



The Beacon

Central District Masonic Newsletter

February 2009



The Brethren of Lochearn #151 of Rocky Mountain House gathered for a group picture on their regular February meeting night which was highlighted as the District Deputy Grand Master's Official Visit—his last Official visit of his term. In addition they were joined by Brethren from at least 5 other District Lodges. At their March meeting - Thursday March 12th - Eureka #10 from Lacombe will be journeying to Rocky Mountain House to present their District Challenge paper - the title of which is a closely guarded secret. Lochearn is always a Lodge worth visiting. Lodge Tyles at 7:30, in the basement of the Legion Hall. Map on DDGM web page.

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D.D.G.M.'s Theme
YOUR MASONIC HEART,
BRING YOUR MASONRY HOME

Central District Officers 2008 - 2009

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Central District Challenge

<i>Presenting Lodge</i>	<i>Host Lodge</i>	<i>Date</i>	<i>Topic</i>
Innisfail #8	Mountain View #16	?	
Eureka #10	Lochearn #151	March 12 TH	It's a secret - you have to attend to find out
Red Deer #12	Apollo #27	?	
Mountain View #16	Beacon #190	March 23rd	???
Britannia #18	Kenilworth #29	?	
Apollo #27	Innisfail #8	?	
Kenilworth #29	Red Deer #12	April 14th	???
Kitchener #95	Eureka #10	February 24th	History of the "Word"
Lochearn #151	Kitchener #95	?	
Beacon #190	Britannia #18	April 1st	??? - (very interesting day for some "fool" to make a presentation)

Purpose:

1. Promote research & education within the District
2. Encourage Inter-Lodge visitation
3. Get New members involved in the District
4. Show that Masonry can be fun

Five Lodges have not yet registered the dates or topics of their visits???
 Secretaries - Please advertise these Challenge visits in your Summons & Meetings

Correction: The article in the January 2009 issue of "The Beacon", titled "Britannia #18 Honors Special Guest", was incorrectly attributed to being submitted by Bro. Henkleman. It was in fact submitted by Bro. Guy McDowell. My apologies Bro. McDowell

Central District Web Page

<http://mastermason.com/Beacon190/ddgm.htm>



Central District 2009 Curling Bonspiel was hosted by the Good Men Of Beacon at the Lacombe Curling Club on February 14th - you missed it—and you missed a good time. To see pictures go to the bottom of the DDGM web page and click on the 2009 link. Links to pictures from past golfing and curling events are also posted with “hopefully” more to come.

<http://mastermason.com/Beacon190/ddgm.htm>

Bro. Brent Chalmers, JW
Invites all Masons to join the Brethren of Eureka #10

Tuesday March 24th

**For a wee plate of
Me Maa's Ballymaloe (Irish Stew)
& an Informal**

Irish Whiskey Tasting

Doors open at 6:00 pm
Stew will be served at 6:30 pm
Freemason Hall, Lacombe, AB
Cost \$10.00/person
(including a refreshment)



If you are coming with a crowd to taste the
“*Stew of a Life Time*”
please RRSP to Brent Chalmers
403-782-9353
And he will lay on another dumpling

The stated Lodge meeting Tyles at 8pm

Kitchener lodge #95 Ladies Night

Saturday April 25 2009

Cocktails 5:30PM - Dinner 6:30PM

Entertainment by [Jim Dandy](#)

Rimbey Drop In Centre - Tickets \$30:00/Person

Allan Tarleton 403-843-4515 // Earl Giebelhaus 403-843-237

Herb Keith 403-843-238 // Walter Lynn 403-843-2009

Beacon #190 held a very successful Burns supper in January, however, yours truly did not remember to take any pictures and as far as I can remember no one else did either. It was a special night where in addition to an excellent Immortal Memory presented by MW Bro. Robert E. Junther, Past Grand Master of The Grand Lodge of Alberta and Editor Emeritus of the Alberta FreeMason, several of the Senior and long serving members of Beacon were recognized with a special certificate. The Grand Masster MW Bro. John D Hart was in attendance and added an inspirational talk to the evenings educational presentations.

And best of all - the Haggis was great and although there was no haggis left over, no one went away hungry. There were 75 people at the supper and 65 for the Lodge meeting. I understand 2 and maybe 3 applications were submitted that evening.

Hope to see you January 25th 2010 - when the Haggis comes out again.



Ed. Comment: This paper was prepared and presented in Lodge by WR Bro. Bill Douglas of Kenilworth #29 - a Canadian Rite Lodge. He has indicated that, in the interest of Masonic Education, feel free to use or adapt the paper for use in your Lodge. However, Bro. Douglas would appreciate if you would acknowledge the source and let him know how it was used and received. He can be contacted at: alazar2@telus.net

The Origin of Canadian Rite Masonry

We tend to think of the Canadian Rite as a fairly modern rite, probably because Canada is a fairly modern country and Alberta in particular is just over one hundred years old as a province. Some believe that the Canadian Rite is derived from the Emulation Rite while others are of the opinion that the influence came from Scottish craft Masonry. My researches indicate that neither is the case. For one thing, the Canadian lodges that practice Scottish Craft Masonry are restricted to the eastern provinces of Labrador, Newfoundland and Quebec. and to my knowledge, nowhere else in Canada.

Prior to 1813 when the moderns and the ancients, the two Grand Lodges in England at that time, had agreed to unite into one Grand Lodge, A modified ritual was required that would be agreeable to the lodges and members of both Grand Lodges, because there were many differences between the two rituals.

In 1809 the Lodge of Promulgation was established for the express purpose of producing such a ritual, which it did, to the satisfaction of all concerned. It was called the Union Working so named because it was designed for the union of the two Grand Lodges into the UGLE, which finally happened in 1813.

