



Editorial

Welcome to the Mid May edition of the Alberta Freemason. As we continue our journey through this COVID 19 situation we should feel confident that staying at home and maintaining a social distance has helped to keep our family and friends safe.

This edition will focus on education with points of view drawn from around the globe as well as home here in Alberta. I have one misprint in the elections for Grand Lodge and one biography that didn't make it into the May edition.

We have quite a mixed bag for you, including items from near and far, old and new. I am always looking for articles from within our province. My goal is a local author have his work published in an internationally acclaimed magazine; so come on brethren wet those quills

or tap those keyboards and let's get going. We have the solution to the Mid April Wordsearch and a new Word Scramble.

Grand Lodge has joined with the Grand Chapter RAM, AASR, Order of the Eastern Star & both Shrine Temples to coordinate a fundraiser to assist the foodbanks in the province. The letter and instructions are right here on page 1.

As we begin the next stage of the opening up of the province under the guidance of Dr. Henshaw, make sure that you take things at the correct pace. Caution is one of the dictates of our fraternity; I am very much looking forward to sitting in Lodge again but we must ensure it begins at the right time in the right way.

Until then, keep well and stay safe brethren,

Steve, Editor AFM

editor@freemasons.ab.ca

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STONEY CHAPTER No. 41 ROYAL ARCH MASONS GRAND CHAPTER OF ALBERTA



2020 rang in with the usual hopes and dreams of health and prosperity but quickly became the nightmare that will haunt many for years to come. We are living un-precedented hardships not experienced in modern history of the world, but we as Masons and members of the Masonic Family know that this hardship gives rise to unique opportunities to practice what it means to be a Mason. The first degree teaches us that we are to extend charity to all man - kind not just our brothers and members of the concordant bodies of the Craft.

A group of Masons looked at charity as a unique opportunity to help our communities while demonstrating to the world Masonry is still relevant in modern times. To this end we are suggesting all members of the Masonic Family pool their available resources and make one large donation to "Alberta Masonic Family Food Bank Drive". The funds collected will be distributed to associated food banks in Alberta through the Alberta Food Bank Association and to non-associated food banks where Masonic Lodges are in close proximity.

Arrangements have been finalized to have the Masonic Foundation of Alberta collect the donations and hold them in trust with tax receipts issued through Canada Helps. As the need is urgent, this fund raiser will end on May 29, 2020. The steering committee is requesting the Grand Lodge of Alberta, Grand Chapter of Royal Arch Masons of Alberta, The Ancient and Accepted Scottish Rite of Alberta, Order of the Eastern Star, and both

Shrine Temples assist in this goal by requesting their members become active in this very needed fund raiser.

We believe that this is the first time in recent history that all Masonic bodies have worked together to provide charity to the general population of Alberta. As this is a 100% Masonic activity, all funds collected will be presented in the name of the Masonic Family.

To make a donation please go to Canada Helps and donate to the Masonic Foundation of Alberta. [Canada Helps](#) will automatically generate a tax receipt. For additional information WBro Robert (Bob) White at (780) 621-1728, [e-mail rjsafety@telus.net](mailto:rjsafety@telus.net) or text (780) 621-8374



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May 15, 2020

Open Letter to the Brethren of the Grand Lodge of Alberta

On April 23, 2020, the Board of Benevolence met to consider a request from a member of the Craft to give money from the Benevolent Fund to the Food Banks of Alberta. The request was for \$1,000.00 per Lodge, to be matched by the Lodges.

This request was declined as the C&R is clear regarding Benevolence Funds. **II.1.G.3.i states:**
Those eligible for grants shall be:

1. a member of a Constituent Lodge in this Jurisdiction,
2. a relative of a member of a Constituent Lodge in this Jurisdiction.

On April 25, 2020, I, as Grand Master, was asked if it would be OK if a Committee could continue to work on this endeavour. I gave my wholehearted approval and asked a number of questions concerning the money aspect of the request. If Grand Lodge is going to endorse something, we need to perform some due diligence before giving our approval.

The questions I asked were answered to my satisfaction and I gave them approval to write a letter to the Craft requesting donations. I did inform them that I did not think it should be mailed out on Grand Lodge letterhead, since this endeavour was not a Grand Lodge initiative and I wanted the group who did think of it, to get the credit. Grand Lodge is not a charity or a service club and while the members do support various charitable organizations, Grand Lodge actively supports only two Charities, namely the MHEBF and the Masonic Foundation.

When the letter for distribution came to the Grand Lodge office, you can imagine my surprise when it was on the letterhead of the Stoney Chapter of the Royal Arch. After some discussion with the Grand First Principal of the Royal Arch, the letter was forwarded to the secretaries of the Lodges in the jurisdiction.

