

THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner

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Norman Vincent Peale — “The Power of Positive Thinking”

By Robert Morris, in MSA STB Vol. 84 No. 10, October 2006

One evening in the late 1970s, I attended a talk by Dr. Norman Vincent Peale at the Presbyterian Church in Wayne, Pennsylvania. Many people attend talks, speeches, and lectures, and afterwards can't remember what the speaker talked about. Not so after listening to this great speaker. Among other things, he told his audience that if they really wanted to clean up smut in their neighbourhood, they could, but it would require diligence and serious effort. After the talk I was privileged to meet him and shake his hand. I can still remember how much he had worked himself up in his effort, and he was already in his eighties.

Norman Vincent Peale was born on May 31, 1898 in Bowersville, a small town in southern Ohio, to Charles and Anna Peale. He was delivered by his own father, a former practicing physician who had left the practice of medicine to become a full-time Methodist minister... Norman early on became aware that he was a preacher's son, and was accordingly expected to behave as such... After graduating from high school, Norman went on to attend Ohio Wesleyan University, an affiliate of the Methodist Episcopal Church. While in college he was still trying to decide on a profession. Although he had not decided on the ministry, he knew his work would involve communication in some form. Between his junior and senior years, he worked as a reporter for the *Morning Republican* in Findlay, Ohio. After graduating from Wesleyan in 1920, he took a similar position with the *Journal* in Detroit.

It did not take long for Peale to realize that this work was not his calling. He came to realize that his true calling lay in the ministry. He was accepted into the Boston University School of Theology, and while pursuing his studies there, began taking on preaching assignments at a number of churches... While still at

BU he was ordained a minister at the annual session of the Methodist Episcopal Church in September of 1922.

After completing his studies in Boston in 1924, he accepted the pastorate of the Kings Highway Church in Brooklyn, New York, where he spent the next three years. While there, his dynamic and tireless efforts increased the membership of the church from 100 to 900 members, a



Statue of RWBro Norman Vincent Peale outside the Marble Collegiate Church, New York.

true indication of things to come.

It was also at this time that Peale decided to become a Mason. He came from a Masonic family background: his grandfather had joined in 1869, and his father was a 50-year Mason who had received the 32° in the Scottish Rite. Brother Norman Vincent Peale received his Third Degree in Midwood Lodge No. 310, Brooklyn, New York, in 1926, where he was a lifelong member. He joined the Scottish Rite and York Rite, and became

Grand Chaplain of the Grand Lodge of New York. He would later receive the 33° and the prestigious *Gourgas Medal* of the Northern Masonic Jurisdiction, and the equally prestigious *Grand Cross* of the Southern Jurisdiction.

Peale's next assignment came with his 1927 appointment as pastor of the University Methodist Church, next to Syracuse University... It was here that he met his wife, Ruth Stafford, who graduated from Syracuse in 1928. She was the daughter of a minister, and was also a teacher. They could not have complemented each other more ideally, and they were married in 1930. They were to have three children.

In 1932, Peale was invited to preach at Marble Collegiate Church in New York City... [which] necessitated changing his affiliation from the Methodist to the Reformed Church. In his new pastorate, Dr. Peale faced many challenges and adopted many changes. He saw no conflict between theological and secular activities. He included a psychiatrist on the church staff, to assist him in ministering to those seeking counselling, and whose problems he felt required more than purely religious solutions... Peale also instituted radio broadcasts of his weekly sermons, which became very popular. Dr. Peale's tenure at Marble Collegiate was to last for more than 50 years, from 1932 to 1984, during a period of great changes and unrest in the world: the Great Depression, hot and cold wars, social change and civil unrest. It seemed that Dr. Peale was the right man at the right time to try and influence the country's thinking into positive directions.

No matter how bad the times, his personal philosophy was always upbeat, and he tried to spread this attitude as far as possible. Peale was convinced that **everyone is capable of greater**

See RWBro Peale, page 2.

Editorial

Positive Imaging!