The Lodge of Promulgation was then disbanded as its purpose had been fulfilled, and another lodge, The Lodge of Reconciliation was established, which was a Lodge of Instruction, for the purpose of instructing the lodges of England in the Union Working, which it did until the lodge was closed down, three years later, in 1816. The work was then taken over by the Stability Lodge of instruction in 1817 and later by the Emulation Lodge of Improvement in 1823. In London, England, there are at least twenty lodges that still practice the Union Working in its original form with perhaps some trivial modifications here and there. Some of them are the Stability Lodge of Instruction, the Emulation Lodge of Improvement, the Oxford Lodge, the West End Lodge, the Lodge of Logic, the Staffordshire Lodge, and so on. Fate seems to have decided that the term Emulation Rite would become universally known as representing the Union Working, something which probably transpired over a number of years, So the chances are that the Union Working may not have become officially known as the Emulation Rite until sometime in the 20th century, although it might just as easily have become the Stability Rite. Although the Union Working was authorised in 1813, it wasn't until early in the 20th century that it was first printed. If that first ritual printing was done under the heading of Emulation Rite, that may account for its earlier popularity. The Union Working was authorised by the Provincial Grand Lodge of Canada in 1859

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However, in the meantime, MWB Simon McIlivray, an Englishman who had been a member of the Lodge of Reconciliation in England in 1815, and therefore very familiar with the Union Working, was elected Provincial Grand Master of Canada, and who, a short time later, instituted the office of Grand Visitor in 1819, and appointed five District Grand Visitors in 1821, for the purpose of instructing the lodges in Ontario in the Union Working, which was a couple of years before the Emulation Lodge of Improvement took over the task in England in 1823. As the Union Working spread throughout central and western Canada over the ensuing years, and some slight modifications were made, it became known as the Canadian Rite, and is practiced as such in Saskatchewan, Alberta and British Columbia. In Ontario and the other Provinces where the Union Working is practiced, the rite has apparently taken on the name of Emulation Rite, it being the popular appellation.

So I have finally come to the following conclusions.

a) The Union Working was being taught in Eastern Canada in particular by the Provincial Grand Lodge of Canada before the advent of the Emulation Rite. Therefore it would appear that both the rite practiced in other Provinces working under the name of Emulation Rite and the western provinces working under the name of Canadian Rite can claim with impunity to be of greater antiquity than the Emulation Rite. Therefore the Canadian Rite is derived from the Union Working and not the Emulation Rite, nor does it owe any part of its structure to Scottish craft Masonry.

b) The Emulation Rite and the Canadian Rite as practiced throughout Canada should in reality, be called the Union Working., or at the very least, a modified version of the Union Working. So, brethren of Canadian Rite Masonry, it appears that we are older than we thought we were.

Bill Douglas PM, Kenilworth Lodge #29 GRA, 2004

District Curling
Bonspiel
More pictures on
DDGM web page

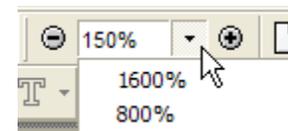
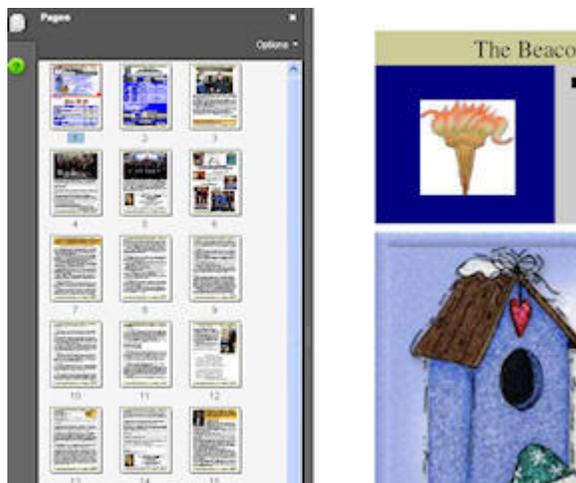


A Note About Navigating The Beacon

As you already know (since you are reading this), “**The Beacon**” is produced in Portable Document Format (PDF). For those new at working with PDF files, here’s a quick hint to getting around the document quickly.



Click on the “pages” icon in the upper left hand corner (Or thumbnail tab in older versions of Adobe Reader) to see miniature pictures (called thumbnails) of each page. The area highlighted in red is where you are in the document and you can click on any page to go directly there. Think of this as a visual table of contents.



If you would prefer to see the text in a larger or smaller font, look in the menu at the top of the PDF Viewer. You will see a number followed by a percentage sign. If you want to make the text bigger, choose a higher percentage. If your viewer has and buttons on either side of the magnification size, use those to increase or decrease the magnification instead.

The green “?” will also provide HELP on how to use the program and make it more readable.

The following article was taken from a Masonic Blog called "The Middle Chamber" run by Bro. Silence Dogwood at;

<http://themiddlechamber.blogspot.com/>

It was written by Squire Bentley who also has a Blog called "The Beehive" at;

<http://beehive135.blogspot.com/>

Editor's Comment: I have included this article, even though it is quite long, because I think every Lodge can see something of themselves in it. It might be the type of article for a new Master to reflect on before he tries to change the Lodge and something for a Past Master to consider before putting up barriers to changes in the Lodge. Its up to each one of us to take part in charting the course "our" Lodge will take. The article is directed at Masonry in the United States and with Prince Hall Masonry - but try to look past that to the ideas being expressed and see if they can apply to your Lodge.

Friday, November 21, 2008

Guest Article: **What Really Makes a Successful Lodge** by Squire Bentley

I have asked a few fellow bloggers to contribute an article to The Chamber expounding on the idea of Masonic sustainability. I wanted to develop a cross section of ideas on how or if we can preserve Masonry for future generations. While I only explicitly asked a few bloggers to contribute, I will not turn any article from any of my readers away on this subject.