The request for funds to support the Food Banks is a worthwhile endeavour. These are trying times, not only for our members but for the citizens of this jurisdiction. I request the members of the craft support this worthwhile project and give if it is within your power. I'm certain that anything you can give "will be thankfully received and faithfully applied".

Yours Fraternally; *Ken Cheel* Grand Master

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Around the World Freedom in Trust



by Bro Julian Rees

*Ere man's corruptions made him wretched, he
Was born most noble that was born most free:
Each of himself was lord; and uncofin'd
Obey'd the dictates of his godlike mind.*

Thomas Otway 1152—1685

I continue to be fascinated by this contradiction: before initiation we are part of the bedrock, not yet removed from the quarry. As a result of initiation we become an individual, a rough ashlar. And yet initiation makes us part of the lodge, an element of the greater whole. A seeming paradox, this.

Let me put this paradox another way. An initiation, although principally for the initiate, is not only for him. We all join in it with our hearts so that the brotherhood of the many can contribute to the enlightenment of the one, that second freedom which the initiate is about to experience. So it's a collective endeavour. Yet it's also an individual undertaking. The initiate takes the step freely. Only he can do it. Nobody else can do it for him. And he can do it for nobody but himself.

Before we attain to the freedom granted by initiation, we need to be free in ourselves, a sort of two-tier freedom. I suppose many thousands of words have been spent searching for the exact nature of this basic freedom which the ritual requires before initiation, and many interpretations have been put on it. I think of it like this: we talk about trusting the initiate that he will 'become a true and faithful brother among us' but in fact does not know where he is going or what will happen. It is he who places a greater trust in us. True freedom then is in trusting those around you. It is a trust which the first bond is forged. It is like leap into the unknown because you trust those who have brought you to this place, no matter what the outcome, good or bad. And as Michael Baigent points out, you have to have insight into what's happening in order to be truly free, not blown about by every passing wind. The ceremony of initiation comes as something new, yet the initiate must have sense of impending dawn, a spiritual birth, an awakening, a focus for all his aspirations.

Now, we are going to use the words of the ceremony

to initiate this candidate. In an earlier issue of this magazine, I suggested that in learning the words and actions of the ritual we are merely sharpening the carving tools, imitating the operative craftsman of old. We are not actually carving the stone. The words and the learning of them are the form of our vocation as Freemasons, not the content. Of course the carving tools should be bright and sharp. But endless repetition of the words of ritual does not lead us to self-knowledge, enlightenment, spiritual growth or moral development. So how are we to go about this, what is the secret of meaningful rendition of ritual?

The answer lies in one word: Heart. We need to feel what we are doing or the effect will be blunted. Let me give you an allegory. Some years ago a friend taught me some of the principles woodturning. The piece of advice that has stuck most firmly in my mind is 'Just rest on the chisel, don't put pressure on it—let the wood do the work'. It's certainly true of woodturning, as I found. I think it's probably also true of masonic work.

The relationship between the initiate and the lodge is a very special one. The individual is out on his own, in a sense carried along by the collective, borne forward on the wind of goodwill, harmony and love. Fanciful? I don't think so. We are living in a wicked world, where all kinds of disharmony and evil are seemingly allowed full rein. by turning aside for a moment from the jarring sounds of war, injustice, suffering, chaos, disagreement and discord, and concentrating on real values in ourselves and in our collective pursuit of spiritual advancement, we gain real strength, real inner nourishment. Here is a flight path we can follow, leading us 'even to the throne of God Himself' where nothing is required of us, either as initiate or as a participant in the initiation, except goodwill harmony and love.

As regards your rendition of the ritual, worry too much about the effort you put into it as long as you know the words in essence. Feel the principles of what you're doing, the heart, the light. Let them do the work.

Julian Rees was initiated in the Kirby Lodge No. 2818, under the United Grand Lodge of England, in London in 1968. He was a regular contributor to the quarterly magazine *Freemasonry Today* since its founding in 1997, and from 2003 to 2007 he was Deputy and News Editor. Julian was honoured by the *Institut Maçonnique de France with the Ordre Maçonnique de Lafayette*.

Ed' The article was first published in the Freemasonry Today magazine in the Spring edition of 2003. I contacted

Bro Rees last year and he gave me permission to bring his work to the AF, you will see more of his work in future editions. You can see more about Julian on his webpage julianrees.com

Do we pay enough attention to the Festive Board?

**By Dwight L. Smith; Past Grand Master
Grand Secretary
Grand Lodge of Indiana.**

Pisgah Lodge at Corydon was less than a month old when the time came for celebrating the Feast of St. John the Baptist in 1817. There was every reason for dispensing with an observance - the Lodge was small, little or no money was to be had, and no doubt it was a busy time for the Brethren, for there were forests to be cleared.