(Writing an editorial in the first person, rather than the third, is admittedly unconventional — this time an exception is made, for a purpose.)

Our lead article in this issue is devoted to a great man, a great preacher and orator, and a great Mason, Norman Vincent Peale. It pays tribute to his accomplishments and his devotion to mankind. I wish to add to this.

On 22 February 1988, Right Worshipful Brother Peale, Grand Chaplain emeritus of the Grand Lodge of the State of New York, delivered the keynote address to his audience — the Grand Masters, Deputy Grand Masters and Grand Secretaries of North America, and their ladies — at their conference in Cedar Rapids, Iowa. Following his presentation, I was privileged to shake his hand and to engage in a short conversation with the Brother who, a few

short weeks later, was to celebrate his ninetieth birthday.

Of course I had some recollection of his masterly work, *The Power of Positive Thinking*, but nothing more, not of any of his many other writings, let alone his sermons. I only knew that what he communicated was serious, profound and far-reaching. What I learned that evening was that he had to be heard, not just read, to fully appreciate the essence of his presentation, which was not only scholarly but also witty. His sense of humour kept his audience educated as well as amused, and laughter erupted thirty-nine times during his delivery, not to mention repeated applause.

His address dealt with, essentially, dealing with problems. For example:

One thing you must never do is to say to yourself: I'm going to get old sometime, and I'm going to get feeble, and I'm going to get senile, and I'm going to have to use a cane and hobble along. — Don't ever see yourself

like that... see yourself as vigorous, vital, youthful, not according to the calendar, but youthful in your mind; going strong ad infinitum.

He called it "Positive Imaging."

Brother Peale concluded his address, saying:

Masonry, in which we all believe and to which we are deeply devoted, will be no stronger than we see it, so never see it negatively... always see it positively... and it will go on from strength to strength, even as we ourselves achieve our goals through the philosophical understanding of the value of this phenomenon we call a problem, and also our ability to positively see great results accruing to our faith and enthusiasm.

God bless you everyone!

May we all take this lesson to heart and always see our Masonry in a positive light.

RWBro Peale, from page 1.

things, one of his favourite maxims being "you can if you think you can." He wrote myriad books emphasizing this positive attitude, culminating in the 1952 publication of *The Power of Positive Thinking*, a book of such acclaim and influence that it was exceeded in popularity only by the Bible itself. To further spread this message, Peale and his wife started *Guideposts* magazine in 1945. It remains to this day one of the most popular inspirational magazines...

During his long life, Peale was a world traveller and met many influential personages. He similarly travelled and spoke all over this country (USA), including visits to the White House. In 1984 he was awarded the Presidential Medal of Freedom by President Ronald Reagan.

In his own church, the rich and famous flocked to attend his services. In 1968 he married David Eisenhower and Julie Nixon shortly after President Nixon's election. He also married Ken-



Norman Vincent Peale, author of The Power of Positive Thinking

tucky Governor John Brown to Phyllis George, Miss America of 1971, and later baptized their first child.

The driving force of Dr. Peale's ministry was that people could be better than

they were; that they had innate values which only had to be nurtured and developed for the betterment of their own and others' lives. He was a champion of ecumenism, firmly believing that each religion has a right to its own beliefs, and that all people are children of one almighty God. He had frequent contact with other clergymen, including Francis Cardinal Spellman and Bishop Fulton J. Sheen. Peale invited Bishop Sheen to preach at Marble Collegiate Church, and participated in an ecumenical gathering at St. Patrick's Cathedral.

Dr. Peale's active ministry ended in 1984, when he was 86 years old. However, he did not cease his preaching, travelling and involvement in the Peale Center and *Guideposts*, which was continued right up to his death on Christmas Eve of 1993 at age 95. He had been a Mason for 67 years. He will long be remembered for his success in helping people better themselves through their own efforts, and thus enhancing the lives of all around them.

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Education as the Key to Tolerance

By Leon Zeldis, *Masonic Symbols and Signposts*, pp. 163–164.

