



# Grand Lodge Bulletin

Vol. 63, No. 7

Editor: MWBro Robert E. Juthner

September 1998

## Gordon Denchfield Thompson

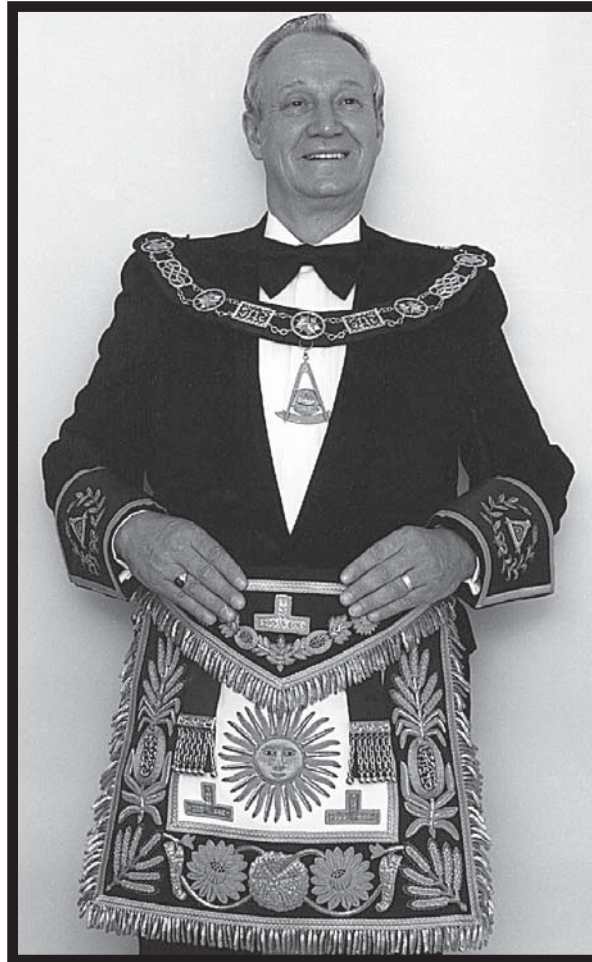
"Another mighty oak has fallen." On April 30, 1998, one of the Great Communicators in the noble Craft of Freemasonry laid down his working tools of life and departed from us. Quietly, in his sleep, MWBro Gordon D. Thompson, Past Grand Master of Masons in the Province of Alberta was reunited with the Great Architect of the Universe.

Thus ended a life filled with devotion to God, to country, to community, to family and to the Masonic Fraternity. Because of the enthusiasm that embraced every aspect of his life, he rose to positions of leadership in his civic, business, religious and fraternal endeavours. His imposing voice and sense of humour put him in high demand throughout the jurisdiction.

Gordon D. Thompson was born in Lloydminster, SK, on May 28, 1921, received his primary and secondary education in Lashburn, SK, and attended the University of Saskatchewan in the faculties of engineering and of commerce. In November 1941 he joined the RCAF and served with it as a navigator and navigation instructor until March 1945. In April 1945, he entered the employ of the Department of National Revenue where he served in various sections of the Audit Division, attaining the position of Chief of Field Audit.

1943 saw the union in marriage of Gordon Thompson and Joan Pickard, a union blessed by two sons, Steve and David, who, in turn, added four grandchildren to Gordon's and Joan's family. Gordon has been an active member of St. Mary's Anglican Church of Edmonton for many years, having served on the vestry, the Boy Scout Group Committee, and for thirty years as a member of the church choir.

Bro Thompson was initiated into Freemasonry in West Edmonton Lodge No. 101 in August, 1950, served as Worshipful Master in 1969-70, and as District Deputy Grand Master of District No. 12 (now Northern Lights District) in 1975-76. In 1983 he was appointed Grand Representative of the Grand Lodge of British Columbia near the Grand Lodge of Alberta, and in the years hence was known for faithfully reporting to the Alberta Brethren what has been transpiring in the sister jurisdiction. First elected Junior Grand Warden in 1981, and



1921 – 1998

having served as Senior Grand Warden for 1982-83, our Brother was elected to and installed in the Grand East as the MW Grand Master, for the 1983-84 term. His chosen theme — *Masonry in Action* — challenged the Brethren to realize, to a greater extent, their responsibility to their obligations and to make Freemasonry an active part of their lives and their communities. As a Past Grand Master he continued to actively support the Craft in his own Lodge, in sister Lodges, on the Board of General Purposes, as Chairman of the Special Committee to revise the Constitution and establish the Regulations, and more recently as a member of the Jurisprudence Committee of Grand Lodge.