But the minutes tell us that a tiny handful of Freemasons assembled and marched to the court house to hear an oration, "after which in proper order the members and visiting Brethren marched in procession to Mr. Boon's and Partook of a dinner prepared according to arrangement."

Yellowed records of any Lodge a century old and more will describe similar events at which the fine old tradition of the Masonic Feast was kept alive in spite of hardships on the Hoosier frontier. And if the faithful Secretary went on to record the amount spent for a jug of whisky with which to gladden the occasion, we chuckle indulgently and explain to ourselves rather weakly that times were different then.

Times certainly were different. And I am not at all convinced that in the area of Masonic fellowship the change has been for the better.

Back in February, when I first questioned whether we pay enough attention to the Festive Board, I went on to observe: "Should any reader have to ask what the Festive Board is, that in itself will serve to show how far we have strayed from the traditional path of Freemasonry."

Yes, of course, every Lodge has "eats" now and then - and too often that is just the word to describe it: eats. But how often are the Brethren permitted to meet around the Festive Board for the genuine, heart-warming fellowship of the traditional Masonic Feast - the same kind of close-knit community of interest that a family experiences when it gathers for the Thanksgiving dinner?

By and large, Lodges have just about abandoned that happy camaraderie which for generations was extolled

by Masonic orator and poet. H. L. Haywood, pre-eminent Masonic author and scholar of our age, writes in his book, 'More About Masonry': In the Eighteenth Century Lodges the Feast bulked so large in the life of the Lodge that in many of them the members were seated at the table when the Lodges were opened and remained at it throughout the Communication, even when degrees were conferred. The result was that Masonic fellowship was good fellowship, as in a warm and fruitful soil, acquaintanceship, friendship, and affection could flourish - here was no grim and silent sitting on a bench staring across at a wall. Out of this festal spirit flowered the love which Masons had for their Lodge. They brought gifts to it, and only by reading of old inventories can any present day Mason measure the extent of that love; there were gifts of chairs, tables, altars, pedestals, tapestries, silver, candlesticks, oil paintings, libraries, Bibles, mementos, curios, regalia's, and portraits. The Lodge was a home, warm, comfortable, luxurious. full of memories, and tokens, and affection, and even if a member died his presence was never wholly absent; to such a Lodge no member went grudgingly, nor had to be coaxed, nor was moved by the ghastly, cold thing called a sense of duty, but went as if drawn by a magnet, and counted the days until he could go.

What business has any Lodge to be nothing but a machine for grinding out the work! It was not called into existence in order to have the minutes read! Even a mystic tie will snap under the strain of cheerlessness, repetition, monotony, dullness. A Lodge needs a fire lighted in it, and the only way to have that warmth is to restore the Lodge Feast, because when it is restored good fellowship and brotherly love will follow, and where good fellowship is, members will fill up an empty room not only with themselves but also with their gifts.

Then let's proceed to the question I keep asking so persistently. What has happened?

1. First of all, we must not underestimate the Puritan influence on American Freemasonry. It is that influence which, almost without our knowing it, attaches some sort of holier-than-thou stigma to the Hour of Refreshment, frowns upon anything cheerful and festive, and gives us that grim and silent stare at the wall of which Haywood speaks. How many times have you heard a pious Brother refer sneeringly to the "Knife and Fork Masons" and to the "Six-Thirty Degree," as if there might be something reprehensible in the enjoyment of fellowship? How silly can we become? The Brethren are not going to fill the benches until the walls bulge just to see

the pious Brother clown his part in the Master Mason degree, and why should they?

For some reason, Freemasonry overseas was able to escape the more dour effects of Puritanism, but on almost every facet of American life we still suffer from it. The ramifications of its influence on Freemasonry in the United States are far too numerous and controversial to discuss here, and I must not elaborate on the subject except to say that a great many of our problems today can be traced back to the period when it was deemed almost a mortal sin to eat, drink and be merry.

2. We must remember that this is the day of the ser vice club. And, like it or not, our beloved Fraternity has members by the thousands who think Freemasonry should be made over to fit the Bab bitt pattern; the glad-handing and first-naming, the perfunctory first stanza of "America" and the perfunctory Pledge of Allegiance, the raucous laughter, the ribald stories, the movie showing how corn plasters are manufactured. That kind of thing carried into Freemasonry becomes a travesty on Masonic fellowship, but it has crept into our Lodges, and we might as well face up to it.
3. The casual living of our day. By this I mean the dress of the cookout supper, the manners of the truck stop cafe. No Lodge can experience the true joys of the Festive Board unless the Brethren are willing to adopt some of the ways of civilization. Hard words, perhaps, but they need to be spoken.
4. The over-emphasis on "togetherness." (I approach the subject with fear and trembling.) "Togetherness" is to be encouraged, but it can be carried too far, and has been carried too far in Freemasonry. In characteristic Midwestern style we have gone overboard. Instead of inviting the ladies' auxiliaries and the junior divisions to meet in our quarters and pursuing our own ways with dignity and restraint, we have literally abdicated in favor of the "family" idea. Masonic fellowship has been one of the casualties.