The first article comes from my good friend Squire Bentley from over at the Beehive. Squire's article is one that I am going to keep in my personal files for the day that I might visit the chair in the East.

For years I have been studying how to make a successful, vibrant, growing Lodge and trying my best to implement it. This subject has interested me ever since I served as Worshipful Master at Plymouth Lodge, Plymouth, Massachusetts in one Masonic District in 1994 and then again in another Masonic District at Paul Revere Lodge, Brockton, Massachusetts in 1999 & 2000. These Lodges were very high profile and very successful at one time. But the membership numbers, attendance, and the ability to fill an officer's line had become critically deficient. So as I assumed the East at both these Lodges I spent a good deal of time not only researching and reading what other Lodges across the nation were doing to try to boost interest, but I also experimented with a number of ideas to try to recharge these Lodges.

I borrowed many ideas, thought up some on my own, tried and failed and tried and failed again. My affiliation with Paul Revere Lodge was with a Lodge of considerable means with Lodge money available to spend on the Brethren and my affiliation was deliberate to have the means available in order to execute programs that would make the Lodge grow. After two attempts to work some magic in the East I was no closer to finding the formula for a successful Lodge than when I started. What really moved the learning curve along was my personal move from the Northeast to the South. And what became even more enlightening was my transfer from Southern mainstream AF & AM into Prince Hall Masonry.

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Armed with this experience I have classified the different styles of rejuvenation into FIVE categories or Lodge Models.

AMENITIES ORIENTATED

Model One says that what is lacking in Freemasonry is some comforts of life. It says that Freemasonry has become miserly, its Lodges bare bones and its practices devoid of celebration. All that is needed, this model exhorts, are some really great meals and some social functions such as Ladies Nights, Christmas Parties and summer barbeques, all subsidized by the Lodge. In addition the 50s furniture and the old style carpet need to be replaced with 21st century furnishings. Add a pool table, a wide screen TV, high-speed computers and piped in stereo sound and you have the makings of a Lodge that will attract men to relax and enjoy fellowship and brotherhood. Along these lines the Lodge should have a part time bar if allowed and if not occasional after meeting fraternalism at a local Pub is in order. Run your Lodge like an English Gentlemen's club with some modern updates and acquiescence to youth and watch attendance grow, this model touts.

This type of approach is one, which I early on embraced wholeheartedly. My first time around at Plymouth Lodge I started an annual surf and turf night- boiled lobster and steak off the grill cooked on the premises. At Paul Revere Lodge, I put on catered meals every meeting that were outstanding, like steamship beef.

We also ran Christmas parties, Ladies nights and a summer barbeque at both Lodges. Both Lodges were repainted and re-carpeted. In addition at Paul Revere where the budget was very generous I was able to add some special programs. One was a Masonic Roast Dean Martin style for a beloved Past Master, another was a special dinner held at a restaurant for the secretary of the Lodge and yet another was a breakfast for a Past Master in charge of the hospital visitation program. There were many other perks and celebrations too numerous to mention all here.

I had high hopes with all these amenities, held in many cases on a grand scale, that enough enthusiasm would be generated and that word of mouth would get around that Freemasonry had something to offer men searching for camaraderie. Surely the Brethren would turn out in greater numbers and the Lodge would grow with new members if we pampered our membership. Sadly there really was no noticeable difference in the attendance and growth of the Lodges even with all these benefits. This model was a dismal failure.

EVENT ORIENTATED

Model Two says that Blue Lodge is boring and it says that it is boring because if all you are doing is business meetings you are not really practicing Masonry or doing anything different

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from what many other organizations do. And this is precisely the reason that many Brothers flee the Blue Lodge for the more inspiring confines of the York Rite or Scottish Rite. Put some programs together, says this model, that help express Freemasonry and/or that celebrate the Craft. It is no wonder that Blue Lodge attendance is so low seeing as how all it does is a one-hour business meeting followed by stale donuts and coffee and then all the Brethren go home.

This too was a model I endorsed. Good programs add purpose and meaning to Lodge life, I reasoned, and surely will draw many Brethren to active participation in their Lodge. So at Plymouth Lodge we did a Lodge visitation to another Lodge 40 miles away and they returned the visit. We participated in the traveling gavel program. I had a DeMolay Chapter come in and do a degree. And we had the Paul Revere Colonial Degree Team degree team come and perform the third degree in colonial costume. This Lodge also held a very good and well attended Table Lodge which I held in special honor to a very hard working member of the Lodge. When my Secretary announced his retirement I had a dinner in his honor at the Lodge and invited all the Secretaries in the District to come help me honor him. We also did the usual Past Masters night where all the Past Masters assumed officer stations and performed a degree.

Next time around in the East at Paul Revere Lodge I built on that event record by making existing events more lavish while adding some new ones. The Lodge had a special Colonial Degree Team. This team I took to a neighboring state to perform. It all started when an elderly church member sold her house to move to assisted living quarters. In packing up she found an old Masonic diploma from another state in the basement of her house which had been in the family for generations. Knowing me to be a Mason she handed the Masonic diploma from the middle of the 19th century to me. I called the Grand Lodge in question, located the Lodge from which it was issued and arranged for a delegation to visit them to return this Masonic memento. Six months later we returned with the Colonial Degree Team and a bus load of Masons for a revisit and a special performance. The colonial Degree Team also went to a very historic town about 40 miles where we performed the third degree after which we retired for a Tri Table Lodge. Three Lodges were present and over 100 Masons celebrated the Craft that evening. While in the East I worked on sending our Degree Team to Indiana, a trip of about 1000 miles. A year after retiring from the East we made that trip. The Lodge participated in a District wide outdoor third degree in the forest where we raise five new Master Masons.

