and locks all the stones into position, allowing the arch or vault to bear load. The arch cannot be self-supporting until the keystone is set. Therefore, it can be interpreted as a symbol for completeness.

I humbly present these gavels to this worthy, worshipful and warranted Lodge, duly constituted, regularly assembled and properly dedicated, for the great purpose of harmony, purity and strength which Meleke represented to our ancient Brethren. May the white marble of these gavels be a reminder of this Lodge's purity, charity, and harmony; its strength a reminder of steady and firm adherence to our sacred Masonic Tenets and Principles, and its noble origins establish a timeless connection between this Worshipful Lodge and our Craft's Worshipful Forefathers. May these gavels, in the hand of noble minded Masters, maintain this Lodge as a Temple of Peace, Harmony and Brotherly Love, where nothing is allowed to enter which has the remotest tendency to disturb the quietude of its pursuits, or tarnish the holiness of its structural stone.

May this marble serve as a constant reminder of our noble heritage, until time is no more.

