



Grand Lodge Bulletin

Vol. 63, No. 8

Editor: MWBro Robert E. Juthner

October 1998

The 1998 "Medal of Merit" Awards

On June 13, 1998, MWBro Calvin Shaver, Chairman of the Medal of Merit Committee, had the pleasure of asking the Grand Master to present Medals of Merit to outstanding Master Masons, in recognition of their exemplary services to Freemasonry and to their communities at large. This year, two Brethren were awarded this rare distinction.

Bro Samuel Donaghey, shown in the right photograph, flanked by his Worshipful Master and the District Deputy Grand Master of Northern Lights District, had been initiated in Britannia Lodge No. 726, EC, in 1949, and is now a member of Evergreen Lodge No. 166, GRA. A police officer for all of his active years, he had been deeply involved in his community and in sports, forming the Canadian Soccer Association Alumni and managing the Canadian National Soccer team in the 19th Olympics and 5th Pan Am Games. He has also represented Canada at the FIFI World Congress and World Cup in England. Among previous honours bestowed on him were the Order of Canada in 1981, and having been made an Honorary Chief by seven different Indian nations in Canada.

Bro Melton J. Fulton, shown in the centre picture, was made a Mason in Corinthian Lodge No. 22, GRA, in 1945. It was said of him, by his son, that in those days there was gas rationing, but he still drove to his Lodge meetings, proving how important they were to him, and how worthwhile. Mel has spent his working life in the oil patch, where he is greatly respected for his



dedication, knowledge and zeal for his work. Bro Fulton worked in his community and dedicated himself to making it a better place to live and to raise a family. He is the type of Mason who does not seek the limelight, working steadily and quietly in the background for over fifty years.

The Grand Lodge Proceedings of the 1998 Annual Communication carry more detailed information about our two Brethren honoured, and our readers are encouraged to peruse them as soon as they will be available on their Secretaries' desks. The Masons of Alberta salute our two Brethren!

Guest Editorial

Attracting More Young Men Of Promise Into The Craft

Now that, once again, we are electing new sets of Lodge officers, it is quite opportune for us to delve deeper into why intelligent young men in the community — including, unfortunately, the sons of highly respected Freemasons — do not seek membership in what we claim to be "*the greatest fraternity that has ever graced the annals of the world's history.*"

It is because, to use a pun, those intelligent young men are suffering from **t.b.** — **too busy** running after professional success? Maybe. But, an adage argues, "Busiest men find time." Those young men of promise will find time to join our Lodges if and when they see that they have much in common with members thereof. They will find time for Freemasonry if and when they see that Freemasonry offers a social, intellectual and cultural atmosphere conducive to their growth and development.

Is it because those young men of promise do not have the

money? Maybe. But again, possessed with intelligence, youth and leadership qualities, they are more worthy of membership in our Lodges than petitioners who can pay the fee and have nothing else, except their interest in using the Fraternity only as a springboard from which to gain a prestige symbol. Since Freemasonry regards no man on account of his worldly wealth or honours, or since it is the internal and not the external qualifications which recommend a man to be made a Mason, we should devise ways, as well as find the time, to communicate with those men of promise with respect to what Freemasonry is and what it seeks to do. If we do that, maybe they, in turn, will devise legitimate ways of getting the money they need for Masonic membership and once admitted, they will, we fondly hope, find time for Freemasonry.

Is it, then, because young men of promise are not interested? Most probably!

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Grand Master	MWBro James W. (Jim) Roberts
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Grand Secretary	RWBro Gerald T. Webber

Editorial Committee

Editor: MWBro Robert E. Juthner, 403-483-5124, Fax 403-486-4512
 14103 Buena Vista Road, Edmonton, Alberta T5R 5S2
 WBro S. Garth Cochran; WBro Loren Kline; Bro Trevor Morris;
 WBro Peter Proudlock

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Deadline for copy is the 1st day of the month, two months prior to the month of issue.

Many of the intelligent young men in the community know nothing or very little about Freemasonry. This is due, at least in part, to our inveterate reluctance to talk about Freemasonry to strangers. But if we don't talk about Freemasonry to those potential members of promise, how can we expect them to get interested to join our ranks? There is no way we can expect them to look up to Freemasonry unless and until we, as Master Masons, show a great deal of pride in our Masonic membership by telling them what we are and what we have.

Other intelligent young men in the community are not interested to seek our fellowship because not a few of us, specifically those wearing Masonic emblems, do things that do not command their respect.

Let's face it! Due to certain factors, such as economic pressure on our Lodges and careless investigation of petitioners, Masonic standards, generally, have gone down, so that a significant number of men who should never have passed the ballot actually dwell in our midst. The Craft, as a result, is not looked upon with the same degree of respect it once enjoyed.