Then where do we go from here?

1. Well, first of all, we need to regain a sense of balance. For many Masons, fellowship is the most precious jewel in the masonic diadem. It is necessary to the very existence of our Fraternity.

If Brethren can not find it in their Ancient Craft Lodge, they will find it elsewhere, and the officers and workers who howl to high heaven when new members desert their Lodge in favor of appendant organizations might reflect on the fact that the Brethren simply may be in search of that which the Lodge denies them. We need to cultivate Masonic fellowship with all our zeal - not to choke it out with trivialities, nor speak of it with supercilious scorn. We need the hour of Refreshment in all its beauty and dignity; we need the inspiration of the Festive Board; we need to revive those noble old traditions of our Craft. We haven't outgrown them; we haven't found anything better; we have lost something and haven't discovered what is wrong!

2. But if the Festive Board is to serve its purpose, it must be dignified. I have said it before and I repeat. A Masonic gathering is neither the proper time nor place for dirty language or suggestive stories. And just as lacking in propriety is the sectarian preaching, and the rabble-rousing, and the political speech disguised as "Americanism."
3. The Festive Board must be appropriate. It is not an occasion for comedians, nor variety shows, nor vaudeville troupes, nor tap dancers, nor magicians, nor barbershop quartets, nor home-grown movies, nor cute little child entertainers. They have their place, but their place is at the Family Night party, not at the Festive Board of Freemasonry. We can not realize the by-products of Masonic fellowship when the stage setting is so inappropriate as to the ridiculous.
4. And finally, the Festive Board must be Masonic. Repeatedly I am invited to Lodge banquets to deliver an address. "Give us one of those straight-from-the-shoulder Masonic speeches," they tell me in advance. "We want you to lay it right on the line." And then, lo and behold, when I arrive to deliver that so called Masonic speech and "lay it on the line" to the Brethren, I find the room half filled with ladies and children! Bless 'em - I love them, too. But let's acknowledge the most basic of all basic fundamentals; Freemasonry is for Freemasons. Surely a few occasions can be set aside in the annual program of a Lodge when Master Masons can enjoy the fellowship to which they are entitled in a manner consistent with the traditions and practices of our ancient Craft.

I hope to see the day when the Table Lodge is au-

thorized in Indiana, as it has been in the older Jurisdictions for two centuries and more. I hope to see the day when every Lodge takes pride in an appropriate observance of the Feasts of the Sts. John - something more imaginative than the tedious routine of the Master Mason degree with doughnuts and coffee afterwards! Yes, and I hope to see the day when a Master Mason in the United States will have occasions to sing of his Lodge with the same depth of feeling that Robert Burns felt when he sang of his,

Oft have I met your social band,
And spent the cheerful festive night;
Oft, honor'd with supreme command,
Presided o'er the sons of light;
And, by that hieroglyphic bright,
Which none but Craftsmen ever saw!
Strong Mem'ry on my heart shall write
Those happy scenes, when far awa'.

By: Dwight L. Smith; Past Grand Master
Grand Secretary
Grand Lodge of Indiana.

Submitted by: D. Roy Murray
King Solomon Lodge, No. 58, GRS
Victoria Lodge, No. 13. GRA

Ed' of note brethren Dwight L. Smith joined the craft in 1934 at the age of 25. He became the Grand Master of the Grand Lodge of Indiana at the age of 36, after which he became the Grand Secretary for the next 31 years. He was a trained journalist and was the editor of the Indiana Freemason for more than 40 years. Go to the [Indiana Freemason](#) to get his details from the current edition referencing the new research lodge in his name.

Advertising Rates for 2020 in the Alberta Freemason

All submissions for advertising should be sent to the editor by the 15th of the month prior to publication. All submissions should be made in Word format, pictures should be of at least 600dpi in JPEG, PNG or GIF format and be attached separately and emailed to editor@freemasons.ab.ca

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Once the advert has been accepted for publication you will be sent an invoice from the Grand Lodge Office, confirmation of payment is required prior to publication.

If you have any questions contact:

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Elections for 2020-21

Ed' I must begin this with an apology to MWBro Hart for my error in the May edition.