In 1977 Bro Thompson joined the Ancient and Accepted Scottish Rite of Freemasonry in the Valley of Edmonton. He became the Commander-in-Chief of Alberta Consistory for 1983, and Honorary Inspector General 33° in 1986. He served for 14 years (1984-98) as Grand Treasurer of the three A&ASR bodies of Edmonton, and had only recently decided to step down and pass

this responsibility to younger talent. To show their appreciation of his devotion to the principles of Scottish Rite Masonry, the Fall Assembly of 1994 was named in his honour.

Other Masonic highlights include the following: Honorary Life Membership in Ivanhoe Lodge No. 142 and Redwood Lodge No. 193; theme speaker of the 1987 Masonic Spring Workshop; guest speaker for a "Hands-Across-the-Border" meeting of Masons from Alberta and Saskatchewan; ritualistic work with the Northern Alberta Veterans' Degree Team; membership in the Royal Order of Scotland; and membership in Al Shamal Temple, AAONMS.

MWBro Gordon Denchfield Thompson passed to the Grand Lodge Above, while on vacation in Anacortes, WA, on April 30, 1998. On May 5, 1998, a memorial service attended by close to 500 mourners was held at the Foster-McGarvey Funeral Chapel. The mourners not finding seating at the Chapel, were directed to the adjoining Freemasons' Hall Edmonton, where the service was broadcast.

"Heaven's gain is our loss." Farewell our Brother.

## Grand Lodge Bulletin

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Senior Grand Warden	RWBro Gerald T. Webber
Junior Grand Warden	RWBro Douglas Troock
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## Editorial

### The Woman in The Men's House

When Joseph Fort Newton, Litt.D. (1880-1950), the prolific Masonic writer from Iowa, chose the title *The Men's House* for his collection of Masonic Papers and Addresses, he did not imply that a member of the fairer gender would not be permitted to cross the threshold of that men's house. Even though Freemasonry, as we know it, restricts membership to men, it does not limit those men's adoration for (and often dependence on) the women in their lives. The opposite ought to be true. Granted, there was a time in our jurisdiction when Grand Lodge banquets were held in stag fashion, but this must have been for reasons other than neglect of the spouses. It has been different on the Lodge level for a long time, at least as far as the great majority of Lodges is concerned, and this continues at the present time when the Masons honour their women at ladies' nights, enjoy their presence at Lodge picnics or involve them at a host of other functions. And so it should be.

We are here not speaking about women's organizations generally grouped together as "Rites of Adoption", nor about such long established bodies as the "Order of the Eastern Star", but rather about the individual lady in a Mason's life, and particularly about the one who has but a shadowy idea of the order to which her man belongs. True, some of our ladies are quite knowledgeable and supportive of their husbands' endeavours, but there are also those who have been told too little or nothing, and those who may even be hostile towards Masonry and, consequently, land their spouse in a quandary. In such cases the outcome is predictable. What are the remedies? Obviously, the prime responsibility rests with the man in explaining the essence and the beauties of the brotherhood, and the ladies' functions already mentioned can help, but now we may soon be able to offer another approach to tell, to inform, to communicate.

Submitted by RWBro Howard Townsend (188), the Publications and Forms Committee of Grand Lodge has tailored the contents of a booklet from Scotland to the Alberta scene, with a view of making our own publication (No. 342), *Answers for a Mason's Lady* available to the inquisitive wife, fiancée or friend. Written in an informative style — but not lecturing —

## A Full House

All installation ceremonies are special to the Lodge holding them, and to the officers installed or invested, however, the one of Strathcona Lodge No. 77 on December 12, 1997 became a truly great Masonic evening. The WM-elect, Robin Gaston Micheal Morin, during his years as Warden had visited numerous Lodges, sowing the seeds of friendship and goodwill wherever he went and whenever he hosted visitors in his Lodge. His efforts were more than amply rewarded when 158 Masons packed Acacia Hall on installation night.

