

THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner

Vol. 72, No. 6

Hart to Heart

Discussion Paper delivered by RWBro John Hart, SGW, to the 66th Annual Inter-Provincial Conference of the Officers of the Four Western Masonic Jurisdictions, Canmore, October 11–13, 2006.

The Worshipful Master asked, "Where were you first prepared to be made a Mason?" "In my heart," was our answer. We were brought from the dark into the light of human fellowship and the gift of brotherhood. From that joy may we never roam; may the love that we share be the judge of our worth, for our heart is our true home. The General Charge conveys the message quite well in the line "...the chief point in Freemasonry, namely, to be happy ourselves and to communicate that happiness to others." The eyes of our heart have prepared us to appreciate the step we took and squared our heart for the temple it has built.

True Masonry requires us to keep our principles and tenets ever foremost in our minds, open to the Great Architect of the Universe and each other. Our heart unites us into one beautiful, perfect and complete whole of friendship and brotherly love. "Remember that at this altar [we have] promised to befriend and relieve every Brother that may need [our] assistance... to aid his reformation, and to vindicate his character when wrongfully traduced... These general principles are to extend further, [as] every human being has a claim upon your kind offices." The cable tow of Masonry runs from heart to heart to unite us into "one sacred band or society of friends and Brothers." The "secrets of Masonry are locked in the safe and sacred repository of our hearts" from meeting to meeting. Masonry outside the Lodge must show the character dwelling within our heart and project it into the community so those we come in contact with will see the quality of men associated in this great fraternity.

Many men have found their way to our altars, but are not truly prepared in their heart to appreciate the significance of the step they [are] about to take, or to be drawn deeper into Masonry, like the moth into the light. The sponsor has let his candidate down by not talking heart

to heart about Masonry before taking his application, preparing him for the road ahead and planting in his heart the reality of brotherhood, Masonic membership and pride in his Lodge, its officers and their work, as well as his own Masonic character. Our degrees are more than just a memorized, ceremonial ritual; they are stored in our hearts and minds to be drawn on to assist in the building of our own superstructure. The secret of Masonry lives in our heart in ceremonies, obligations, signs, tokens and words. It is better to have one Mason who accepts the four Cardinal Virtues: Temperance, Fortitude, Prudence and Justice and the Principles of Freemasonry as their light to follow than a Lodge full of warm bodies; the old adage of quality vs. quantity. Help the candidate celebrate Masonry for the gift that it is, like the butterfly that developed in the cocoon.

Have we missed the boat? Have we left our Brethren stranded on the shore? Has the light of Masonry as their guide not touched their heart? The zeal and interest in Masonry are not created by beautiful ritual alone. If the Master and the Craft "employ and instruct" indifference during and after the degrees, our wages have not been met. Lessons and education between degrees are what brings us from darkness to light in Masonry. Masonry starts and ends in your heart. Your Masonic heart must never change and a lapse of commitment in your heart results in demits! Demits and suspensions are our worst enemy. I believe some demits are not their (the demitting Brothers') problem, but ours, in neglecting to perform what we preach.

Lodges need to notice and pay atten-

tion to the welfare of their membership. The COMELY [*Calling On Masons of Each Lodge Yearly*] program practiced in some areas, assists Lodges to keep in contact with their Brethren on a systematic basis throughout the year. Too often Lodge



*RWBro John Hart, Senior
Grand Warden.*

members become disinterested, do not attend Lodge and eventually demit. The members of the Lodge have thought enough of him [such a Brother] to request a call. Lodges should phone the Brother to see how things are going, visiting him when confined or in the hospital, driving him to Lodge, and just sitting by him when he is alone in the Lodge. When

implemented, a COMELY program brings awareness to heart of a Brother's state of mind and physical needs are brought to light and heartily addressed.

Visiting is one of our greatest privileges. I have noticed in some Lodges few Brethren greeting a visitor, letting him sit alone in Lodge or at the festive board. We see prospective Brethren coming to Lodge, seeking a new home, and not coming back to that Lodge as it had let them and Masonry down. The retreat from daily life and the brotherhood expressed in the Lodge is the key to their situation. Visitors are one of our true assets. Show them our receptive hearts...

In conclusion, our point within a circle is squared and levelled in the quarries of our hearts. Freemasonry is made from the inside out, from the heart, an inner feeling, a way of life. "When any one is said to be a Mason, the world at large may know that he is one to whom the burdened heart may pour forth its sorrow, to whom the distressed may prefer his suit, whose hand is guided by justice and whose heart is expanded by benevolence."

Your heart is your own true home. Bring your Masonry home!

Editorial

What Did You Say?

This may only be the first of several opinions to come the reader's way, as the writer has long been irked by the occasional misuse of our language by members of our Craft (let alone by the general public).