Reprinted in *Emessay Notes*, October 2006

Traditionally, throughout its long history, symbolic and philosophical Freemasonry has taken a leading role in the promotion of learning and education. From its early beginnings, in the 17th and 18th centuries in England and Scotland, Masons were among the founders of learned academies, such as the Royal Society. Numberless Masons have been active in education at every level from grammar school through university.

Freemasons have been leading educators in Latin America and many other countries. To give just one example, Domingo Faustino Sarmiento [1811–1888, *Ed.*], who was a leading Argentinean educational reformer and later President of his country, was also an active Mason who became Sovereign Grand Commander of the Supreme Council of the Scottish Rite in Argentina. All his writings and actions are infused with

Masonic philosophy.

In Chile, Mexico and elsewhere, Masonry has played a vital role in introducing non-sectarian, universal and free education at the elementary and secondary school levels. In Chile, numerous individual Lodges have organized and managed dozens of private schools that provide high-quality free education to the poor.

An interesting development in the past century has been the appearance of Masonic-supported universities, such as the Free University of Brussels, and the recently founded La Republica University in Santiago, Chile, created and run by Freemasons. Its name comes from Club de la Republica, as the Grand Lodge of Chile headquarters are known. Other Masonic-sponsored universities have been founded or are in the process of being established in various other

countries. In the United States, I can mention Girard College, founded by Bro Stephen Girard, and Hamilton College, founded by Bro Samuel Kirkland. I'm sure there are others.

An educated man learns to appreciate the wide range of opinions on any subject. Freemasonry, in addition, allows men of many different professions and backgrounds to meet together in a spirit of cooperation and understanding.

This brings me to the issue of education within the Lodge. All our wonderful principles and ideals are worthless, unless they are actually inculcated in the minds of each Mason. Why are our fundamental principles designated as *landmarks*? Because they are signposts, they point the way; they are not constraining walls, not anchors, but compasses. Freemasonry is not restricted to what goes on within the Lodge room. It has become a way of life in order for the Initiate to become a true and full-fledged Mason.

Herschel H. Hobbs

By Gary Leazer, *CIS Masonic Report*, Feb, 2006

In *Emessay Notes*, October 2006

Hobbs preached more than 700 sermons on the syndicated *Baptist Hour* between 1958 and 1978. He served on the "Peace Committee" which attempted (unsuccessfully) to resolve the controversy that erupted between Southern Baptist Convention (SBC) moderates and fundamentalists in 1979. Each quarter for 28 years, 90,000 Southern Baptist Sunday School teachers used his 100 commentaries to prepare weekly Bible studies; he was the Baptist Sunday School Board's most prolific writer. He wrote at least 147 books and Bible commentaries. He served as trustee of several SBC agencies and was SBC president from 1961 to 1963. He served as pastor of several churches, including First Baptist Church, Oklahoma City, from 1949 to 1972. Gene Harrison, his successor at First Baptist Church, Oklahoma City, spoke of Hobbs as one of the "great men of the Christian Faith".

Herschel Hobbs was a Mason in good standing for 33 years [until his death in 1995, *Ed.**]. He was initiated into Siloam Lodge No. 276 in Oklahoma City in February 1961, passed to the degree of Fellowcraft in May 1961 and raised a Master Mason on 02 January 1962 at the age of 54, which was during his first term as president of the

Southern Baptist Convention. Hobbs took his Scottish Rite degrees in January 1966, which was during the years he

preached on the *Baptist Hour* and while he pastored the First Baptist Church in Oklahoma City.

* Gary Leazer, PM, Past Grand Chaplain, GL of Georgia, provided the year of Hobbs' death by e-mail, 20 November 2006, responding to a question by this Editor.

Is This You?

If it is, we have a number of questions that need answering.

Do you remember the moment you were received into the Masonic Order? You knelt at the altar of Freemasonry and promised that you would attend all functions unless sheer necessity hindered you. You progressed through the degrees and were ultimately presented with your Master Mason's apron. What a proud moment it was for you.