The Lodge having been previously opened, the visitors were piped up the stairs and into the Lodge room by Strathcona's own Piper, Bro Malcolm MacCrimmon — a seemingly never ending stream. Every visitor was individually introduced by WBro David Needham, before an alarm at the door was answered and RWBros Harry Cowan and Earl Culham, wearing white tie and tails, and top hats, and carrying dress canes, were admitted. Then the former conducted the ceremony of Installation with grace, dignity and accuracy, while the latter acted as Director of Ceremonies. Members and visitors alike agreed that this was a truly memorable evening which showed how Masonry should be practised — with style, dignity and dispatch. \$245.85 were raised in a "loonie" collection for the Masonic Higher Education Bursary Fund.

In the dining room a superb three course meal was served, prepared by international gold medal winning chef, Bro Simon Smotkowicz [originally from Toulouse, France and now executive chef at the Shaw Convention Centre and manager of Culinary Team Canada; Ed.] who was assisted by chef Dion Dayanandan; both are members of Strathcona Lodge. Job's Daughters and members' wives served 126 meals. Wine flowed freely and toasts of praiseworthy brevity were delivered with clarity, wit and wisdom. When the newly installed Master rose to speak, he was greeted with a chant of "Gaston! Gaston! Gaston!" The DDGM, RWBro Norman Thomas (191) ended the evening with some of his impeccably chosen words and called for three cheers for Strathcona Lodge, to which the assembled Craft responded with enthusiastic vigour. It was one of the most memorable evenings ever recorded in the annals of Strathcona Lodge.

Bro John Wallace (77)

### Grand Master's Itinerary — September

1 Corinthian Lodge, Okotoks  
 4-5 Millennium Lodge U.D., Fort McMurray, Institution  
 24-26 Four Western Jurisdictions Conference

### District Meeting — September

26 Yellowhead District, Highlands Masonic Hall, Edmonton

it is particularly directed to the wife of a new Mason, but is sure to be of equal interest to the "seasoned" Mason's lady. Many subjects are covered, but just to find out that we really answer a woman's question about the Craft to her full satisfaction, prior to its publication a test run will be conducted (or is now being conducted) in which the draft copy will be scrutinized by Masonic wives of different vintages: the wives of new initiates along with those of long-time members. Their input will be most valuable.

This way we hope to contribute to a better understanding of what Freemasonry is all about, and to welcome the Woman in The Men's House.

## MWBro J.W. (Jim) Roberts

### Grand Master 1998-99



James William (Jim) Roberts was born in Medicine Hat, Alberta on March 12th, 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 (now 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 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 has been 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, and was its Worshipful Master in 1968 and is now an Honorary Life member. At present he is a member of Red Deer Lodge No. 12. He has served as Grand Chaplain in the Grand Lodge of Alberta on four occasions, and has been a theme speaker at the Masonic Spring Workshop twice. He has also served as the Masonic Workshop Chaplain on several occasions. He is a Past TPGM of the Lodge of Perfection, Central Alberta Valley; and is 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 has taken a keen interest in Masonic Education, especially in those areas of religion and its relationship to the Masonic order and has produced several papers on the subject.

Jim has had a life long interest in music, and has been in many singing groups as soloist and chorister, and was a member of the Edmonton Opera Chorus for several productions in the '70s. At present he is a co-director of a Handbell Choir in Red Deer, and is a member of the Gaetz United Church Choir. He has been in volunteer work with the Royal Canadian Legion, and along with Vi, in the Meals on Wheels community service. His hobbies centre around the Computer, and playing golf with Vi on their favourite Golf Course.

Jim is married to Vi, and they have two children and five grandchildren, and six great grandchildren.

## "Sharing the Vision"

### From the Grand Master's Inaugural Address

In the ancient liturgies of the church, we are led through a series of progressions from the past to the future. It usually begins with an act of adoration and ends with an act of dedication. I want to base this inaugural address on three of those progressions.

The first act is that of adoration. The act of giving God precedence in all we undertake that brings us, hopefully, to the conclusion that "not my will, but thine be done" and it is in true humility that in accepting this high office that I declare to you my allegiance, first and foremost, to the Grand Artificer of the Universe and, secondly, to the ideals of Freemasonry which, in my mind, are very closely linked. The second act is that of Thanksgiving, not only to God, but to the many who have made this day possible, and in particular those who have encouraged me in the pilgrimage from Junior Grand Warden to this day and for the trust that this Grand Lodge has placed in me.