That is why the leadership of our Grand Lodge has recurrently urged us, individual Freemasons, to act, particularly

when abroad in the world, so consistently as to show to non-Masons that, influenced by the pure principles of Freemasonry, we have become better men in our several stations in life, displaying the beauties of holiness, to the honour of God's holy name, and contributing to the building of better local, national and international communities. If we live our Masonry, decidedly, young men of promise will seek our fellowship.

That is why the leadership of our Grand Lodge has recurrently reminded Lodge officers, particularly Worshipful Masters, to be more eager to qualify men for Freemasonry. It has repeatedly emphasized that there simply is no substitute for quality. Hence, Lodge officers ought to assign for duty on investigating committees Brethren of high standards who so love the Craft as to be genuinely desirous of preserving unsullied its reputation; Brethren who go farther than making a token investigation of candidates; Brethren who would really stand guard at the West Gate, suffering none to pass, except such as are duly qualified and have permission.

That is why the leadership of our Grand Lodge has recurrently challenged Lodge officers to work together in close harmony for the purpose of creating within the Lodge an environment that makes Freemasonry worthwhile and satisfying in every member's life. This task includes, among other things, concerted planning and development of a many-sided, year-round program that provides every member, as well as his family, with opportunities for growth, development and fellowship.

It is hoped, then, that the Brethren who will be elected to responsible positions in our Lodges will demonstrate their enthusiasm for Freemasonry, so that our Lodges, ultimately, will regain the position they once occupied in the interest and loyalties of men, particularly intelligent young leaders in the community. — So mote it be.

*J. Flor R. Nicolas, Editor-in-Chief, The Cable Tow
 G.L. F&AM of the Philippines,, Vol. 74, No. 4, 1997*

October is Bursary Month...

and so are all other months of the year! (Please watch for more on the Bursaries coming in the November *Bulletin*.)

Grand Lodge of Alberta Position Available: Assistant Grand Secretary

We are now inviting applications for the position of:

Assistant Grand Secretary

This position is open to any Past Master within a jurisdiction recognized by the Grand Lodge of Alberta and who is a current member in good standing of a constituent Lodge within the jurisdiction of the Grand Lodge of Alberta.

The duties of this position will be to understudy the Grand Secretary and to become familiar with all the duties and responsibilities of the day-to-day operations of the Grand Lodge office. Salary and benefits will be paid in accordance with the schedule as defined by the Finance Committee and Board of General Purposes as defined under the Constitution.

This position is under the direction of the Grand Secretary as defined under the Constitution.

Applications must include an outline of qualifications within the context of a complete résumé and must be submitted to

RWBro John Pelletier
 Chairman of the Finance Committee
 c/o Grand Lodge Office
 330 – 12 Avenue SW
 Calgary, Alberta T2R 0H2

Phone (403) 262-1149, Fax: (403) 290-0671

All applications must be received at the above address not later than 12:00 noon, November 30, 1998. All applicants will be advised of their status within ten days of the closing date. Grand Lodge reserves the right to re-open the competition should no suitable applicant be found.

The Mists of Antiquity

By MWBro W.J. (Jack) Collett, PGM

Abridged from the papers of Fiat Lux Lodge of Research, 1980
Part 1

When we talk of the origins of Freemasonry, we frequently say that they are buried in the "Mists of Antiquity." This means that the beginnings of the Craft are not easily definable. For some students of Masonic history, the "mists of antiquity" lie in the history of Freemasonry previous to the origin of the four Speculative Lodges that operated in London and came together to form the Grand Lodge of England in 1717. For others it means an attempt to trace the origins of the Craft back to the building of King Solomon's Temple at about 975 BC. This is because our ritual and the Hiram Legend are so closely connected with the events of the reign of King Solomon. It is doubtful that the moral teachings or indeed, any of our ritual came from that period. Bailey and Kent, the authors of a standard textbook called, *The History of the Hebrew Commonwealth*, makes the startling comment that, "If there was anything done in Solomon's reign to strengthen the people in material or intellectual ways, if there was any endeavour to purify religion or elevate morals, we do not know of it. No heroic or noble act is recorded of anyone while Solomon was on the throne." Of Solomon, the scholars say, "The empire was his slave, and the sole end of its toil was his pleasure. No country can long stand such a strain." These words are true historically. After the reign of Solomon, the empire that King David had built disintegrated, and the years that followed were filled with chaos.