You are now a member of one of the most highly respected fraternities in the world. You progressed through the junior offices and were eventually installed as the Worshipful Master of your Lodge, another extremely proud moment for you. You were always proud to see many sideliners, quite simply because they were there supporting you.

During your time when serving in one or more of the junior offices, as well as that of Worshipful Master, you were able to adjust your activities so as not to conflict with your obligations to your Lodge. After your tenure as

Worshipful Master did you suddenly drift into oblivion?

Another question is this: Do you not think that you owe the same support and respect to your successors that they have shown to you?

This is a serious matter and we would ask you to carefully consider the above questions.

So often we hear that you are busy and we submit that everyone is busy. There are times when we must, through necessity, adjust and deviate from our regular routine to support those who made sacrifices during our term of office.

Ask yourself these questions and again we ask IS THIS YOU?

We trust that this message is received in the same fraternal spirit as it was written.

Sincerely and fraternally,

MWBro J.R. Crawford, PGM

MWBro S. Harbin, PGM

RWBro R. Forster, DDGM

Abe Lincoln's Axe

By Jim Tresner*

The story is told of a historian, recording folk history in Illinois in the 1970's. Several people in the countryside had told him of a farm family which possessed the axe Abraham Lincoln had used when splitting logs for a living as a young man. The historian finally found the farm, and found the farmer in the yard splitting wood for the living room fireplace. He asked him about the story.

"Yes," said the farmer, "it's true. Abraham Lincoln lived around here as a young man, and he worked for a while splitting wood for my great-great-grandfather. Happened he'd bought a new axe from a peddler the day before Abe Lincoln came to work here, and he gave it to Lincoln to use. We've kept it ever since."

"That's a real historical treasure," said the historian. "It really ought to be in a museum. Would you mind going into the house and bringing it out so I could see it?"

"Oh we know it's important," said the farmer, "I take it to the school; from time to time and tell the kids about it and Lincoln. Seems to sorta make it real for them. But I don't have to go into the house, I've got it here." He handed the horrified historian the axe he had been using.

"You mean you're still USING it?!"

"Sure thing. An axe is meant to be used."

The historian looked it over carefully. "I must say your family has certainly taken good care of it."

"Sure, we know we're protecting history. Why, we've replaced the handle twice and the head once."

In many ways, Masonry is like Abe Lincoln's axe. All of us tend to assume that Masonry has always been the way it was when we joined. And we become fiercely protective of it in that form. But, in fact, we've done more than replace the handle twice and the head once. For example, the Eulogy to Mother was added to the stairway lecture in Oklahoma sometime between 1924 and 1930. Almost no other state uses it.

When Oklahoma Territory and Indian Territory merged to form the Grand Lodge of Oklahoma, major changes in the ritual (both esoteric and exoteric) were made for at least 6 years as the two rituals were combined.

When Brothers George Washington,

Benjamin Franklin and Paul Revere (and the other Masons of their era and for decades to come) joined the Fraternity, they did not demonstrate proficiency by memorizing categorical lectures. Instead, the same evening they received a degree they sat around the table with the other Brethren of the Lodge. The Brethren asked each other questions and answered them for the instruction of the new Brother. They asked him questions, and helped him with the answers. The discussion continued until they were confident he understood the lessons of the Degree. They then taught him the signs and tokens, and he was proficient. In many cases, he took the next Degree the next night.

The system of demonstrating proficiency by memorizing categorical lectures is less than about twice as old as the average Mason in Oklahoma — not too long a span in the 1,000 year history of the Fraternity. The custom of allowing 28 days to pass between Degrees came about for no other reason than the fact that most Lodges met every 28 days, on the nights of the full moon. There was no mystery behind that. Very few horses come equipped with headlights, and only on nights of the full moon could people see well enough to leave their homes in the country and come to town for a meeting safely.

The names of the three ruffians have changed at least three times since the Master Mason Degree was created around 1727. More importantly, the nature and purpose of the Fraternity has changed radically over time. It is certainly no longer a protective trade association, nor a political force amounting almost to a political party, but it has been those over its long history.