There are two to whom I would like to pay tribute, who emerge as very important people in my life journey. Both are Masons, although on first meeting them I did not know that, nor was I a Mason. The first is one who is a colleague and very dear friend the MWBro Jack Collett who on behalf of the Calgary Presbytery some 48 years ago this month recommended me as a Candidate for the Ministry and I am sure it wasn't without some misgivings. He was the one who gave me that start in my calling that has lasted to this day. And the other is one who is now in the bosom of the Father, the late MWBro Ed Thompson who was my homiletics professor, and

taught me that preaching was the communication of truth through personhood. I stand in the shadow of both of these brothers in faith and in Masonry, and acknowledge their influence in my life in Masonry and ministry.

The third aspect of every liturgy is that of dedication! On this day I would emphasize how important it is for me to bring as much commitment to this office of the Grand Lodge and its future as I can muster.

Some years ago my good friend and yours, MWBro Myron Lusk came to this place of honour with the theme "Vision — Two Thousand" and he set in motion the important concepts of strategic planning and renewal, and I remember the enthusiasm he brought to this Grand Lodge. And each of the Grand Masters since that time has picked up on one or the other facets of what that plan meant to them. Last year MWBro Hugh Young gave new impetus to this initiative by asking the Junior Grand Warden to undertake specific ways of expediting a Strategic Plan. This process, as you are well aware, has been noted in the reports and is well under way with a select committee from across the jurisdiction. My theme for the coming Masonic year is *Share the Vision*. This is no trite request! It is my earnest plea to every Brother in every Lodge — to every Grand Lodge Officer to look upon this theme as a challenge. The act of sharing means using our energy, our gifts and our talents, be they large or small to accomplish the goals we are striving to meet.

Where change is required, let us face it with the expectation that it will make our Craft more relevant, vibrant, meaningful and accessible. But it cannot be done by diminishing respect for our ancient landmarks and principles. It was the vision of our forbears, in which we share, that has made our Craft an honourable and worthy institution that has helped to shape our society on abiding principles... Sharing the vision requires the contribution of each one of us with honesty and candour — "always speaking the truth in love", but facing the future with courage and hope; fearlessly plumbing the depths of not only who we are, but why we are here — to spread the Grand Masonic message of brotherly love, relief and truth under the Fatherhood of God and for the benefit of all humankind. As to my plans for the coming year, I am not only your Grand Master, I am first and foremost your servant. I want to visit as many Lodges as I am able to. But it is at your invitation that I will come. I would like to have that special privilege whenever possible to present the veterans of the Craft with their anniversary jewels but also take the opportunity to encourage and support our younger Brethren to take hold of the reins of leadership that will lead us into the new millennium. As we respect the past, so must we prepare for the future.

May the Grand Geometrician of the Universe guide you in right paths, and grant you courage and strength to continue in your good work, and may you know that peace that will prevail, as together we share the vision.

## GL Communication 1998

In an effort to reduce the time spent by delegates, including one hotel night less for Brethren travelling from a distance, some of the business was condensed and some previously traditional events (such as the GM's Thursday invitational banquet and a ladies' program with a Friday luncheon for all ladies in attendance) were dispensed with — on an experimental basis. This met with approval by some and unfavourable comments by others. A subject worthy of further study.

The following motions (see *May Bulletin*) were carried: (1) adding the optional office of Almoner to the list of Officers of a Lodge; (2) to add a Strategic Renewal Committee to the Regulations; (3) to expand Investment Criteria. The following motions were defeated: (1) to create a Millennium Museum fund; (2) to revise the Master Mason's Certificate; (3) to assign their previous numbers to Districts.

Bro James W. Roberts was installed as the MW the Grand Master, RWBro J. Arthur Jones was invested as Deputy Grand Master and RWBro Gerald T. Webber as Senior Grand Warden as well as Grand Secretary. Newly elected, RWBro Douglas Troock (92) was invested as Junior Grand Warden, RWBro Rex Dawson (114) again as Grand Treasurer and Bro Robert Smith (37) as Grand Tyler. (The District Deputy Grand Masters will be introduced to our readers in future issues of the *Bulletin*).