At the Ladies night at the Lodge I hired a twenty member women's barbershop chorus for the entertainment. At our annual dinner for our Blood donors and hospital workers I hired a "Nitty Gritty Dirt Band" styled performers for entertainment. We offered a CPR program at the Lodge. We had a Scottish Degree Team dressed in Kilts and accompanied by bagpipes raise three Master Masons at the Lodge. At the last visitation by the District Deputy I choreographed and performed with the officers a special funeral memorial service for all the Brothers who had passed to the Celestial Lodge above during my two years as Master. For this event I imported a Masonic soloist who sang for us all some inspiring and heartwarming songs and a

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special organist to accompany him.

Most business meetings had a speaker. One I can remember vividly was a PDDGM who was chief air traffic controller for a military airbase and small suburban airport. He spoke about the time that Air Force One landed at his airport and what the President's plane looked like inside. Another speaker was the fishing/hunting writer for the local paper. He was syndicated across the state as a Conservationist Authority and had many interesting observations about the status of our wetlands and our lakes and streams

With all that we did, with all that we accomplished there was not one bit of difference in Lodge attendance nor was there an increase in applications for the degrees. This model, also, was a dismal failure.

RITUAL ORIENTATED

Model Three says that what is lacking in Blue Lodge is well performed ritual. Reading from the book and/or stuttering through a lecture while having to be prompted many times is not inspiring at all. This model points to well performed degrees as not only motivational to the candidate(s) but also the basis from which all Masonic knowledge is transmitted. If you want new Brothers to return to Lodge and become actively involved in the workings of the Craft, says this model, then well delivered ritual is that which will create the understanding of how great Freemasonry is. Furthermore, it adds, it is necessary that all new Brothers memorize and learn their proficiencies. Once memorized Masonic virtues and the Masonic way of life makes a strong imprint on the character and development of the individual Brother. This shows each Mason that Masonry is a way of life, a noble existence from which many personal benefits will be the result.

I bought into this model, also mainly because that was the way I was taught. Perfect ritual, great memorization makes a good Mason. The only problem with this model is that it is not true and therefore will not work. Great memorization makes a parrot but it doesn't necessarily beget understanding and comprehension. What it gets are men who are more interested in form rather than substance.

In my first two Lodges in the Northeast great ritual and good memorization was a cornerstone of Masonic performance. Of course so were other things like Model One and Model Two. My mainstream AF & AM Lodge in the South was solely built around this one model. Ritual was everything and basically all they did. They met every week with three of those gatherings being informal practices (rehearsals). The problem here was that all the energy of the Lodge was devoted to ritual perfection leaving no room for creative Masonic expression and celebration. The Lodge really turned off many fine men who did not want to spend all their time in intense perfection of minutia. While most Lodges might be a combination of Models, this Lodge was

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a true ritual Lodge. Its downfall was not in its lack of variety but its putting all its eggs in the wrong basket. Add to the fact that a good ritualist does not necessarily make a good Mason, and you have a recipe for disaster.

The lesson of this Model is that you really have to understand that which you can speak. Memorizing ritual and even performing letter perfect degrees does not necessarily make a strong, vibrant, growing Lodge. What it can make is an elitist group of nitpickers.

CHARITY ORIENTATED

Model Four says that Freemasonry is dying because nobody knows who we are. The solution, says this Model, is to get out into the community with Masonic backed charities and Masonic community service and become known for being a force in the community. This will not only add zest, meaning and purpose to your Lodge but will also give you the recognition factor which will lead to more applications. Serve the community and the community will come knocking at your door.

In my Northeast Lodges this Model was adopted by the Grand Lodge and foisted upon individual Lodges as their only means to salvation. As I assumed the East for the first time DARE was on its way out as the big Masonic charity and CHIP was on its way in. In addition Grand Lodge started investing heavily into a state Masonic Health Care System. District Deputies started to try to out vie each other to see who could get their Lodges into the most community action programs. By the time I was in the East again at Paul Revere Lodge we were marching in parades and participating in that city's special promotion of itself by selling banner promotions on every pole in town. Naturally my Lodge spent big bucks on this publicity stunt. CHIP had increased from one big event per year to more than fifty per year.

It wasn't like we never did any community/charity work on our own. We already had two very good programs in place that we initiated ourselves. One was a hospital visitation program at the VA Hospital where we escorted those in wheelchairs to church service on Sunday mornings. The eight Lodges of the District took turns in performing this kindness. The other was a community Red Cross blood drive held at the Lodge every two months. We supplied a free, full breakfast for all donors consisting of scrambled eggs, sausage, English muffins, baked beans, juice and coffee. Yearly blood contributions were around 1000 pints. So there was really no need for Grand Lodge to step in and mandate statewide programs.

But my District Deputy felt a need to concoct his own special program. We had nearby a railroad park which had gone bankrupt. This park offered a five mile railroad trip, using vintage locomotives and railroad cars, through the cranberry bogs and past a little old fashioned scaled down village of two hundred years ago. At Christmas time special decorations and lights were installed along the way. New owners came in and were looking for community help

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(translation: cheap labor) to get the park restarted. My District Deputy committed my Masonic District to many weekends of work by up to fifty Masons to landscape and rebuild this dilapidated, run down village in exchange for the right to add a Masonic Temple replica to the village.

Up to this point I had bought into the Masonic community service and charity focus as a way to revitalize and restock Lodges. But with the advent of this railroad park project I finally saw through the illusion of what was really happening to Freemasonry.

The problem with this Model is very similar to my Southern Ritual Model – one aspect of Freemasonry takes over everything and in the process reinvents Freemasonry into something it was never intended to be. Trying to make the Lodge charitable is a corruption of the teachings of Freemasonry. The Three degrees of Freemasonry shows a man how to build his spiritual building, his Temple within. They teach an individual Mason to be charitable and then to go forth into the world and live out those Masonic virtues taught inside the Lodge room. These Masonic virtues do not teach the Lodge how to be charitable or how to be anything. They teach each individual Mason a way of life. All Masonic charity should be the result of individual Masons making individual decisions providing one on one relief and help to those in need.