Grand Treasurer

MWBro John Hart

Perfection Lodge No.9

(acclaimed)

Grand Lodge of Alberta Board Elections

Masonic Higher Education

Bursary Fund

RWBro Murray Pay

St. Mark's No. 118

I have served this fraternity since 1970 in numerous capacities and have held positions throughout this fraternity with pride and diligence. I have a complete biography write up attached to the May publication. I seek to be reelected and with your support I will be proud to be able once again to be part of a team in assisting from the many applicants the chance to help them achieve a step towards their career goal. When I was first elected as District Deputy Grand Master, I had my eyes opened when interviewing applicants for a bursary. It was hard to accept the struggle families and young couples who had to endure border lining poverty. And yet it was rewarding to be part of a selection committee to help fulfill a step towards the dreams for a better future to those we awarded. I would appreciate your support for me to serve another term.

Alberta Education

Faith: The foundation of life and healing.

By Ron Kuban, Grand Chaplain

Think of any society, clan or community across the world, and you will find that it generally regards its faith and faithful followers in high esteem. This mindset has a long history, beginning with the way that early humans viewed their physical environment, and persisting to the modern era with its focus on a more-esoteric religious ideology. While the intensity of faith ebbed and flowed over time, it often intensified during periods fraught with trauma, destruction, distress and uncertainty. The current pandemic is clearly such a period and provides a worthy opportunity to explore a few key questions: What is the meaning of faith; why are we often reminded to "have faith"; why should we bother to have it; and, how will it heal us? The answers provide profound meaning for us as we contemplate our survival during this pandemic.

Faith is typically associated with a strong belief in a religious doctrine and its respective deity. This belief is at the core of all religions. As such, the notion of faith is often recognized more as a spiritual apprehension or belief rather than concrete or scientific proof. It represents the acceptance of an unseen, but felt, entity. At the same time, it is also considered as the placement of trust or confidence in someone or something outside of ourselves. That last part is particularly significant.

Our faith, regardless of our confessed religion and its related deity, invariably makes us feel special. It provides us with a set of norms or values. We believe that when followed these norms make us better human beings. As such, our faith makes us connect with other humans who share our belief, gives us a sense of security, increases our feelings of wellbeing, strengthens our belief in our capabilities, and energizes us towards greater effort in our affairs. Perhaps, the most significant element of faith is that it provides us hope.

Hope, or the belief that "things will be better", is solidly founded on faith; it is not necessarily based on religious ideology, but is by necessity completely spiritual. It provides a sense of comfort or security, that someone or something larger than us is looking after us, and that when necessary it will lift us from the depths of sorrow or despair.

The remarkable aspect about hope is that every human being is born with it and nurtures it, until he or

she decides to abandon it. The outcome then is predictable: spiritual or physical death.

We demonstrate our hopefulness instinctively, through countless examples of daily activities. Each morning, we rise ready to face the day's uncertainties and challenges believing that we can. At each sunset we retire from our daily chores, believing that the sun will again rise on us and that we will have yet another day. We stock our pantry and enhance our resources in the hope that we would enjoy them in our tomorrow. We confront our emergencies, disasters, crises and calamities with the faith that we shall again see the sun's rising. Commonly, we begin reconstruction following these events, with the hope of a better future.

Now is the time to fortify our faith, to stoke up the fires of hope within ourselves and in those around us. Day after day, as we faithfully believe the sun will rise again, let us also maintain our trust that this pandemic, like other catastrophes in our past, shall pass and usher-in better times. Especially during these dark times, let us share our hope with those whose hope has diminished. It is through this effort that we will heal, nurture, grow and demonstrate our faith in the Most High.

Stay healthy. Be well.

Ed' during this time I have been reaching out to members of the craft for some input during this very difficult period for every lodge. WBro Dave has come forward with the following,

A New Way?

By WBro Dave Murray WM King George Lodge No.59

Not 60 days ago, I used to say that Freemasons did three things well. In no particular order, they are: eating, drinking and talking. Since the beginning of March, 2020, however, I have learned that these only support one thing; our love of fraternity. How did I stumble upon this little nugget of wisdom? Easy, I have the honour of having been elected Worshipful Master of my Lodge in Calgary for the 6020 masonic year. It just happens to be a time when, to a large degree, we cannot do many of those things that bring us the happiness resulting from eating, drinking and talking...*being together*.

In 2019, my Senior Warden year, I dealt with the passing of my father in August. That significant event

changed my outlook on the entire year. My visitations to other Lodges decreased significantly, and my thought was that if I could tie up the executor duties quickly, things would be back to normal, and I could set my mind on planning my year in the East. Little did I suspect that 2020 would be anything BUT normal with the onset of a global pandemic that would, in short order, bring most of the world to a near standstill and render any gatherings of any significance an actual offence! None of my reading in preparation for the Master's chair contained any wisdom or guidance on how to lead a Lodge through a time of unprecedented disruption and turmoil.

