



Grand Lodge Bulletin

Vol. 64, No. 08

Editor: MWBro Robert E. Juthner

October 1999

1999 Medal of Merit Awards



On June 5, 1999, MWBro Calvin Shaver, Chairman of the Masonic Medal of Merit Committee, again presented two most worthy Brother Master Masons to the Grand Master and the Brethren assembled to receive this coveted award. The Brethren so honoured for their long time commitment to the Craft and for their service to the community and mankind are here presented to our readers:

Bro Gordon Harry Pedden who was born in Castor, AB in 1929, was initiated in Highlands Lodge No. 168, GRA, in 1970 and has served his Lodge as Treasurer from 1975 to the present time, rarely missing a meeting. He has also been the driving force behind the repair and modernisation of Highlands Masonic Hall in Edmonton, and has headed the Solid Symbol Society and its fund raising efforts to support the hall, realizing \$113,000 to improve the building. Had it not been for his

continuous efforts in administering Highlands Masonic Hall over many years, it might not exist as we know it today.

He has been involved with the United Way of Edmonton for over twenty years and prior to his retirement from the Consumer and Corporate Affairs Department of the Government of Alberta has worked for the United Way as a representative on loan from the department. On a personal level, he is never far from a member who is ill or a widow mourning her loss. His constant visitations to homes and hospitals with follow-up reports to the Lodge have made him an example for younger Brethren to emulate.

Bro the Rev George Linton Westman was initiated into Freemasonry in St. Francis Lodge No. 15, GRQ, in Richmond, PQ, in 1970 and affiliated with Mountain View Lodge No. 16, GRA, in Olds in 1988. He has served that Lodge in many capacities, filling the offices of Chaplain and Junior Warden several times, being a regular attender and strong supporter of the Lodge. Due to other commitments he chose to decline nomination for Senior Warden or Worshipful Master of the Lodge. Whenever asked to perform committee work, Bro Westman willingly and cheerfully complies.

During World War II Bro Westman served in Bomber Command, RCAF, from 1942 to 1945. He then became an accountant and in 1955 he was called to the ministry when he was ordained as an Anglican Priest. As hospital chaplain he visited members of the Craft and of the community, bringing words of comfort. For many years he served the Olds branch of the Canadian Legion as chaplain and treasurer, and numerous other organizations in the community. It was said of him that he has served his country, his Lodge, his community and — above all — has been a good husband and father. His Lodge Brethren are proud to call him their Brother.

The Freemasons of Alberta salute their two Brethren!

Conference of Grand Secretaries in North America

The third in a series of reports by RWBro G.T. Webber

On the "World Conference of Grand Lodges"

Bro Thomas Jackson of the Grand Lodge of Pennsylvania related the findings of their ad hoc committee which had studied the concept of a world body for Freemasons. The objectives of such a body are as follows:

- To promote the stability, progress and universality of Craft Masonry.
- To study and propose means and ways to improve the quality and quantity of Masonic membership.
- To propose means and ways to provide assistance to emerging Grand Lodges.
- The establishment of a universal charitable objective of Freemasonry.
- To establish a World Commission on Information and Recognition.

• To work together to fight the forces which adversely affect Freemasonry. This item brought forth the following concerns:

- Unwillingness of (some) Masonic leaders to talk with or understand one another.
- Operational differences between Grand Lodges.
- Territorial jurisdictional exclusivity of the "One Grand Lodge — One Jurisdiction."
- Competing Grand Lodges seeking jurisdictional boundaries.
- Surrendering personal ambitions — piques and quarrels.

In summary, Bro Jackson stated that Freemasonry has been frozen in North America since 1950 and because of jurisdictional exclusivity it has taken fifty years to play itself out. This is a major problem for Freemasons when the world is changing. He noted that Freemasons devote a disproportionate

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Editorial Committee

Editor: MWBro Robert E. Juthner, 780-483-5124, Fax 780-486-4512
 14103 Buena Vista Road, Edmonton, Alberta T5R 5S2

WBro S. Garth Cochran; WBro Loren Kline; Bro Trevor Morris
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Editorial

“Masproquette” — The Right Way

Don't even try to look it up in the dictionary — the word has just been made up, and if it caught the reader's attention, then it has served a purpose. It means, of course, “Masonic Protocol and Etiquette,” a subject that has been suggested to be included in the pages of the *Bulletin* “by popular demand,” so to speak; well, by a few of our Brethren anyway.