Let me be painstakingly clear here what I am talking about. It is Institutionalized Charity which I will define as large, impersonal, labor intensive and ever ongoing programs that never end that is the problem here. It is not geared to helping individuals, for one on one aid, but for massive fund raising to finance high profile, self perpetuating charities whereby the Mason involved never gets to see the persons he is helping.

Thus have many Grand Lodges in counterpart Masonry turned Freemasonry into a Service Club whereby its charitable work has been renamed Masonic Awareness where its main mission is Masonic publicity and actually helping people takes a back seat. Contrast that with Prince Hall charitable focus. Here we are talking about benevolence – The Prince Hall summer camp, scholarships, holiday gift baskets and so forth. Prince Hall Masons can in most cases look into the eyes of those who they are helping and I applaud you for that.

So my Brothers don't fall into the trap of beating your breasts for public consumption. Don't model yourself on the Pharisees or on counterpart Grand Lodges who have sold their soul to Masonic publicity that further degenerates into billboard advertising, radio ads, theater promos and One Day Classes that make a Mason in one day.

Spending scarce Lodge resources on Institutionalized charity and community service programs rather than benevolence takes away from the time, talent and money devoted to the actual practice of Freemasonry. Abused Community action creates no special bonding and its result is a watered down, poorly executed Freemasonry. Masonic recruitment programs disguised as

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charity work do not bring in new candidates and the large amount of time involved drives Brothers away from the Lodge. This Model has proven over and over again to be another dismal failure.

KNOWLEDGE ORIENTATED

This model says that successful Masonry is a philosophical society that really makes good men better rather than just offering lip service to the performance of this important task. It says that it is this character building process that binds Brothers into the mystic tie and keeps them an active Mason. It says that the other Models are superficial, making superficial Masonry where style is honored over substance. This model claims that the instruction, study, education and research into the symbolic meanings of Masonry is what stirs the soul of men to commit themselves to active participation, that Masonry is a way of life and that the effect that it can have on a man's life is so profound that he is forevermore bound to the Craft.

By the time I had switched to Prince Hall Freemasonry I had been through the first four Models with no success. I despaired for the future of Freemasonry. And what I initially saw at my Prince Hall Lodge did not lead me to think that I had found the answer.

We meet in a small rented one room building also used by a church. The Lodge has little Masonic furniture and what it does have is old and in need of repair. The air conditioning works when it feels like it. As I participated in the Prince Hall degrees I was surprised. The degrees are conducted in a much more informal manner than I was accustomed to. The Lodge did not conduct a weekly or monthly practice. It did not do anything special together as a Lodge in acting out its Masonry other than social functions.

Absolute heresy, I thought. This goes against everything I had been taught as a Mason. Ritual has to be memorized and delivered to perfection. Lodge buildings need to be stately affairs appropriately decorated and furnished. Masons needed to be knowledgeable! WAIT, wait just one cotton pickin' minute! The Prince Hall Masons of my Lodge are at least twice as knowledgeable about Freemasonry as their counterparts in mainstream AF & AM Freemasonry. How could that be?

My eyes were really opened when I sat through the questioning of the Entered Apprentices, Fellowcrafts and newly raised Master Masons in open Lodge. It's all your fault Deputy Grand Master Michael Anderson! Yup, you are to blame. Your teaching standards and questioning of the candidates caused a light bulb to go off! I finally figured it out – what really makes a successful Lodge. It's understanding the symbolism, the mysteries of Freemasonry and how that intertwines with the living of one's life, with one's religion, work, relationships with other people, with God – it's tying it altogether. And I witnessed that and my own ignorance. After I couldn't answer a number of questions myself I began to see things in a different light.

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This style of operating caused me to pause and reflect. Our last set of interviews netted us many applicants to take the degrees. The Brothers seem tight like one big family. There are some really good social functions. It doesn't matter that the building could be better. The Lodge is not a building. It doesn't matter that the Lodge is not well endowed. Money doesn't buy a successful Lodge nor create that special bonding. It doesn't matter that the degrees are informal and detailed explanation is offered in a teacher's own words. Form doesn't matter, substance does. What matters is that the Lodge is practicing Freemasonry and understanding it and that this knowledge, this practice from a deep understanding of it all has so inspired and so affected all who work at really doing Freemasonry that it has set their souls on fire. These men armed with this knowledge are born again Masons and what they possess is not able to be provided, bought or commanded. The greatness of Freemasonry is not in its lavishness, not in its strict adherence to form, not in its pomp and circumstance, not in the perfect articulation of its ritual, not in its events or social functions or charitable works but in taking it all in, assimilating it, understanding it, making it a part of you and then realizing how awesome, how profound and how life changing this process can be.

This Model is the one that makes a successful Lodge. Let me expound on that some more.

The knowledge of who you are and exactly what that means and how it affects you is vital to the pride, enthusiasm and workings of an organization. When an individual is part of a group that feeds on the interaction of its philosophy it creates an aura of appeal and a group identity that cannot be artificially created. The camaraderie comes as a result of the knowledge – the light – and is not an equal partner in the process. The camaraderie does not create the thirst for knowledge; the thirst for knowledge creates the camaraderie. The perks and amenities flow from the light and the camaraderie, as a result of them not the other way around.

When the light of your raising makes you born again into a new life, and what Masonry has imparted is so awesome and earth shaking that it has transformed you into something so wonderful that you will never forget it – well then such a group, a Lodge will never die. It will always grow and be successful. But when a Lodge downplays the importance of the Light and the education to sustain it and turns the Lodge into a social Lodge or a Service Club, then the Lodge no longer has the real transforming power to sustain success.