In all honesty, I felt ill-prepared for the privilege of occupying the Chair of King Solomon back in December. Imagine the feeling of panic when the Most Worshipful suspended Lodge activities; first until mid-April and subsequently to June 1. What now!? How does one "lead" a Lodge and its Brethren through a time of such abundant fear, uncertainty and doubt?

Before I could answer that burning question, I had to make one basic decision: was I going to *be* the Lodge's Worshipful Master and attempt to be relevant in the Brethren's lives, or was I going to use the suspension of meetings as a vacation from those responsibilities to the Lodge and sit back and wait till things got "back to normal"?

I chose the former, but was really at a loss as to how. What to do that could be meaningful, impactful and relevant to my lodge Brothers in the face of pandemic pandemonium the world over?

Now, I have been in the telecommunications industry for 41 years, doing my part at times to make it possible for people to communicate in the most critical of circumstances. I have learned that being good at *creating* solutions to allow people to communicate, and *being* a good communicator are two entirely different things!

The first thing I needed to understand was what's relevant to the Brethren by trying to determine what was most important to me; it was not the food, nor the drink, nor the infinite wisdom that was shared amongst the Brethren in the wee hours after a particularly engaging meeting. No, it was the fraternity, the fellowship with my Brothers that was the most important thing to me...the underlying reason for our gatherings since the dawn of speculative Freemasonry.

Enter technology. Thankfully, there are numerous software applications out there that allow a face-to-face gathering of many individuals without having to be in the same room or disrespecting the physical

distancing restrictions. There is also email, text, and for those older, more seasoned of us, the telephone.

Since the middle of March, when my isolation began, I have experimented with using technology for the singular purpose of meeting my current objective as Worshipful Master, facilitating connection, communication, and compassion amongst the Brethren of the Lodge.

Everything I do, from reaching out to talk to individual Brothers to mass emails to all members and virtual meetings every week, is to accomplish one aim only; to strengthen the fundamental principles of our Order: Brotherly Love, Relief and Truth.

Brotherly Love: Virtual meetings are a way to satisfy our desire to assemble as Brethren and share our experiences and the need to SEE that our friends and Brothers are doing okay visually. Reaching out by telephone or text and encouraging others to do the same helps those we are in contact with feel that we care for each other because we do.

Relief: By ensuring that any information about any challenges the Brethren of the Lodge may be experiencing allows us each to exercise that one quality we all profess to admire...charity. Charity can and does take many forms; we need to determine which is most appropriate under the specific circumstances.

Truth: We demonstrate truth by admitting when and how we might be hurting and allowing others to assist us in any way that we need, and in any way that our Brothers can.

My original objective for my year as Worshipful Master when I was installed was to work towards attaining that chief point in Freemasonry continually. By regular and open communication, opportunities for virtual fellowship numerous times a month, encouraging Brethren to check in with another Brother even when (and primarily when) they may not have heard from another brother for a while. By having a network of well-meaning Brethren who are willing and able to assist at any time, I feel that my goal might still be attainable.

If you are struggling with the same challenges and are trying to find ways to be genuinely relevant within your Lodge membership, consider this: my observation over the last 2+ months is that fraternity trumps ritual every time. This truth was hidden from my view for decades because I have come to take my ability to meet together for deep and meaningful social intercourse for granted far too long.

According to Maslow, our most important need, right behind our physiological and safety needs, involves feeling loved and accepted. This need includes romantic relationships, ties to friends and family members as well as our need to feel that we belong to a social group. Importantly, this need encompasses both feeling loved and feeling love towards others. Having social connections is related to better physical health and, conversely, feeling isolated (i.e.

Around the world

Ed' there is a pocket size book called "Level Steps" by Jonti Marks, I contacted him back in January and asked if I could reference parts in the AF in future issues. He responded with an affirmative so here is the first installment.

Quotes from "Level Steps"

By Jonti Marks

"Therefore when we build, let us think that we build forever. Let it not be for the present delight, nor for the present use alone. Let it be such work as our descendants will thank us for."

John Ruskin

As Freemasons, we know that we are not concerned with the building of any physical structure, yet we must be aware that we are trying to build something. What? Something less solid than a building, obviously, but hopefully of more value and, possibly, longer lasting: a better self and, thereby, a better world free from the material madness and greed that grip it at this time. We work for the promotion of values that are beyond price and that are truly timeless and eternal. So if you are troubled, as we all are, by the pressures and disappointments of daily life, think for a moment of the Spiritual values that the Craft aims to inculcate within us. Think of the lasting benefits to your children and your children's children of helping to make the world more sane, more peaceful, more full of brotherly love.