The topic under consideration is somewhat controversial because so many divergent views are held regarding behaviour in the Lodge while at work or at the festive board, ranging from the ultra-conservative to the most liberal or unregulated approach. Yet it is not our intention to add fuel to controversies but rather to show up what various Masonic, and some non-Masonic, authors have said in this regard, and to free concepts of acceptable manners from rigidity and make them as palatable and useful as possible. We will, therefore, present to our readers a series of articles on Masonic Protocol and Etiquette, spread over many future issues, beginning with “Titles and Forms of Address” in this issue. Many references will come from the excellent guide for Lodge Officers of the Grand Lodge of Canada in the Province of Ontario, *Meeting the Challenge* (1976), Wallace McLeod, editor and from the paper “On Masonic Protocol and Etiquette,” *Vox Lucis* Vol 2:10, 1994, by this writer. Other, non-Canadian sources will be used where found of interest to the Alberta scene.

As useful as it is to research and quote a variety of sources, it must be borne in mind that, as far as Alberta Freemasons are concerned, we are governed by Regulation 1.7.3 which reads, in part; *The Committee [on the Work] shall have power to interpret and rule... in general upon all matters of Masonic ceremonial or etiquette in this Jurisdiction.* Consequently, we may find that the Committee on the Work may not fully endorse all of the practices which will be suggested, wherefore it will be appreciated if they will favour us with their opinions and corrections — which will most certainly be published in our pages. We will, however, also point out where all too many Lodges seem to ignore previous rulings as to protocol issued by that Committee (such as the wording of the “Toast to the Grand Master and his Officers”).

It is well here to include two definitions taken from McLeod:

amount of time and effort to project the Fraternity as a charity, and said: “A Charity we are NOT!” He concluded stating that the Conference organizers' quandary is which Grand Lodges will be invited to attend the World Conference — whether to invite all Grand Lodges, including the “Universal Lodges,” or to restrict the invitations to Grand Lodges deemed “legal” by the North American Conference. He believed that the Conference must be used as a forum for the benefit of Craft Masonry and never damage or modify the Ancient Landmarks.

On this subject, Bro James Daniel (Grand Secretary, United Grand Lodge of England), speaking from a prepared text, presented his jurisdiction's opposing views. A summary of his comments is as follows:

- The UGLE does not support the formal process of a World Conference because Masonry has been working well for over 300 years. Freemasons of the world — if they are going to meet — must meet informally, not formally.
- Problems will be created between Grand Lodges on a bilateral front.
- A World Conference is perceived (by the UGLE) to be a platform for certain Grand Lodges to assume powers to influence decisions of other Grand Lodges.

To be continued

Etiquette — means the prevailing set of rules of behaviour and manners, the accepted and polite way of doing things... Freemasonry should have its own etiquette to regulate those aspects of Fraternal courtesy which are peculiar to the Craft.

Protocol — really means “diplomatic etiquette”... It refers in particular to the method of determining the order of rank, precedence or seniority, and to the rules specifying how that order should be reflected in action...

Future topics will include, but will not be limited to, matters like “Dress or Clothing,” “Behaviour before and during work in Lodge,” the many behavioural intricacies encountered at the “Festive Board,” “Flag Protocol” as it affects the placement of our national flag and other flags or banners in the Lodge room, *et cetera*. In all this it is not the intention of the editor to pontificate or to be otherwise dogmatic, but to endeavour to present something informative and even enjoyable.

Now, if this will not trigger a deluge of “letters to the editor” telling him what REALLY is “The Right Way” — what will?

On Titles and Forms of Address

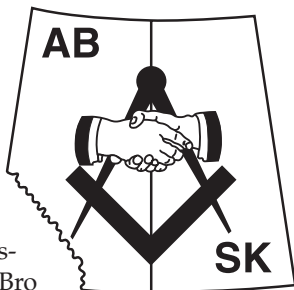
First in a series of articles on Masonic Protocol and Etiquette

We may begin our observations with the only acceptable designation of our jurisdiction, namely, *The Grand Lodge of Alberta, Ancient, Free and Accepted Masons* (note also where commas are placed). We say “only acceptable” because this is the precise wording as used in the 1908 Act of Incorporation by the Government of Alberta and also in Article 1.1 of our Constitution. At times in the past this was prefixed, in word and in print, by the words “Most Worshipful” — clearly erroneously, just copying some other jurisdictions where the prefix is a legal part of their names. Not so in Alberta.