So depart from here today Brethren with a clear sense of what our priorities are in running a Masonic Lodge. I am going to recommend a book to you, no actually two. The first is "The Meaning of Masonry" by W. L. Wilmshurst who tells us what Masonry and a Lodge should not be:

"This is the stage of knowledge in which the Craft is regarded as a social, semi-public, semi-secret community (says Wilmshurst) to which it is agreeable and advantageous to belong for

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sociable or even for ulterior purposes; in which the goal of the Mason's ambition is to attain office and high preferment and to wear a breast full of decorations; in which he takes a literal, superficial and historic view of the subject-matter of the doctrine; in which ability to perform the ceremonial work with dignity and effectiveness and to know the instruction catechisms by heart, so that not a syllable is wrongly rendered, is deemed the height of Masonic proficiency; and where, after discharging these functions with a certain degree of credit, his idea is often to have the Lodge closed as speedily as may be and get away to the relaxation of the festive board."

Brethren we have a golden opportunity before us as there are a whole group of men who are "seekers", longing for something substantial in their lives where they can live out their values.

Today's generation is a cyclical swing that is common; rebelling against their fathers they have rejected the values of the hippie generation of the 60s and the feel good drug culture. Make no mistake - Vietnam killed us. Free love, drugs, and acid rock created the ultimate drop out society and drop out they did. We missed a whole generation and more of Masons. This is all chronicled in the second book I will recommend to you today – "Bowling Alone" by Robert D. Putnam who will tell you why we have been struggling with membership.

But this is a new day with a new generation. We are the antidote to the drop out, drug crazed, promiscuous society, if we concentrate on our Masonic message rather than creating a feel good Brotherhood. The question is are we going to feed them pabulum or are we going to give them the real deal – Freemasonry.

Posted on The Middle Chamber BLOG run by Bro. Silence Dogwood

Friday November 21, 2008

<http://themiddlechamber.blogspot.com/>

Written by Squire Bentley who has a blog called The Beehive at <http://beehive135.blogspot.com/>



Fighting Prostate Cancer & Making Aviation History

This article submitted by Bro. Garry Hodge,

Dear Worshipful Brother & Brethren,

I hope this message finds you, your family and Lodge members in good health and ready to take on the challenges of the New Year.

I am a member of Strathmore Lodge #53, Alberta (www.strathmore53.com) and am reaching out to Lodges and Brethren across the country to ask for your assistance in making a dream a reality and to join the fight against Prostate Cancer.

2009 is the 100th anniversary of aviation in Canada and to mark the occasion I will be flying my light weight hovercraft from Victoria, BC to St. John's, NFLD (June 1 – 26). This is an aviation first ("history in the making" as they say) and has already begun to attract media attention in Western Canada. Both a book and television (6 episodes) program have begun development and production with proceeds going towards the fight against Prostate Cancer.

The devastating effects of Prostate Cancer have recently been felt by my family with the loss November 28, 2008 of my father-in-law. He was man who had a huge heart, firm hand shake and was an incredible grand parent to my children. He is also the inspiration for "Hovering Across Canada" and it is in his honor that this adventure is being undertaken.

Prostate Cancer is the #1 cancer killer in Canadian men with 1 in 7 being diagnosed in their lifetime but with early detection (a simple PSA blood test) more than 95% of cases are curable. It is also a disease which many of our Brethren have had to face, some have won the battle but many have lost.

Although a lot of energy is being put into securing corporate sponsors, the current economic situation in Canada has temporarily closed a number of potential avenues and I am being forced to seek alternatives.

Our Worshipful Master Kevin Keegan and the Brethren of Strathmore Lodge #53 have been incredibly supportive of my efforts and I am hopeful that Lodges across the country will be equally supportive. With fuel and food being the biggest expenditures any donation big (\$500+) or small (\$20+) will be greatly received.

The Hovering Across Canada Foundation has been registered in the Province of Alberta as a Not For Profit foundation and an agreement has been reached with the Calgary Health Trust (www.thetrust.ca) to issue charitable tax receipts, in accordance with Canada Revenue Agency guidelines.

In appreciation of Lodge(s) support, I will be listing Lodges on my website (www.st5safety.com), dedicating 2-3 pages to Free Masonry in the "Hovering Across Canada" book, proudly placing the Mason's logo on the hovercraft and dedicating a short segment of the television program as well.

Undoubtedly you will have questions and I invite you to write or call me at your earliest convenience. In addition, our Worshipful Master Kevin Keegan can be reached at kevinlorettak@aol.com or 1-403-968-0483.

I look forward to hearing from you in the near future and in the meantime, please encourage your members to have a PSA blood test for early detection of Prostate issues or log onto www.prostatecalgary.com or www.prostatecancer.ca for more information about taking care of their Prostates.

All the best & stay safe,
Colin Steadman, NCSO, CSP
Safety Advisor, ACSA – Southern Region
(Office) 1-403-567-8917
(Cell) 1-403-836-0628



Copied from the "Small Town Texas Masons E-magazine" , February 2009
<http://www.mastermason.com/STTM-Emag/>

From The "Brothers War" Website At, http://brotherswar.info/about_the_film.htm
 A new movie coming out in mid 2009.

Based on real events, the setting for Brother's War is the Eastern Front during the final days of World War II. In the midst of fierce fighting, as the Western Allies and the Russian Red Army make their advance toward Berlin, a British Army Officer attached to the Red Army discovers a secret that can shatter the unity of the Allies.



Seized by Stalin's dreaded Intelligence Service, he finds unexpected help from an enemy and fellow prisoner, a German Captain. **A common bond through Freemasonry** binds the two Officers by honor, oath and secrets. Joined by Anna, a beautiful Polish nurse cast adrift in the tides of war, the three are pursued by a ruthless Russian Intelligence Officer intent on preventing them from reaching Allied Command with their secret which could change the course of the war and the fate of millions.