So yes, Masonry changes. It changes fairly frequently and sometimes dramatically. Far from being a bastion of conservative resistance to change, through most of its history it has been a major change agent — fostering revolutions in public life (the American Revolution, for example) and social life. It created the tax-supported public school system. It created homes for the elderly and orphanages, and then worked for the sort of social legislation to make those widespread. It sought economic development for states and communities. Until the late 1940s and 50s, it was one of the most potent forces for change in America.

And Masonry is like Abe Lincoln's axe



Jim Tresner — a great storyteller.

in another way. For, although the handle and head had been replaced, that axe was still the one used by Abe Lincoln in truth if not in fact. The farmer used it to reach. He told children about it and about Abe Lincoln. He helped make the past real to them, so that they could learn the great values of honesty and hard work which Lincoln typified.

It's the same with Masonry. In spite of the many changes which have already happened and the changes which are bound to happen in the future — for Masonry, like any living thing, must change and grow or die — it is still the same. Its essence — the lessons it teaches, the difference it makes in the lives of men, the great moment of transformation which is the goal of Masonry, when a man becomes something new and better than he was when he came in the door as a candidate — that essence cannot and will not be lost, as long as Brothers meet in the true Masonic spirit, to work and learn and study and improve themselves and the world. That's Masonry, and like Abe Lincoln's axe, it was meant to be used, not to rust away in a museum case. That use keeps it bright and sharp and Masonic, no matter how often the handle and head need to be replaced.

*With a tip of the hat to
Dynamic Lodge No. 96*

(Lodge Summons, November 2006)

*Jim Tresner, of Guthrie, Oklahoma, is Director of the Masonic Leadership Institute; Editor of *The Oklahoma Mason*, Member of the Steering Committee, Masonic Information Center; and author, among other books, of *Albert Pike: The Man Beyond the Monument* and *Vested in Glory: The Regalia of the Scottish Rite*. He was also the Keynote Speaker at the 2001 Masonic Spring Workshop.

Storytelling — the 2007 Masonic Spring Workshop

This year's Masonic Spring Workshop is on the theme Storytelling — Who Are We and Where Did We Come From. Our chief storyteller will be Nelson King, current editor of *The Philalethes*, the magazine of the 79 year-old Philalethes Society that has been publishing Masonry's story since 1946. The Society has always been international in scope. Included among the original 40 Fellows were Harold V. B. Voorhis, Rudyard Kipling, Robert I. Clegg, and Harry L. Haywood, to name but a few. Nelson, a Canadian who hails from Toronto, is a well-known Masonic writer and speaker. He is the first Canadian, and only the second Brother, to be both President and Editor at the same time. Here is a brief sample of his thinking.

The Enemy Within

As Masons we seem to have compromised ourselves.

We heard in last little while, that some of us believe there are different classes

of felons, and just because so and so has been convicted of Drunk Driving there is no reason why he should be expelled from his Lodge, or if not a member why he should not be allowed membership in the Craft. But where do you draw the line? If Drunk Driving is OK, then do we allow Drunk Driving causing bodily harm? If we allow Drunk Driving causing bodily harm, do we allow Drunk Driving causing death or vehicular homicide? Where do we draw the line?

Is it OK to steal from your employer? Of course not. But thousands find no problem in taking home office supplies for our personal use or using our employers' equipment for our own use. Where do you draw the line?

We run yellow lights, hoping we won't get caught [big problem in Toronto], we speed along the highways well above the speed limit, at the same time having a Masonic Symbol proudly stuck on the back of the car. Where do we draw the line?

Am I saying that I am perfect?

Far from it, but, I guess I am just an old fuddy duddy who believes in right and wrong. And when something is wrong I will try to bring it to everyone's attention. I know that this is not popular with some. But I also know that the majority of us believe in right and wrong.

Nelson is only one of the storytellers at this year's workshop. Check out the tentative agenda for sessions of interest. Check online for the latest update.