Where the traditional prefixes do come in can be found in Article 6.2 of the Constitution, such as “The Most Worshipful, the Grand Master,” “The Right Worshipful, the...” or “Very Worshipful...” without the definite article.

1999 Speaking Competition

The 10th annual Hands Across the Border speaking competition was held in Wainwright, Alberta, on Saturday, May 10, 1999 with 128 persons in attendance, including ladies. Twenty-six Lodges from Alberta and Saskatchewan were represented and the meeting was graced by the presence of both Grand Masters, MWBro d'Arcy H. Morris of the Grand Lodge of



Saskatchewan and MWBro James Roberts, Grand Master of the host Grand Lodge of Alberta. MWBro Stan Harbin welcomed all in attendance and presided over the meeting, while Bro Archie Beare of Buffalo Park Lodge (Wainwright) proved himself as an efficient and likeable Master of Ceremonies.

Following the presentation of the flag and the singing of the national anthem, WBro Andy Kish, of the host Lodge, invited the competing speakers to present their well prepared papers. They were, in order of presentation:

Bro Gordon McIntyre, Elrose Lodge No. 35, GRS, Estevan,

So much for Grand Lodge — now what about the constituent Lodge? Lodges under the jurisdiction of our Grand Lodge are termed *Craft Lodges*; expressions such as “Blue Lodge” (as opposed to red, green, purple or polka-dotted, not to mention orange!) are colloquial, improper, in short an absolute “no-no.” Even the term “Symbolic Lodge” is alien to Canadian usage, as all Masonic bodies are using symbolism as a vehicle for their teachings.

Who, then, rules such a Craft Lodge — is it the “Sitting Master”? That’s another one of those horrible bloopers heard occasionally. The Committee on the Work, and indeed the book of *The Work*, recognize only one term, which is *Worshipful Master*. He is surrounded by the members, called Brethren, rather than “Brothers,” a term we see so often misspelled “Brethern” or even “Bretheren” — so watch out!

There seems to be no problem anywhere with the use of the title “Worshipful Brother”; if anything, its use is, at times, inappropriate. Why is that? When addressing any Brother, other than the Worshipful Master or the Immediate Past Master, in conjunction with the name of his Office, if he is a Past Master or a Past Grand Lodge Officer, it is quite inappropriate to address him as, e.g., “Worshipful Brother Secretary” or (imagine that) “Most Worshipful Brother Junior Steward” if a PGM holds that office in his mother Lodge! It’s “Brother Secretary,” “Brother Junior Steward,” etc. It is, however, proper in this fashion: “Brother Secretary, Worshipful Brother Smith” if one really feels the need to pay tribute to the Brother’s past rank.

Finally, at all times in Lodge as well as at the festive board, Brethren should be addressed by rank and surname, never by first name only and definitely not by nickname. This means that the persons themselves should not sign that way, as e.g., in a Master’s message in the Lodge Summons. This is what one owes to the dignity of the office, wherefore folksy substitutes for one’s full name ought to be avoided at all times. Remember, “familiarity breeds contempt.”

Till next time — sincerely, Masproquette.

REJ (Bibliographical information given on request.)



SK, speaking on Masonry as a way to improve and build one’s own life; **Bro Ray Snyder**, Norwood Lodge No. 90, GRA, Edmonton, on the “Story of a Man” favourably influenced by the example of the Shriners; **Bro Brandon Cummings**, Camrose Lodge No. 37, GRA, from Edmonton, with “I quit Masonry because the Craft expected too much of me”; **Bro Rod Krips** Connaught Lodge No. 69 GRA, Viking, on “What Masonry teaches... this is my life, and it has been worth living”: and **Bro Doug Bracken**, Britannia Lodge No. 23, GRS, Lloydminster, SK, with a paper entitled “What is a Mason?” **Bro Darrel Peterson**, Camrose Lodge No. 37, GRA, from Camrose, substituted in able fashion.

At the concluding banquet, MWBro Harbin presented the winner, WBro Krips, with the trophy. Shown in our photographs are (top of page) Bros. Krips (L) and Harbin (R) at the trophy presentation, and (below) the group of contestants.

The 11th Hands Across the Border Competition is scheduled for April 8, 2000, to be hosted by Ionic Lodge No. 31, GRS, in North Battleford, SK.