Elected to the Board of General Purposes for a two-year term were: WBro Ross Cawley (101), RWBro John Fraser (91), RWBro Angus Gordon (2), RWBro Lorne Langman (11), RWBro Peter Lewko (39), RWBro Norman Senn (176), WBro John Slade (198) and VWBro Bob Taylor (2). Also elected for a two-year term on the Masonic Higher Education Bursary Committee were: Bro Keith Ellis (114) WBro John Hart (9), WBro Hugh Kent (46) and WBro Cliff Edwards (191). RWBro Doug Sherris (21) was elected to the Board of Benevolence.

All told, it was an interesting session, and the Brethren are urged to peruse the full record of the Communication as it appears in the *Grand Lodge Proceedings*, of which two copies are sent to each Lodge, one for the Secretary to have available to all members at each Lodge meeting, the other for the Worshipful Master to give to an assigned Brother to report highlights back to the Lodge. Insist on their compliance!

## Millennium Lodge

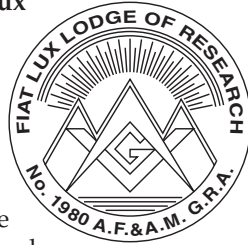


On May 16, 1998, during a meeting of Commercial Lodge No. 81 in Edmonton, MWBro Hugh Young signed the Dispensation for the formation of a second Lodge in Fort McMurray, to be denominated "Millennium Lodge". It will practice the Canadian Rite. The Board of General Purposes has approved, and the Grand Lodge Communication has ratified that, upon meeting all requirements for a Charter, the number assigned will be "2000". The ceremony of Instituting a New Lodge will be conducted on Saturday, September 5, 1998 in Fort McMurray.

The photo shows the Grand Master as he signs the Dispensation, with the DDGM, RWBro Norman Thomas looking on.

# The Apple Tree Tavern

Abridged from a paper of Fiat Lux Lodge of Research prepared by VWBro John W. Alexander



Before 1760, there was no requirement for Lodges to take names. They were simply known by the places where they met. As often as not this was a coffee house or a local inn. In the early years of the 18th century, the Apple Tree Tavern and the Lodges which met there, assumed an incalculable influence over Freemasonry as we know it.

Following the Great Fire of London in 1666, there was a great boom in the building trade replacing the public buildings and churches which had been destroyed by the fire. However by the middle years of Queen Anne's reign, this boom had more or less ended. Work was scarce and Masonry had sunk to what was probably its lowest ebb since before the days of the great cathedral-building period.

According to some traditions, the titular head of Masonry in England was Sir Christopher Wren. This tradition is not, itself, beyond dispute and a considerable body of literature has developed to back up both sides of the argument. Nevertheless, Bro Rev Dr James Anderson accepted it and in the second edition of his Constitutions, accused Wren of "neglecting the Brethren."

Accordingly, several brothers took matters into their own hands. In 1716, "four old Lodges" met at the Apple Tree Tavern and constituted themselves a "Grand Lodge pro tempore". Their business was to discuss the possibility of reviving the Quarterly Communication of Officers and the annual Assembly and Feast. Believing that the aristocracy would better represent their interests, they also resolved "to Chuse [sic] from among themselves a Grand Master till they should have the honour of a noble Brother at their head".

On St John's Day-in-Summer of the following year, the Communication, Assembly and Feast were held and the Grand Master elected. This was the inaugural meeting of the Premier Grand Lodge, the mother Grand Lodge of the whole world and from that beginning has developed the organization of Freemasonry that we enjoy today.

The "four old Lodges" were:

- The Lodge at The Goose and Gridiron Ale-House in St Paul's Churchyard;
- The Lodge at The Crown Ale-House in Parker's Lane near Drury Lane;
- The Lodge at The Apple Tree Tavern in Charles Street, Covent Garden; and
- The Lodge at The Runner and Grapes Tavern, Channel Row, Westminster.

As well as being the host Lodge for the "Grand Lodge pro Tempore" the Lodge at the Apple Tree Tavern furnished the first Grand Master in the person of Anthony Sayer, who was elected by a show of hands at the St John's Day 1717 Communication. He held office for a year.