Lesson One: We live in CANADA — why use alien spellings? We can hear excuses why, but they're not valid. You can hear: "Oh, my spell checker says

so..." Then set your PC on **English (Canada)** as your default, and all your problems are solved. It's easy and it's reliable. If you are referring to dictionaries, send those to the recycling bin that are not a **Canadian Dictionary of the English Language** — well, not quite: you can still rely on the Oxford.

To whom are we talking here? Those that first come to mind are the composers of Lodge Summonses, but they're not alone because a lot of correspondence, even from our higher echelons, strays

from the path of good — yes, CANADIAN, English spelling. Have you ever noticed how we do it within the pages of *The Alberta Freemason*? Check it out. Or have a closer look at the pages of *The Work*, both rites, and all the paperwork that emanated from the Publications and Forms Committee of Grand Lodge. Follow the example: you will feel better and justifiably so, and make the rest of us happy because you take pride in OUR ENGLISH!

rej

The Goat and the Lewis (Not the "Goat" you're thinking of)

By Bro Ian Barron, United Masters Lodge No. 167 (a Research Lodge)
Auckland, New Zealand, August 2006.

The **Goat** is greatly dependent on the **Lewis**.

Let us first take a look at the Lewis. It principally comprises three pieces of metal, two pieces with wedge shaped bases and one flat piece. It works on a mortise and tenon principle.

The purpose of the **Lewis** is to make the lifting of a stone easy, or in the vernacular to lighten the load. Its use has been noted in 12th century England, although its use was quite common during the Roman occupation of Europe.

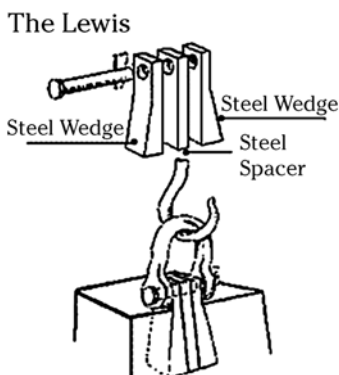
The early Latin *leuare*, the Middle Latin *levare*, the Old French *levor*, the Middle English *levour* and the modern English *lever* are all descendants of the Latin *leuis* and have the same meaning. Moreover, *leuis* would be spelt *lewis* in modern English. It is of interest to note that in the 17th century a core of French Freemasonry had changed the name for the lifting anchorage to *louve*, meaning a she-wolf, which is the feminine of *loup*, meaning a wolf. It is said to be in allusion of the vice-like grip of a she-wolf's jaws when carrying, or when carrying her cub.

From around then they also referred to the son of a mason as a *louveteau*, meaning a wolf cub, and to the daughter of a mason as a *louvaine*.

The function and purpose of the **Goat** is best described as a heavy object moving device. (The actual spelling and origin of the word that we today recognize and pronounce as *goat* is obscure, but it is most likely to have derived from an Egyptian or

maybe even Sumerian word.) The Goat has two vertical members joined top and bottom. The top crosspiece has a rope suspended from its centre to attach to the Lewis let into the stone. The movement is controlled by ropes extending on either side at right angles to the crosspiece, the base is firmly secured and the device is lowered to pick up the stone to the required position.

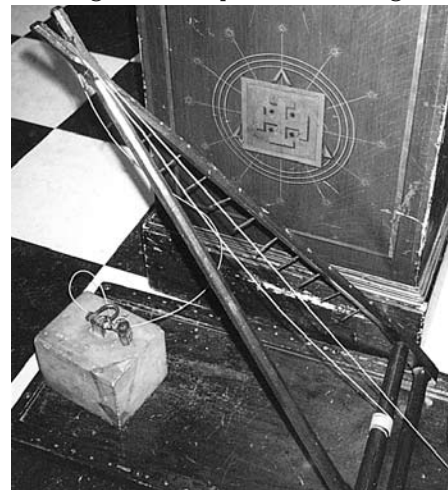
A two-pole version was more common as being stronger in the apex and giving greater weight capacity. The process works using the mechanics leverage. It is likely to work much better than using rollers and is easier to



control. The longer the pole, the greater the leverage, and thus the more it can lift. By controlling the angle we control (measure) the lateral movement. The objective is to move a block in a straight line and place it **squarely** a distance of eight cubits from where it began. Remember — we are Freemasons, so levels, squares, straight lines and up-right intentions do count!

The steps are as follows: Assemble your lewis; set up your goat; connect the goat-rope to the lewis.

You may now rest, comforted in the knowledge that you **have** made an advancement in Masonic knowledge, even though the newest of Masons know there are no goats in a speculative Lodge!



A model of an Ashlar prepared with a Lewis placed in it for lifting by a Goat (shear legs) found beside the SW's pedestal at York Lodge No. 236, EC.

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St. John the Baptist, Patron Saint

Phillip G. "Phil" Elam, Grand Orator (1999–2000)

Grand Lodge of Ancient, Free and Accepted Masons of the State of Missouri

By history, custom, tradition and ritualistic requirements, the Craft holds in veneration the Festival Days of St. John the Baptist on June 24th, and St. John the Evangelist on December 27th.