Help!

Hussar Lodge No. 130, in an effort to bring its Lodge furniture and equipment up to standard, seeks the TWO PILLARS for flanking the Senior Warden’s station. If there are any surplus pillars, perhaps from an amalgamation of Lodges, Hussar Lodge will provide a good home for them and adorn them with a plaque for each commemorating the donor Lodge’s name. If you can help, please contact the Secretary-Treasurer, Bro Jim Turner at 403-288-4571 (collect) or the Worshipful Master, WBro Jim Ellis at 403-242-1337. Please help Hussar Lodge with its “Plan for Renewal.”



Our 1999 Bursaries

Congratulations, Brethren! Again this year the Masons of Alberta have made a very creditable effort to support the Masonic Higher Education Bursary Fund. This enabled us to award eighty-four, One-Thousand-Dollar Bursaries to needy post-secondary students. In this way we are

have the Bursary money in time to complete their plans for the fall term. This will mean that, for this year only, we will have nine months to collect the money for this year's Bursaries. The deadline for this year's contributions is March 31st, so please plan to have yours in by then.

The new application form (available from the Lodge secretaries) has a March 1st deadline — please advise interested students to apply early.

As tuition at all post-secondary institutions continues to rise, more needy students desperately need help. This year we have been able to assist about 28 per cent of the 354 students who applied. Brethren, the need continues to be great, but we can and do make a significant difference in the lives of many worthy youth, and to the communities from which they come.

Again, Congratulations, Brethren. Keep up the good work.

VWBro Hugh Kent, Chairman

Masonic Higher Education Bursary Committee

contributing to the development of a stronger, more productive society, and are furthering the Freemasons' traditional belief that learning is the key to human success.

This year, following approval by the Grand Communication last June, we are changing the timing of the Bursary presentations to the early summer so that the students will

1999-2000 Bursary Recipients

Ainsworth, Deanna	Stettler	GMCC	McLellan, Jennifer	Drumheller	MRC
Alton, Troy	Edmonton	U of A	McPherson, Brian	Morinville	GMCC
Andrews, Shilo	Vulcan	U of C	McPhillamey, Jennifer	Peace River	GMCC
Baker, Anjuli	Wetaskiwin	U of A	Mehrdad, Sheiva	Calgary	U of C
Bergen, Christine	Lacombe	Augustana LC	Morris, Pamela	Camrose	Augustana LC
Bornowsky, Elijah	Olds	GMCC	Mullan, Erin	Fort McMurray	Keyano C
Brady, Shauna	Fort McMurray	U of A/GMCC	Mussa, Farah	Calgary	U of A
Breitkreitz, Abbie	Fort Assinboine	Red Deer C	Newman, Mary	Wabasca	GMCC
Bruce, Kristine	Tofield	Augustana LC	Nguyen, Isabella	Edmonton	Red Deer C
Burback, Lisa	Edmonton	U of A	Nguyen, Martha	Calgary	MRC
Burback, Marian	Calgary	MRC	Nikodem, Brandy Lee	Tofield	NAIT
Caldwell, Jason	Red Deer	Red Deer C	Nugent, Joshua	Spruce View	Red Deer C
Dubé, Patsy	Falher	GPRC	Paul, Michelle	Fort McMurray	Keyano C
Eager, Jeffrey	Calgary	U of C	Pederson, Amie	St. Paul	GMCC
Fairbrother, Desirée	Coleman	GMCC	Peters, Seforsa	Fort McMurray	U of A
Ference, Tammy	Amisk	U of A	Phillips, Margo	Rimbey	Red Deer C
Flasha, Jackie	Edmonton	GMCC	Pincock, Shannon	Spruce Grove	GMCC
Froese, LeAnne	Burdett	U of L	Rawdah, Nabiha	Smoky Lake	Concordia UC
Giggs, Bradley	Rimbey	DeVry	Rehman, Farah	Calgary	SAIT
Goddard, Joelle	Wainwright	NAIT	Reierstad, Jillian	Manyberries	Lethbridge CC
Godziuk, Andrea	Grande Prairie	Augustana LC	Riopel, Robert	Calgary	U of A
Halina, Christopher	Blackfalds	U of A	Romeril, Aliesha	Stirling	U of A
Hankel, Tammy	Lethbridge	U of L	Romeril, Dallas	Stirling	U of A
Hansen, Robin	Calgary	U of C	Romeril, Michael	Edmonton	U of A
Hart, Amanda	Ponoka	U of C	Rose, Tamara	Fort Vermilion	Red Deer C
Hollingshead, Rosa	Cowley	Lethbridge CC	Sarapuk, Kryshia	High Level	Fairview C
Johnson, Janice	Ponoka	Augustana LC	Scott, Shelley	Edmonton	GMCC
Kalben, Erica	Rockyford	Lethbridge CC	Smith, Stewart	Calgary	SAIT
Kerner, Ryan	Nanton	U of A	Sproule, Erin	Caroline	U of L
Kirby, Devon	Strathmore	U of L	Strom, Oscar	Bow Island	Lethbridge CC
Kollée, Keith	Blairmore	U of L	Sufak, Shelanne	Edmonton	NAIT
Kont, Dianetha	Calgary	U of C	Surber, John	Lethbridge	U of L
Labrosse, Marcel	Calgary	U of C	Surber, Julie	Lethbridge	U of L
Lang, Donna	Edmonton	U of A	Sveinson, Leanne	Cold Lake	U of A
Leewes, Gerrit	Onoway	U of A	Terry, Tracy	Bluffton	Red Deer C
Leung, Gloria	Edmonton	U of A	Vande Merwe, Marinus	Monarch	U of L
Lightfoot, Jody	Sangudo	U of A	Wagstaff, Kindra	Sedalia	U of C
Machacek, Erin	Vulcan	U of L	Williams, Erin	Fort Assiniboine	Red Deer C
Marshall, Robyn	Rosalind	U of A	Williams, Glenn	Edmonton	NAIT
Mattia, Nadia	Medicine Hat	Medicine Hat C	Wolfer, Scarlet	Hays	U of A
McIntosh, Marg	Spruce Grove	GMCC	Wostenberg, Sarah	Calgary	U of C
McKee, Jody	Irma	U of A	Wright, Ryan	Raymond	U of A
McLaughlin, Leslie	Mannville	U of A	Young, Darren	Calgary	U of C