In 1729, in the renumbering, the Apple Tree Tavern became No. 11 instead of No. 3. In 1723, it took a name, "The Lodge of Fortitude". From 1803 until 1813, it operated as a Master's Lodge only and in the renumbering following the Union, it became No. 12. In 1818, it amalgamated with the "Old Cumberland Lodge" and from that day to this it has been,

"The Lodge of Fortitude and Old Cumberland No. 12". Over the years it has met at several different venues in London. It now meets at Freemasons' Hall in Great Queen Street.

*Note: Master Masons are cordially invited to attend the Installation of the WM-elect of Fiat Lux Lodge of Research, RWBro Herbert Laycraft, and Investiture of Officers for 1998-99, at Freemasons' Hall, 330 - 12 Avenue SW, Calgary, on Saturday, October 3, 1998, 11:00 AM, hosted by Zetland Lodge No. 83.*

## Letters

In answer to your request for opinions whether the monthly research articles should be continued, the answer from myself and the officers of Calgary 23 is a RESOUNDING YES — PLEASE!

The articles are interesting, informative, enlightening and very worthwhile. For those of us too busy (jobs and running the Lodge) to have the time to research, yet thoroughly enjoy such Masonic information, this is MANNA FROM HEAVEN!

Please thank RWBro John Forsdick for his labour of love. It is greatly appreciated — otherwise, thanks for a very informative Bulletin

R. Trombinski, WM, Calgary Lodge No. 23

(This is a sample of letters and phone calls received.)

## And another:

Thank you for a very interesting article on Edmonton's Freemasons' Hall, April 1998. It was enjoyed by both myself and my wife, Maxine, who cherishes many happy memories of social occasions she attended there. However, she asked about the picture: "How come they used so many flags" (at the cornerstone laying)? Can you help me?

Ronald E. Gordon, PDDGM  
Edmonton Lodge No. 7

**Editor's Answer:** Being just as ignorant about the reason, the editor asked Mr. Rory Campbell, Chief of Protocol for Alberta, the question: "Why were so many flags (Union Jacks) used? Indeed, eight flags can be seen. We do not know if they were merely used for utilitarian purposes, to hide the voids of a building still under construction, whether they were used for the purpose of decoration and adornment, or whether there is a more profound significance to the flags' use."

Mr. Campbell phoned the editor the next day, telling him that he was not aware of regulations for non-governmental ceremonies and that he believes that it was common in those days (of greater patriotic fervor) to display numerous flags, as was also the case at the dedication ceremony of the legislative building, according to existing pictorial records. — Does any reader know better?

## Yet another letter:

Some years ago you (the editor) wrote a treatise on the Master Mason's Apron, describing all the features thereon. When I was Master of Perfection No. 9 in 1989, I made a copy of the Apron in blue and white on a large board, and then memorized the work you wrote. I mounted the board on a tripod and presented it to Master Masons receiving their aprons.

Our Lodge has this board, along with a copy of the writing. On 2nd December 1997, our three most recent Brethren were presented with their Master Mason's Aprons: Bro's Faramary Azar-Nejad, Keng-Wei Chiew and Dee Jay Schiller, who had been respectively obligated on the Koran, the Buddhist sacred writings and the Holy Bible. Our then Worshipful Master,

John Hart, again memorized your work, and with the board I had made, presented each Brother with his Master Mason's Apron.

Ed Carter, Perfection Lodge No. 9

**Editor's Note:** The text of the "Presentation of MM Apron" referred to, authorized by the Committee on the Work, can be obtained from the Grand Lodge office by ordering "Publication 313." It is for presentation in York Rite Lodges only, but can be used for educational purposes in Canadian Rite Lodges. There is a companion "Publication 312 — Presentation of MM Certificate," authorized by the Committee on the Work without restrictions, also available from the Grand Lodge office.

## The "Ron Smith Challenge Cup"

### A Beaverhills District Masonic Education Trophy for the Best Annual Masonic Education Presentation

In the summer of 1997, a member of Commercial Lodge offered to donate a trophy on behalf of Commercial Lodge No. 81 to Beaverhills District. RWBro Ron Smith agreed and was in the process of reviewing the proposal with his District M.E. Chairman when he passed away.

The trophy would be awarded annually to the Beaverhills Lodge which puts on the best Masonic Education Presentation.

The idea is to encourage and reward individuals or groups from Lodges in Beaverhills District to develop and make interesting presentations on Masonic subjects.