This year's workshop takes place at the Delta Lodge at Kananaskis on 20 to 22 April 2007. Cost is \$325 double or triple, \$440 single or with spouse (spouse's meals extra) and \$150 for Day Use including Saturday Lunch and Banquet. Check January's *Alberta Freemason* for a registration form, or register on line at www.masonicspringworkshop.ab.ca where you can also get the latest information concerning the best Masonic event of the year.



42nd Masonic Spring Workshop

20 to 22 April 2007



Tentative Agenda

Friday, 20 April 2007				
8:00 PM	Bookstore open 2-10 PM Friday, 8 AM Saturday Closed during all sessions. Open during breaks.	Nelson King — Keynote Speaker Storytelling — Who Are We & Where Did We Come From? Followed by Open Discussion <i>The Da Vinci Code</i> showing in the Sinclair Room "Theatre" (free popcorn)		
Saturday, 21 April 2007				
Location	Sinclair Room	Bronze	Silver	Gold
	<i>Theatre</i>	<i>For Lodge Officers</i>	<i>General Interest</i>	<i>Storytelling</i>
9:00 AM to 10:15 AM	Video & Discussion Session Sandy Sandford See Schedule at Theatre Entrance	<i>Techniques</i> Planning Masonic Events From the Festive Board to Anniversaries — what you need to know TBA	<i>Information/Education</i> Masonic Etiquette What is it and why do we need it? Rick Forester	<i>Storytelling</i> A Fable Agreed Upon Stephen Dafeo
Coffee Break — Convention Foyer				
10:45 AM to Noon	Video & Discussion Session Sandy Sandford See Schedule at Theatre Entrance	<i>Techniques</i> Time Management Revitalize your Lodge with the best use of time TBA	TBA TBA TBA TBA	<i>Storytelling</i> The Story of Your Lodge Recording our story before it's lost forever George Tapley
Buffet Lunch in Branders — (Back of Fireweed Grill)				
1:30 PM to 2:45 PM	Video & Discussion Session Sandy Sandford See Schedule at Theatre Entrance	<i>Information/Education</i> Masonic Leadership & Personal Growth Mitch Cammidge	<i>Storytelling</i> DeMolay A DeMolay Degree and the story of our future members TBA	<i>Storytelling</i> Legends of Masonry Gordon Smith
Coffee Break — Convention Foyer				
3:15 PM to 4:30 PM	Bookstore Closed for Weekend at 5 PM	Raffle & Silent Auction Closed at 3:15 PM Sharp	<i>Storytelling Wrap-up</i> Storytelling... Where Do We Go from Here! Nelson King, Keynote Speaker & Stuart LeVoguer, Chairman 2007	
6:00 PM	Cash Bar & Banquet			
Sunday, 22 April 2007				
8:30 AM	Interfaith Devotional Service — Rev. Earle Sharam — Music — Jamie Beckstead — Gold Room Followed by a Buffet Breakfast in the Silver and Bronze Rooms			

International Conference on the History of Freemasonry

The first in a proposed series of biennial International Conferences on the History of Freemasonry (ICHF) will take place at Freemasons' Hall, Edinburgh on 25 May through 27 May 2007. The Conference is being held under the Patronage of the Most Worshipful Grand Masters of England, Ireland and Scotland and with

the support of Masonic research centres at the University of Sheffield, Université de Bordeaux III, Université Paris IV, and the Free University of Brussels. It has attracted as its plenary speakers historians from around the world. More than 70 papers will also be presented in 24 sessions, including topics as diverse as

the history of Freemasonry in various regions of the world and the connections between Freemasonry and leisure, architecture, fraternalism, secularism, and foreign policy.