Masons, quite naturally, recoil from the verdict of such scholarship. The words strike at the very root of some teachings that we hold dear. Did not the Legend of Hiram Abif come out of King Solomon's reign? The First Book of Kings, Chap. VII and the Second Book of Chronicles, Chap. II, contain very brief references to Hiram. However, there are no real details. The first real evidence that any Lodge used a dramatized version of the Hiram Legend puts the date as late as 1722. Thus it is that some of the Masonic traditions that are dearest to the hearts of Masons are "buried in the mist of antiquity."

From whence then came the moral and spiritual teachings of Freemasonry? From whence came many of the mystic rites that we now perform?

There existed in the Greek and Roman cultures as well as in other early cultures and ancient civilizations, certain practices known as the Mystery Religions. They were secret religious assemblies with special initiation rites and most certainly were present in the time of Jesus. Undoubtedly they had an influence on the growth of the ceremonies of early Christianity. One only needs to examine some of the mysticism surrounding the festivals of Christmas and Easter to understand the syncretism that occurred and has been lost as the centuries passed. All the ceremonies of the Christian Church and of Freemasonry contain overtones of the ancient Mystery Religions.

The Mystery Religions were very selective in their membership. No uninitiated person was permitted to take part in the ceremonies. Note the relationship here with the Christian



Holy Communion, and also with the practices of Freemasonry. The Mystery Religions appear to have had a double purpose. First they wished to hand down, from generation to generation the traditions associated with the gods in whose honour they were organized. Secondly, they taught very carefully how certain rituals were to be performed and then trained their initiates to carry out those rituals exactly. Under no circumstances were there to be variations from the ancient traditions, even in the words of the rituals. The prime purpose of the Mystery Religions was not to teach dogmatic religious beliefs; it was to strive for the moral improvement of their membership. The rituals were designed not only to improve the morals of the adherents, but also to implant in their membership a hope for the life that would go on after death.

The first remarkable resemblance between the Mysteries and Freemasonry is that membership rested on the voluntary choice of the individual. No one was ever invited to belong to a Mystery Religion. The individual had to volunteer to become a member. If the individual indicated his desire and if he were accepted, then he had to submit himself to the Initiation Rites. These rites were designed to provide for the candidate an emotional experience that would tie him forever to his religion. When that was done he was accepted into the fellowship, designed to give him support as he became more and more absorbed into the community of regenerated individuals.

To be continued...

New Grand Secretary UGLE

Succeeding Michael Higham, who for 18 years had served the United Grand Lodge of England as Grand Secretary, and following a "training period" of only 3 weeks, the Pro Grand Master, Lord Farnham, invested VWBro James W. Daniel on June 1, 1998. He is no stranger to Masonic administration, having served as Grand Secretary General of the A&ASR since 1989. Born in Cornwall in 1941, he is Past Master of Westminster and Keystone Lodge No. 10, London, and is an expert on 19th century Masonic research. He had previously served on the British Council in Germany, Spain, Cambodia, Sri Lanka and Venezuela. His last assignment had been that of Culture Attaché at the British embassy in Washington. He is well versed in matters of international diplomacy.

From *Blau Blatter* (Austria) No. 267 June 1998 and
Grand Lodge News, UGLE, after 10 June 1998

Kananaskis Videos

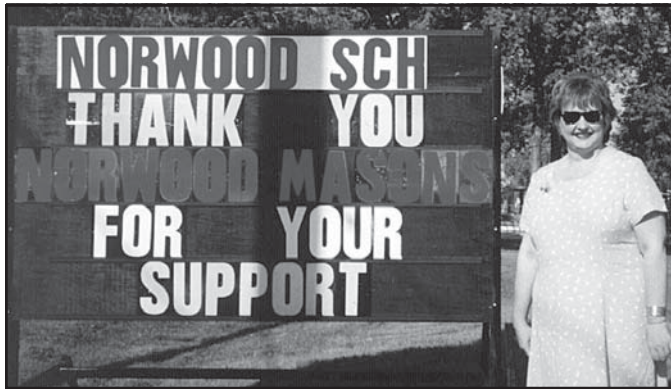
From the 1998 Masonic Spring Workshop, RWBro Vic Ramsbottom has recorded video tapes of the following:

- Tape 1 Fundamentalism and Freemasonry, theme address by Bro Gary Leazer.
- Tape 2 The Committee on the Work; panel discussion.
- Tape 3 Master Mason Shriners; panel discussion.
- Tape 4 Beyond the Craft Lodge: a look at alternatives.
- Tape 5 Questions and Answers: with Bro Gary Leazer.
- Tape 6 Saturday Evening Entertainment.
- Tape 7 Sunday Morning Devotional Service.

NOTE: Tapes 1 & 5, or 1 & 2 are available on one cassette. To order, write RWBro Vic Ramsbottom, 8 Gladstone Gardens SW, Calgary, AB T3E 7E4 or phone (403) 242-2031 or Fax (403) 277-6818.