"From "Level Steps: 100 Meditations for Freemasons" by Jonti Marks.

This book and Jonti's other Masonic writings are available from Amazon.ca and direct from the author at www.jontimarks.com"

having unmet belonging needs) has negative consequences for health and well-being. "The utmost extension of fraternal feeling and affections which can exist between man and man" cannot be displayed amongst the brethren in a Freemason's Lodge unless we are together. Whether meeting virtually in large video conferences, or one-to-one (or in a small group of allowable size), always maintaining physical distancing, it is possible to attain the "chief

point in Freemasonry, namely, to endeavour to be happy ourselves, and to communicate that happiness to others."

Welcome to the new normal my Brothers; whatever shape that takes over the coming weeks, months and years. We've got this; our rituals, traditions and "secrets" have survived hundreds of years of wars, famines, epidemics, and natural disasters...we will not only survive this too, but I believe we will emerge with more robust connections and a renewed sense of what is really important.

WBro Dave Murray

WM King George No.59

Ed" thank you WBro Dave, this is the same situation that the craft had to work through back in 1918-19, who could have envisioned that we would be in the same place over 100 years later. I am sure that the WM's back then had a great deal to do in their lodges, your points are extremely valid and I am sure of great interest to your fellow leaders in the craft here in Alberta

The Masonic Handshake post COVID-19

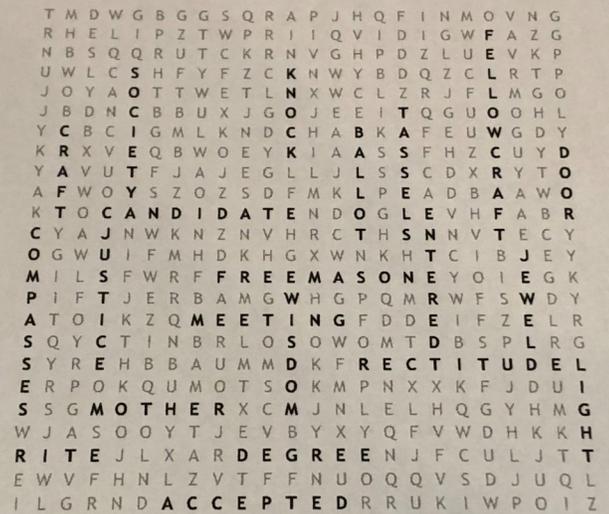
By RWBro Steve Kennard

As we move to a new Masonic normal post COVID-19, we will, without doubt, be looking at a different type of meeting. We may be sitting with two chairs between us and social distancing, giving us some logistical challenges. But what of the Masonic handshake?

Here I will give you a tale of two jurisdictions:

1. My affiliated lodge in Calgary, King George Lodge No.59, like many others under the Grand Lodge of Alberta, will wear white gloves to the meetings; however, when they shake a brother's hand, the brethren will remove their glove. When I first visited the lodge back in 1998, I found this action most interesting. I had to understand why, and the answer turned out to be because "out here we take off our working gloves to shake hands" thus, with the Masonic white-glove as part of a Freemason's working dress, it is removed as a courtesy.
2. In my mother Lodge, Per Mare Per Terram Lodge No.9355, we also wear white gloves. It was explained to me that white gloves are worn in Masonic Lodges to ensure, when the hand shake is given and received, the occupation of a

Mid April Word Search



brother remains secret as the hand, whether caloused or not, is concealed by the glove.

With the fate of the handshake now brought into question I wish to bring a possible solution, but first some references to the wearing of gloves and the speculative Freemason.

From way back in history, we are informed that Operative Masons wore leather aprons to protect their clothes from spot and stain; it would also have given a measure of protection from the sharp edges of the stone they were working. Likewise, they wore leather gloves to protect their hands and lower arms from the same danger.



Picture from Freemasonrywatch.org

The actual beginning of speculative Freemasonry we are informed, dates back to the admission of gentlemen to Operative Lodges, where they began to learn the Masonic way. Records are very sketchy as the actual documentation has long since been destroyed or so well hidden as to allow authors to draw their own conclusions. From these storytellers, the Masonic Order has been linked to many and varied histories, at times appearing to give credence to any whim or conspiracy theory they came up with.