"The FREEMASONS during the war" (Historical Background)

Freemasonry is the largest fraternal organization in the world and the oldest, with a recorded history dating back at least as far as the 1400's. When the Nazis took power in Germany in 1933 they outlawed all unions, social societies, Freemasonry and other such organizations. The German Freemasons went underground and abandoned their lodges. They started wearing a "Forget Me Not" flower or a blue flower lapel pin, rather than the traditional Compass and Square, for the purpose of enabling them to recognize each other. Many German Freemasons joined the German Army and blended in, waiting for better times where they again could meet at their Lodges. As German soldiers invaded the countries around them, the SS raided the various Lodges and sent all the Masonic regalia to the SS Museum in Berlin. An interesting note is that before Adolph Eichmann was put in charge of Jewish affairs in the SS, he served as secretary for the SS museum. Freemasons were rounded up along with the Jews and confined to work and labor camps, only to later perish in concentration camps.

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Throughout history, authoritarian regimes have gone out of their way to persecute secret societies, even to the present day, despite the fact that it is well known that Masonic Lodges do not involve themselves in matters of religion or politics. One of the reasons the Nazis gave for this persecution was that the Masons were helping the Jews of Germany in their alleged "world conspiracy." This was supposedly proven by the book "The Protocols of the Elders of Zion", claimed to have been written by a 32 degree Mason, which describes this supposed world conspiracy. The book was later proven to be a fraud created by the Soviet Intelligence Agency to discredit the Jews around the turn of the century.

It is believed that many of the top leaders in Germany during the war had been Freemasons, Heinrich Himmler took a great interest in the organization and it was said that Göring was a Mason as well. When the war ended and the Red Army occupied Berlin, the Soviets took possession of all the Masonic regalia in the museum and send it to Moscow where it was stored until the 1990's, at which time the regalia was returned to the European Lodges from which it had been seized by the SS during the War.

The Freemasons faired little better during Soviet Communist rule in Eastern Europe, where they were also persecuted and banned as an organization.



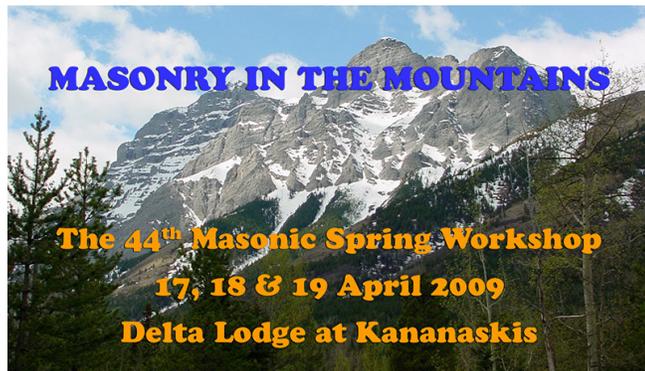
The winners with their new "Brooms"



The losers with their new "Brushes"



District Curling Bonspiel
More pictures on DDGM web page



Keynote Speaker
Dr Earle Sharam
Dean
St Stephens College
DDGM
Athabasca District
Grand Chaplain
1999/2000 & 2001 / 2002



All registrations received and paid for by 23 59 h on the first day of March 2009 shall be eligible for the Early bird Draw — a weekend accommodation for two at the Delta Lodge at Kananaskis

Details and registration forms are available at:

<http://www.masonicspringworkshop.ab.ca>

Also, there are two contests for Brethren at the 44th Workshop:

1. The "Iron Mike" Masonic Chef contest for teams of three; and
2. The Masonic Idol contest for ritual presentation.

Contest rules and application forms for these are available on the website.



Ancient and Accepted Scottish Rite, Lodge of Perfection, Central Valley
Meetings: 3rd Tuesday, 8:00 pm
Freemason Hall, 4722 - 49B Ave, Lacombe, AB
Contact Vern Otto, 403-782-3988



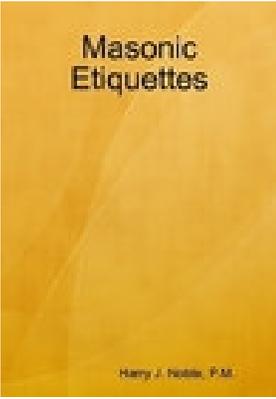
Royal Arch, Lebanon #38
Meetings: Third Thursday
Apollo Lodge Hall, 5114-50 Ave Stettler, AB
Contact: Jim Lockhart, jim.lockhart@ufa.com 403-742-5775



Al Azhar Shriners - A.A.O.N.M.S. Red Deer Unit
Meetings - 3rd Wednesday
Freemason Hall, 4811-52nd Street, Red Deer, AB
Contact: Box 42, Red deer, AB, T4N 5E7
Club Pres. Dude Hughs dmhughes@xplornet.com 403-356-1807
1st Vice Garry Hodge ghodge@shaw.ca 403-356-1807



Mountain View #1 (Olds) 1st Tuesday
Venus #2 (Red Deer) 2nd Monday
Alexandra #4 (Lacombe) 2nd Tuesday
Victoria #14 (Stettler) 3rd Monday
Innisfail #37 (Innisfail) 1st Thursday
Battle River #47 (Ponoka) 3rd Thursday
Lochearn #129 (RMH) 1st Thursday



Masonic
Etiquettes

Visit "***The Beacon - bookstore***", where you can purchase a copy of "Masonic Etiquettes" written by Bro. Harry J Noble of Britannia #18, Ponoka, Alberta, Canada. Originally published in 1994 and republished in 2008. An excellent guide for Lodge Officers to maintain the traditions for conduct within the Lodge. The book (paperback) is available for \$13.03 or it can be downloaded as an e-book and/or printed for \$7.50. (If you click on the title you will be taken to a description page, where you can click on "Preview" and read the first eight pages of the book.)