RWBro Howie Canning has approved the idea and requested that the trophy be named in Honour of RWBro Ron Smith. It will be called the "Ron Smith Challenge Cup".

#### Submission Requirements

- Submissions are to be made to the District Masonic Education Chairman by December 31 in a given year.
- Presentations will be held at the January District M.E. Meeting to get more people out.
- Judging would be by DDGMs from outside the District, to be impartial.
- Judging should be on Content and Presentation (50/50). For Content, things like originality, good research, accuracy and Masonic relevance will be judged. Presentation points would be given for liveliness, involvement of more members, audience participation, pace, humour and how interesting the presentation is.

The winning Lodge gets bragging rights and keeps the trophy for a year. The winners will engrave their Lodge and year on the trophy. The trophy will be kept on display in the Club Room at Freemasons' Hall, Edmonton.

Bro Bill Trofimuk, who in 1997 was awarded the Masonic Medal of Merit, purchased the trophy with a suitable plaque on it. Commercial Lodge is responsible for keeping track of the trophy and keeping the Annual Competition going. The District Deputy is responsible for organizing a Jury of other DDGMs in Edmonton. The District M.E. Chairman is responsible for organizing the event.

Beaverhills District will thus increase the profile of Masonic Education Presentations, and the best of the year could be "offered" to other Lodges within and outside the District.

## Correction

In the "Honour Roll" published in Vol 63, No. 6 (June 1998) one name had been inadvertently missed, i.e., that of RWBro Frederick E. Grout, Corinthian Lodge No. 22. We apologize.

## Obligating a Buddhist Brother

(The Committee on the Work authorized publication in the *Bulletin* of a response received from the Grand Lodge of Japan, F&AM, to questions asked by our Grand Secretary:)

**Q.** Would it be offensive to place the writings of Buddhist philosophy on the Altar with the Holy Bible?

**A.** No, actually several Grand Lodges routinely place the candidate's VSL along with the HB on the altar. Sinim Lodge, under the Grand Lodge of Massachusetts, which meets at the Tokyo Masonic Center, has four VSLs (along with the HB) on the altar at all meetings so no Brother, despite his religion, may feel slighted. The Grand Lodge of India authorized five VSLs to be placed on their altars.

**Q.** Is it morally correct for a member of the Buddhist religion to take the Masonic obligation by placing his hands on the writings of Buddhist philosophy?

**A.** Yes, as this would be in conformity with his religious convictions.

**Q.** Is there an appropriate section in which the book of Buddha is to be opened?

**A.** No, the candidate's VSL is closed, but the HB is opened to the appropriate page depending on the degree being conferred.

**Q.** Is it correct to place the Square and Compasses on the Book of Buddha?

**A.** Yes, during obligation, so the candidate can feel the S&C with his hand(s). After obligating, the S&C are returned to the HB.

**Q.** What would be the response to the question "In whom do you place your trust?"

**A.** The answer would be in accordance with his religious creed. There are several Buddhist sects, but all recognize a Supreme Being or "Supreme Essence", as do all major religions.

*The answers were provided by James L. Johnston, PGM, Japan*

**Editor's Note:** There is not one, but there are several sacred writings of the several branches of Buddhism, as there are of Hinduism. Islam was not covered above, but it may be of interest to the reader that Commercial Lodge No. 81 (Edmonton) opens the Holy Koran along with the HB at all meetings, whether or not their Moslem members are present, and although the Lodge is aware that the Moslem does not require to have his holy book opened at all, this is still being done at Sura XXI, 78 & 79 because of its (only) reference to King Solomon, and a separate set of Square and Compasses is placed upon the Koran according to the degree worked, but always on the same page.

## To All Canadian Rite Masons of Alberta

The Committee on the Work is commencing a major review of the Canadian Rite Ritual and seeks your input. Could you review your Ritual for errors, for areas of confusion where new or additional rubrics would help and for changes that would assist the Lodges to better perform their ritualistic work? With approval of the Grand Master, MWBro J. Roberts, on this occasion, because the Committee seeks your input, letters to the Chairman of the Committee on the Work, c/o the Grand Secretary, will be acceptable. The letters can be from individual Masons, Lodges or Districts.

All submissions must be received before October 15<sup>th</sup>, 1998, and each will be carefully considered by the Committee.