Freewill And Accord

By Stanley K. Sproul

Abridged from the Papers of Fiat Lux Lodge of Research No. 1980

In the October 1980 issue of the *Grand Lodge Bulletin*, the editor related an experience he had when he went to visit his daughter and son-in-law who lived in Naples. His son-in-law was considering joining a Masonic Lodge that he had been invited to join. This Lodge was having a membership drive and the pressure to join was very pronounced. The editor pointed out to his son-in-law that the initiative has to come from the person who looked for association with the Order and who would be accepted, not because the Lodge wanted to increase its membership but because he was a person "of good report" and who would stand up under investigation.

This "freewill and accord rule" is a part of the ancient usage and custom of the Order. Where did it arise? There is nothing in our present Constitution that indicates there is such a rule. However, in the form a candidate must sign before his initiation he declares that his application is entirely voluntary. Also he declares that "unbiased by improper solicitation of friends, I do freely and voluntarily offer myself..."

In the old operative lodges the Craft was passed on from father to son. After a period of apprenticeship, the son would obtain his "freedom" and in the lodge would give a simple oath of fidelity to the King, the Master and the Craft and Guild. So long as the lad was apprenticed, he would automatically join the lodge to become an E.A. and then a F.C., or Master, because these were essential stages in his craft career. The question did not enter into the operative system.

There is no record in the early non-operative or speculative Lodges concerning this. However, sometime between 1730 and 1760, it became common practice for each candidate to sign, before being admitted, a declaration that it was of his own "free will and accord." In the 1772 edition of Preston's *Illustration of Masonry*, we find this declaration that was signed by every candidate previous to his initiation:

"I A.B. do seriously declare, upon my honour, that unbiased by friends and uninfluenced by mercenary motives, I freely and voluntarily offer myself a candidate for the mysteries of masonry."

In the 1815 Book of Constitution of the United Grand Lodge of England we find these words:

"I... being free by birth and of the full age of twenty-one years, do declare that, unbiased by the improper solicitation of friends and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of masonry."

This brings up the question: "Is there a worthy motive that can be used to influence the prospective candidate, or is there a difference to be drawn between solicitation and improper solicitation?" Harry Carr suggests that unless a man has expressed a proper interest in the Craft, asking the kind of questions fully indicative of his interest, any suggestion that he ought to join would be improper solicitation. He suggests three rules to be followed:

1. The prospective Candidate must have opened the discussion himself.



2. Do not make it easy for him. After he has read and heard all the information that you properly give him, do not offer to propose him until you have full evidence of his interests and intention.
3. If you have the slightest grounds to suspect his reasons for wanting to join the Craft, any kind of help would be 'improper solicitation'.