The Conference brochure and registration forms are available at www.ichfonline.org

Book Review

The Complete Idiot's Guide to Freemasonry

S. Brent Morris, PhD, Alpha Books, 2006, 334 pages, ISBN 1-59257-490-4

The two competing series of books, "For Dummies" and "The Complete Idiot's Guide" have recently discovered Freemasonry. In 2005, "For Dummies" produced its book on Freemasons by Christopher Hodapp, 32°. While the "Idiot's Guide" series is a year later than Hodapp's book, it has enlisted a

well-known Masonic author. Dr. S. Brent Morris 33° has written several books on the Ancient and Accepted Scottish Rite and has been instrumental in the Scottish Rite Research Society of the Southern Jurisdiction of the Scottish Rite. Dr. Morris is co-editor of *Heredom*, the proceedings of the Scottish Rite Research Society. While not taking anything away from Hodapp's book, Dr. Morris appears to be an experienced Masonic researcher.

As one would expect, the *Idiot's Guide to Freemasonry* contains very similar material to that presented in the "Dummies" book, since, after all, both books discuss Freemasonry and its concordant bodies. Much of the differences between them are found in the manner in which each series presents the material. Morris' book presents most of the material in a concise, clearly written

text. In addition, boxes headed with a black bar present explanatory information beyond that presented in the text. Definitions of Masonic terms are also presented in sidebars. The text is well illustrated with diagrams and pictures. Each chapter ends with a summary. All references are listed at the end of the book. The index is complete and easy to use. The discussion of Freemasonry and its Concordant Bodies is complete and very interesting.

While both of these books present similar material, present a prospective or new member with valuable information, present an outline of what can be discussed or disclosed to non-members, and present the material in an easy to understand manner, your reporter prefers Dr. Morris' book. His years of experience as a Masonic author come through in the presentation of the material. However, having both books in your personal library also has a lot of advantages.

Loren W. Kline

Grand Master's Itinerary

February

- 10 Bow River No. 1, Installation of Officers; Freemasons' Hall, Calgary; 13 00 h; and Ladies Night; Freemason's Hall; 18 00 h
- 16-21 Grand Masters of North America, Portland, Oregon
- 24 Especial Communication of Grand Lodge; Freemasons Hall, Calgary; Re-confirming the Consecration of Ashlar Lodge No. 28

Nominations

Each year at this time, Brethren resident throughout the jurisdiction have the opportunity to nominate someone for several Grand Lodge Offices. Open for nomination are:

- Deputy Grand Master*
- Senior Grand Warden*
- Junior Grand Warden*
- Grand Treasurer
- Board of Benevolence (3 to be elected for a 2-year term, R1.7.3)
- Masonic Higher Education Bursary Committee (2 to be elected for a 3-year term, R1.7.7.3)

*A Motion passed at the 2005 Communication requires non-incumbent nominees for this office to prepare and have published an un-edited article of more than 500 words outlining their vision for Freemasonry in Alberta.

Nominations must be signed by the nominee and be in the hands of the Grand Secretary no later than Noon on the last working day of February, 2007.

One Young Mason's Journey — So Far

When I joined the Craft, one thing I found alluring was the concept of "taking a good man and making him better." It sounded like a good thing, even if I wasn't too sure what it meant exactly.

Well, I've found it can mean different things to different Brothers, but one thing it meant for me was not only taking care of my duties at home and at work, but also taking responsibility for helping others who might not have the abundance of good fortune that I have been blessed with. Whether that might be through helping out with something like the Masonic Foundation or the United Way at work, I found being able to do something for others made me feel like a better man, and a better Mason.

It was with that thought in mind that I recently took on my biggest challenge, setting a goal of raising money for the Leukemia and Lymphoma Society of Canada through an organization called

Team in Training while training for a half marathon. **Team in Training** helps people prepare for long distance running events (marathons and half marathons) and gets people to commit to raising money to sponsor their run. With the help of many, including a few of my Brethren at Glenbow Lodge, I raised over \$4,800 and was very excited to be part of an organization that North America wide raised \$16 million (for just one marathon!) to be used towards research of the blood cancers and support groups for those afflicted with it.

I don't think being a Mason made me do this, but I do think it inspired the reflection that led me to taking it on. The day I ran the half marathon, I crossed that finish line feeling like a man made better.

Bro John Vieira

Bro Vieira is the current Jr. Deacon at Glenbow Lodge No. 184 in Calgary.