Proceeds to Masonic Charity.

<http://stores.lulu.com/thebeacon>

Also Available at ***The Beacon - bookstore as a free download***

- ***Freemasonry A WAY OF LIFE***; a brief overview of what Freemasonry is and what it isn't. Of interest to someone looking to find out more about the craft - with a view to joining. ***Have You Ever Considered Becoming A Mason***; a series of questions and explanations directed at someone considering Masonry and wondering if it is an organization suitable to their needs.

Ed Comment: Call for papers. In an effort to make the Newsletter more personal and relative to Central District, I am always on the lookout for papers, letters or general thoughts from local Masons. You may not want to stand up in Lodge to present your paper, so why not share it here - in the Newsletter - I'm only an email away.

W. Bro. Clark Johnston
cjohnst@telusplanet.net

Editor's Comments:

- This newsletter is not an official Masonic publication and does not express the policies or opinions of any specific Masonic Lodge, District or Grand Lodge.

So go ahead and enjoy it as my gift to you. If you have any ideas or suggestions to improve it let me know - I will always listen, I may not do anything about it, but I will listen. I would love to publish some of the stories from around the District or even Alberta. Stories about individuals, Lodge happenings or histories of Lodges.

This newsletter will not be published in paper format, but feel free to print it out and pass on to a brother.

The subscription list for this newsletter came from the CDMEL (Central District Masonic Email List). If you would rather not receive this Newsletter, let me know and I will remove your name - Your name will not be removed from the CDMEL unless you specifically request it. If you would like to be added to the subscription list send me an email.

W. Bro. Clark Johnston
Beacon #190
cjohnst@telusplanet.net

**A Beacon never goes anywhere
It's just helps points the way**

Are you your brother's keeper? Several Masons in the District do not have access to computers &/or the Internet. If you know of such a Bro. And you think this newsletter is worth while, why not print off a copy to pass on. Another idea—if you would like a copy, but do not have a computer, ask your son or grandson to print it for you—he may get an idea of what it is you do at that secret Lodge!

Central District Contact Information

Editor's Comment: If you can complete the information for your Lodge or provide corrections - please email me at cjohnst@telusplanet.net



District Deputy Grand Master [RW Bro Len Clarke](#)
17 Sandstone Ave
Lacombe Alberta, T4L 1P7
403-782-7979 - sharlen1@telus.net
<http://mastermason.com/Beacon190/ddgm.htm>
District Meeting - Saturday October 18th

Innisfail #8 - Innisfail #8

WM - W Bro. Frank Davis 403-348-0572
SW - Bro. Dennis Smith 403-227-6268
JW - W Bro. Tim Jackson 403-347-8501
Sec. - W Bro. John Marshall 403-227-6343
www.mastermason.com/Innisfail_8

Eureka #10 - Lacombe

WM - W Bro. Wayne Armishaw 403-782-2895
SW - W Bro. Clint reeves 403-782-4674
JW - VW Bro. Brent Chalmers 403-782-9353
Sec. - [W Bro. Wes Shacklton](#) 403-784-3684
www.mastermason.com/Eureka10/

Red Deer #12 - Red Deer

WM - W Bro Mitch Thompson 403-357-8915
SW - W Bro. Scott Campbell 403-343-1119
JW - Bro. Camren Wallace 403-342-2726
Sec. - Bor. Brian Evanoff 403-352-1414
[.mastermason.com/Beacon190/Red%20Deer%2012/index.html](http://www.mastermason.com/Beacon190/Red%20Deer%2012/index.html)

Mountain View #16 - Olds

WM - RW Bro. Russ Phillips 403-289-2039
SW - [RW Bro. Roger Kinney](#) 403-556-2631
JW - W Bro. Buck Godwin 403-556-6009
Sec. - [W Bro. Hugh Robinson](#) 403-556-6195
www.mastermason.com/mountainview16/

Britannia #18 - Ponoka

WM - [W Bro. Dick Cameron](#) 403-783-5206
SW - Bro. Ainsley Shepherd 403-782-9430
JW - Bro. Jack Bowie 403-783-6262
Sec. - Bro. Henry Matejka,
www.mastermason.com/Britannia18_Ponoka/

Apollo #27 - Stettler

WM - [W Bro. Don Anderson](#) 403-742-5857
SW - W Bro. James Savage 403-742-2298
JW -
Sec. - [W Bro. Andrew Jones](#)
<http://mastermason.com/apollo lodge27/>

Kenilworth #29 - Red Deer

WM - [W Bro. Dave Travers](#) 403-318-1638
SW - Bro. [Cory Matrz](#) 403-347-2154
JW - Bro. John O'Brien 403-352-8562
Sec. - [W Bro. Doug Tubb](#) 403-342-5351
www.mastermason.com/kenilworth29

Kitchener #95 - Rimbey

WM - [W Bro. Allan Tarleton](#) 403-843-4515
SW - RW Bro Arthur Frayn 403-843-6630
JW - [RW Bro. Earl Giebelhaus](#) 403-843-2379
Sec. - RW Bro. Herb Keith 403-843-2384
www.mastermason.com/Kitchener95

Lochearn #151 - Rocky Mountain House

WM - [W Bro. Rick Williams](#) 403-896-8055
SW - [Glen English](#) 403-314-2145
JW - Bro. Dave McDonald
Sec. - [W Bro. Marc Spencer](#) 403-845-6942
www.mastermason.com/Lochearn151

Beacon #190 - Red Deer

WM - [W Bro. Bob Cantwell](#) 403-314-4850
SW - [Bro Curtis Boutiellier](#) 403-302-3400
JW - [Bro. Jordan Sinclair](#) 403-505-5442
Sec. - [RW Bro. John Alexander](#) 403-783-5703
www.mastermason.com/Beacon190