Dwight L. Smith in his book, *Why this Confusion in the Temple?* discusses this proposition: Abandon the "free will and accord" rule which has placed our Craft far above the main run of societies and permit outright solicitation.

Everyone at one time or another, Smith states, has heard the suggestion that Masonry will have to keep up with the times and invite "top-flight" men to join the fraternity. This wouldn't mean an outright membership campaign, but would be very selective. He also points out that

"...every responsible Master Mason thinks he would invite only the cream of the community... but what reason do we have for thinking that our membership at large, representing all walks of life and all strata of society, would confine its efforts to the cream of the community?"

The time honoured rule of no solicitation and no invitation; the principle of free will and accord — these can be understood by any Mason. A diluted rule in which there would be just a wee bit of solicitation and just a wee bit of invitation and in which free will and accord would no longer mean what it says — that can be understood by no one.

It cannot be denied that this principle of our Craft has sometimes been violated; this may have been done in good faith, in the mistaken belief that membership numbers spell success or failure. In one sense Grand Lodge supports this belief by the statistical reporting of membership numbers, and the concern sometimes shown for a decrease in the Masonic population.

Our concordant bodies, whose candidates come from our Masonic Brethren also apply pressure to increase the number of candidates for our fraternity, so that they in turn can bring their membership up to some fictional target figure.

One other problem exists that I think should concern us. Have we become so secretive that the population at large does not know we exist? How can a good prospect show interest in a group of which he knows nothing? In days past, most of the leaders in the community and in industry were Masons. Everyone knew they were Masons. Men wanted to join because of what they saw in these men and to become a part of it. I'm not suggesting we advertise as some jurisdictions have done in the USA, but what is wrong in reporting to the population at large the election and installation of a Worshipful Master, Senior and Junior Wardens, District Deputy or Grand Master, the granting of a scholarship to a local student, or the presentation of a 50-year jewel? There are a number of occasions in every area where this should be done to educate the public to the fact that we are not just another service club.

Our forefathers, if they were concerned with membership numbers, wouldn't have instituted a free will and accord rule, for that certainly is not a rule that produces new candidates. To revert then to the thoughts of those who instituted speculative Masonry, we have to divorce ourselves of concern over numbers and put all our efforts into practising the fundamental principles of brotherly love, relief and truth, or to practise such time-honoured virtues as faith, hope and charity, temperance, fortitude, prudence and justice.

Save Our Magnificent Organ!

This is a cry for help, for financial assistance, with a difference. It is all about the fabulous Casavant organ in the "Blue Room" of Calgary's Freemasons' Hall. Not a Calgarian? Not a lover of music? Spending enough money as it is on other worthy causes, and therefore not interested? Just read on.

We are here talking about a priceless instrument which was listed by Casavant Frères Limitée, Organ Builders of St. Hyacinthe, PQ, under order #398 as "Calgary, Alberta, 'Perfection Masonic Lodge'; 2 claviers, 11 stops, 19 registers; 1910." It was first installed in the old Alexander Block on 8th Avenue and 1st Street where it remained until the building was razed in 1928, when it was relocated to the then new Hall on 12th Avenue SW. Historically, this organ is of extreme value as it was the sixth Casavant organ to be installed in Alberta, and the first with "electro-pneumatic" action. Except for it and Alberta's first, set up in St. Michael's Church in Pincher Creek in 1901, all the others have been significantly modified or destroyed. What we have there is a real treasure!

Those who are interested in all the musical and technical details of this valuable instrument are referred to the full page article by D. Stuart Kennedy in the *Grand Lodge Bulletin*, Vol. 50:8, April 1983. For the rest of us, the following may suffice.

The usual size for a pipe organ in Western Canada was four ranks of pipes, as in St. Mary's Cathedral and in Rosedale United, St. Barnabas Anglican and St. Paul's United Churches. The Freemasons' Hall organ, by contrast, has **ten** ranks of pipes plus the unheard-of luxury of a set of chimes, the only set of bells from tuned metal bars struck by mallets now in existence in Canada. (Other sets have been lost with the passage of time.) The organ — apart from a French-type Clarinet which replaced the original Vox Humana rank in the 1950s — is essentially in its factory condition, that is, unaltered. Yet, after 89 years of faithful service, it needs repairs.