White gloves are first mentioned in 1723 in a Masonic exposure, now known as 'A Mason's Examination,' which was published in a London newspaper, The Flying Post. It's opening words run:

'When a Free-Mason is enter'd, after having given to all present of the Fraternity a Pair of Men and Women's Gloves and Leathern Apron'¹

Therefore as I see that Freemasons have worn white gloves from time immemorial, it only becomes correct

Name: _____

Date: _____

Mid May Word Scramble

1. EDERGE _____
2. POEN _____
3. ODSMIW _____
4. OABILIGNOT _____
5. NFRSERYEAOM _____
6. PENLDPIICR _____
7. RSIFPEIDNH _____
8. ESNPEONS _____
9. IIGVNG _____
10. UOSPRE _____
11. OWHTGR _____
12. MDEFER _____
13. ATENFARLR _____
14. MNUILTOAE _____
15. GENTIYAP _____

that they will remain with us well into the future. With this in mind, perhaps it is on us to use this historical item to keep our Masonic handshake solidly within our customs and ritual. We may need to make some changes, I will therefore suggest the following:

1. Every brother purchase at least two pairs of gloves.
2. Before entering the building, gloves are put on by each brother.
3. Gloves remain on throughout the meeting & meal, only to be removed for a brother to wash his hands and replaced after drying.
4. Our brethren below the rank of Master Mason is presented with a pair of white gloves on initiation, at the part of the ritual when instruction is given on the giving and receiving of the word. After which they will continue to wear them

when they attend Lodges either as a member or visitor.

5. It is suggested that on arrival home, the gloves should be washed and a clean pair taken to each meeting a brother attends.
6. It may well be that each lodge procure several pairs of gloves to ensure they are available for purchase by any brother, be he member or visitor.

Thus, my brothers, we can ensure that our Masonic handshake can and will be given and received from generation to generation, giving brothers the security of the token and word to protect them from violating their obligation.

¹. Harry Carr's "The Freemason at Work" page 306.

Letters to the editor

RWBro Steve Kennard
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2020 05 03

Dear Sir & Brother:

It would be greatly appreciated if you would include the following in the next edition of the Alberta Freemason as a letter to the Brethren at large:

Re: **Grand Lodge and Masonic Higher Education Bursary Separation**

Brethren, in these uncertain times, I think that it is appropriate that I should write to you regarding the separation and independent management and operation of the Masonic Bursary from the Grand Lodge of Alberta and provide some additional background information.

The purpose of Grand Lodge is to make and administer Lodges.

The purpose of Lodges is to make and educate Freemasons, so that they have successful careers, successful lives, in an ever-changing World.

The purpose of the Bursary is to assist financially constrained youth in obtaining a higher education so that they too, can have successful careers, successful lives, in an ever-changing World.

A secondary purpose of the Bursary is to enhance your reputations as Freemasons in this jurisdiction.

As the General Charge implies, if we unite in a grand design, we can be successful. But if we are not united success becomes more difficult.

Over the past decade the Bursary has increased its assets from 900,000 to over 2.5 million dollars.

During this time the Bursary has provided between 200,000 and 300,000 dollars annually to students in this jurisdiction.

The Bursary has grown from one to five different types of bursaries for students to select from.

Every year there has been a young Bursary recipient who has presented an inspiring talk at the annual Grand Lodge Banquet.

All this has been the direct result of excellent work undertaken by the Bursary Chairmen, the Committee, the District Deputy Grand Master Elects, and you the donors to the Bursary, for which I thank you all.

The Bursary Transition Committee has worked

hard to provide for the separation of the Grand Lodge and the Bursary. Essentially there are five things that are important that you should all be aware of:

First, the requirements of the Canada Revenue Agency and the Canadian Charities Directorate is the main reason for this separation initiative. The Transition Committee are aware of the concerns and provision for compliance are included in the documents of the Motion.

Second, the wishes of the donors, which have been in the forefront of the Transition Committee's minds during their work.

Third, the hope and aspirations of the applicants. It is a well-known fact that the greatest resource a country has is its next generation. To turn that resource into an asset one has to educate them and give them hope for the future. Without an education and hope for the future the next generation will turn into a lawless liability. Something that England found out in 2010 and Hong Kong found out in 2019.

Forth, your reputations as Freemasons in this jurisdiction. It can be said that the Bursary is the jewel in the crown of Freemasonry in Alberta. Every year when the Bursary make the awards your reputations as Freemasons is enhanced.

Fifth, the Constitution and Regulations of Grand Lodge and the Constitution of the proposed Bursary Board have been revised and written with these points in mind. Particularly, in keeping the participation of the District Deputy Grand Master Elects, the District Coordinators, the Lodge Bursary Representatives, and the Master Mason in general, involved in the Bursary process.

As with the Constitution of any organization or county there will be changes made in the future. The Bursary Transition Committee has worked diligently to get to this point and I ask you, the Brethren of this jurisdiction, to support and vote for the passing of this Grand Lodge and Bursary separation and independence Motion.

If any brother has any further questions regarding these motions please do contact me.

Thank you

Chris E. Batty
Vice-Chairman MHEBF
Saskatchewan Lodge No. 92 GRA