The price per cassette is \$20.00.

What Some Masons Do



Since 1992, members of **Norwood Lodge No. 90, GRA**, have assisted the staff and students of Norwood Elementary School, an inner city school in Edmonton, in the remedial reading program. In addition, the Lodge Brethren have contributed to the purchase of a new dishwasher for the school and provided trophies for the recognition of students for their proficiency in studies, special events and activities. Once a year, in June, the Lodge sponsors an end-of-term picnic for the students and, with the support of two chapters of the IODE, provides hot dogs, drinks, ice cream and other treats for the students. The sign shown in the photograph appeared in the school yard at the corner of 111th Avenue and 95th Street, in Edmonton, on June 25th and 26th. Ms Sandra Woitas, School Principal, is shown beside the sign.

What Is "Volunteering"?

RWBro Ed Hunter has drawn to our attention an item which has appeared in the (Calgary) Rocky View Hospital News Letter. Quoting *Making a Case for Volunteer Centres, Volunteer Ontario, 1996*, first the following definition is given:

Volunteering is the most fundamental act of citizenship and philanthropy in our society. It is offering time, energy and skills of one's free will.

Volunteering is an extension of being a good neighbour. As people become involved in the improvement of their surroundings and choose to help others, houses are transformed into a community.

By caring and contributing to change, volunteers decrease suffering and disparity, while gaining skills, self esteem, and changing their own lives. People work to improve the lives of their neighbours and, in turn, enhance their own.

This definition, which rings a chord in every Freemason's heart, is then followed by this "DID YOU KNOW?" column:

- Seven out of every ten Calgarians, over the age of 15, volunteer in some capacity.
- Alberta has the highest rate of volunteerism (39.6%) compared to other provinces. There are more than 700,000 volunteers in Alberta who contribute over 120 million hours annually.
- Each volunteer gives approximately three hours per week, that is over one billion hours — the equivalent of 617,000 full time jobs.
- A Statistics Canada report has estimated the value of volunteer work to be \$11.79 or \$12.00 per hour. Consider, minimum wage is \$5.50 per hour!
- When calculated at the average service sector rate of \$12

per hour, the Alberta contribution of 120 million hours is worth 1.5 BILLION DOLLARS ANNUALLY!

- The ratio of volunteers today is 45% male to 55% female.
- Over 71.9% of all volunteers are married.
- 2 out of 3 volunteers are employed.
- There are over 100,000 voluntary organizations in Canada, including 63,000 registered charities.

Indeed impressive statistics. Where do we fit in? One example cited by Bro Hunter:

The same newsletter from that hospital showed that Mrs. Jean Senn, wife of our well-known RWBro Norman Senn, the previous editor of the *Bulletin*, was to receive her "1,500-Hour Volunteer Pin." Congratulations!

45th Anniversary

Barrhead Lodge No. 171, GRA, in celebration of their 45th Anniversary, will be holding an OPEN HOUSE, inviting fellow Freemasons, their families and the general public to their Lodge room.

On Saturday, November 7, 1998, beginning at 1:00 PM, short presentations on the history of the Lodge as well as on Masonry in general, will be offered to the residents of Barrhead and to other visitors. After 2:30 PM food and refreshments will be served. The event is expected to close at about 4:30 PM.

For further information contact the Worshipful Master, WBro Scott Deverall at FAX (403) 674-3003 or (403) 674-2889.

High Holiday Greetings...

are extended by the Freemasons of Alberta to those Brethren in their midst who, at the end of September, have just celebrated the festivals of Rosh Hashana and Yom Kippur. — Shalom!

Grand Master's Itinerary

October

- 1 Zetland Lodge, Freemasons' Hall, Calgary
- 15 Barrhead Lodge
- 17 Calgary-Highwood District Meeting, Bowmont Hall, Calgary
- 20 Cairo Lodge, Claresholm
- 24 Central District Meeting, Rimbey Legion
- 31 Lakeland District Meeting, Acacia Hall, Edmonton

District Meetings

October

- 8 Chinookarch District, Lethbridge Masonic Hall
- 17 Calgary-Highwood District, Bowmont Hall, Calgary
- 17 Northern Lights, Freemasons' Hall Edmonton
- 17 Athabasca District, Waskatenau Community Hall
- 24 Palliser District Meeting, Medicine Hat Freemasons' Hall
- 24 Central District, Rimbey Legion Hall
- 30 Dinosaur District, Strathmore Masonic Hall
- 31 Lakeland District, Acacia Hall, Edmonton

Final Thoughts

The difference between a moralist and an economist is that one wants people to be better while the other wants them to be better off.

A man never knows what he cannot do until he tries to undo what he did.