Last March, Stephen Miller, regional representative of Casavant, wrote: "I inspected the organ... with regard to what repairs it might need to make it more reliable... The mechanical problems are due to faulty pipe valves... [At Casavant] they will remove all of the old parts and replace them with new materials... For budgeting purposes, the cost to rebuild the pouchboards will be about \$5,000 including parts and labour. The cost to supply a new blower will be about \$3,000 to \$4,000... There was mention of the need to replace the old style magnet valves of the instrument with modern, safer ones. I understand that the Fire Marshal views the original ones as a fire hazard..."

What will it cost us? \$9,000 plus the cost of safer magnet valves (not yet quoted) — let's estimate a total of \$12,000: surely an amount the Brother Masons of Alberta can handle to restore this great heritage to renewed glory. Any extra money collected will be used to set up a fund to do annual maintenance and avoid expensive repairs at a future date.

Our most recent Past Grand Organist, VWBro Trevor Bennett, is confident that this cost of returning the organ to being fully functional is considerably less than the cost of a 2-manual electronic organ, and that repairs can be completed in stages over three or four years. It's worth it. Whoever had the privilege of attending his recital last April 12th, will agree — and that was **before** repairs — when he played works by Antonio de Cabezon, Tomaso Albinoni, Georg Friedrich Händel, Johann Sebastian Bach, Wolfgang Amadeus Mozart, Joseph Franck, Felix Mendelssohn and Healey Willan. And

there are, of course, our wonderful Masonic anthems and other tunes, which elate us, especially when performed on such a great pipe organ.

It is this writer's suggestion that any donations (not only by members of Perfection Lodge) be sent to the Grand Lodge office, marked "Casavant Organ Fund." REJ

Wearing A Masonic Emblem

We are aware that in some countries it is considered bad form to wear a Masonic emblem, and in such case the prevailing sentiment should be observed. The feeling against the practice probably may be traced to ancient times when opposition to the Craft on the part of autocratic secular power made it unwise to admit membership in the Craft. Happily no such sentiment prevails in this country, and if all Masons follow the tenets of the fraternity, it never will.

Why does a Mason wear a Masonic emblem? Because he is willing to let all who are interested know that he is a Master Mason, whether they be of the order or not. With few exceptions, the wearer does not thereby blatantly advertise himself or the fraternity, or expect to gain material or other advantage. He is proud of his affiliation with the order and has no objection to let the world know it in the most modest manner [in which] this can be done.

Whatever conclusions may be reached as to the ethics of wearing Masonic emblems, the Brother who pins one on the lapel of his coat must realize that he thereby assumes an additional responsibility to so conduct himself that his actions will not reflect adversely on the good name of Masonry. He proclaims to the world that he is a Master Mason, and Masonry will be judged by his actions. If he be a true Mason, the emblem will be a constant reminder of his obligations, and while he should realize that he is not released from any of the obligations he has assumed by refraining from wearing the emblem, he cannot help but be impressed more strongly that the reputation of the fraternity is in his keeping.

The Montana Masonic News, June, 1999

Grand Master's Itinerary

October

- 4 Lakeland District Meeting, Vegreville
- 4 St John's Lodge, Vegreville
- 7 Westlock Lodge
- 14 Camrose Lodge
- 16 Athabasca District Meeting, Fort McMurray
- 19 Baseline Lodge, Spruce Grove
- 23 Northern Lights District Meeting, Onoway Legion Hall

District Meetings

October

- 4 Lakeland District Especial Communication for the purpose of electing DDGM 1999/2000, Vegreville
- 14 Chinookarch District, Lethbridge Masonic Hall
- 16 Calgary-Highwood District, Bowmont Hall, Calgary
- 16 Athabasca District, Senior Centre - Fort McMurray
- 23 Palliser District, Freemasons' Hall - Medicine Hat
- 23 Northern Lights District, Onoway Legion & Community Hall
- 23 Beaverhills District, Freemasons' Hall - Edmonton
- 30 Central District, Lacombe
- 30 Three Rivers District, Cowley Masonic Hall
- 30 Lakeland District, Acacia Hall — Edmonton
- 30 Dinosaur District, Drumheller Masonic Hall