Any [Craft] Lodge that forgets either of these important Festival Days forfeits a precious link with the past and loses an opportunity for the renewal of allegiance to everything in Freemasonry symbolized by these Patron Saints.

No satisfactory explanation has yet been advanced to explain why operative Masons adopted these two particular Christian saints, when,

for example, St. Thomas, the patron of architecture and building, was already in wide use.

Regardless, Freemasons agree that the choice of these two ancient Brethren was, indeed, wise. No other two great teachers, wise men, or saints could have been found who better exemplified through their lives and works the sublime doctrine and ageless teachings of Freemasonry...

St. John the Baptist was a stern and just man, intolerant of sham, of pretense, of weakness. He was a man of strength and fire, uncompromising with evil or expediency, and yet, courageous, humble, sincere, and magnanimous. A character at once heroic and of rugged nobility, the Greatest of Teachers said of the Baptist: "Among them that are born of woman, there hath not arisen a greater than John the Baptist."

What do we know about John the Baptist? John was a Levite. His father Zechariah was a Temple priest of the line of Abijah, and his mother Elizabeth was also descended from Aaron. The Carpenter from Nazareth and John the Baptist were related. Their mothers, Mary and Elizabeth, were cousins. John the Baptist was born 6 months before the Nazarene, and he died about 6 months before Jesus.

The angel Gabriel separately announced the coming births of the Great Teacher Christ and John the Baptist. Zechariah doubted the prophecy, and was struck dumb until John's birth. John lived in the

mountainous area of Judah, between Jerusalem and the Dead Sea. John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey.

John had a popular ministry. It is generally thought that his ministry started when he was about the age of 27, spreading a message of repentance to the people of Jerusa-

lem. John's ministry became so popular that many wondered if he was the Messiah prophesized in the ancient Hebrew teachings. We are also told that John the Baptist baptized Jesus after which he stepped away and told his disciples to follow Jesus. It would seem logical that these two would combine their ministries. Oddly enough, however, they apparently never met again...

John's ministry and life ended when he admonished Herod and his wife, Herodias, for their sinful behaviour. John was imprisoned and was eventually beheaded... After he was murdered, John's disciples came and buried his body, and then went and told the Great Teacher all that had happened. The Carpenter responded to

the news of John's death by saying, "John was a lamp that burned and gave Light, and you chose for a time to enjoy his Light." ...

St. John's Day, June 24, symbolically marks the summer solstice, when nature attains the zenith of light and life and joy. St. John's day in winter, December 27, symbolizes the turn of the sun's farthest journey — the attainment of wisdom, the rewards of a well-spent life, and love toward one's fellow man.

The Festivals of the Saints John bear the names of Christian Saints, but ages ago, long before the Christian era, they bore other names. Freemasonry adopted these festivals and the Christian names, but has taken away Christian dogma, and made their observance universal for all men of all beliefs...

The first Grand Lodge was organized in England in 1717, on the Festival Day of the Baptist. The United Grand Lodge of England was created in 1813 on the Festival Day of the Evangelist. The day of St. John the Baptist is truly symbolic of a day of beginnings, while the day of the Evangelist is symbolic of endings.

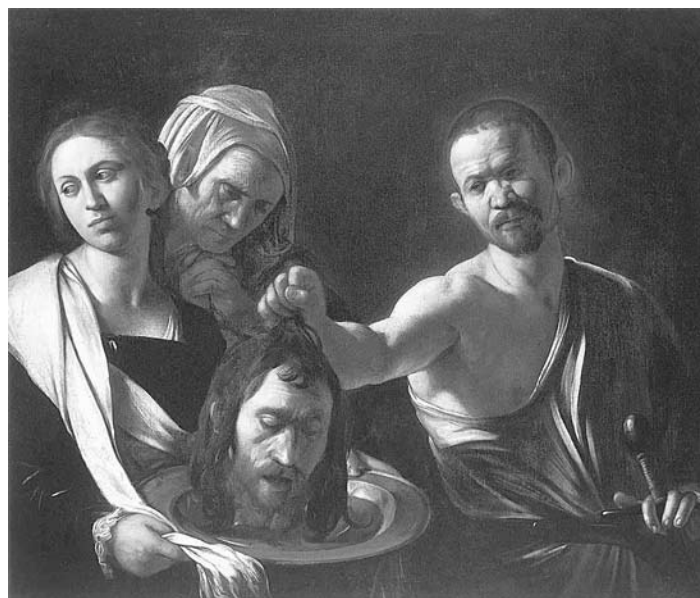
In the English catechism of the early eighteenth century, the following three questions and answers were included as an explanation of why Lodges were dedicated to the Holy Saints John:

Why to John the Baptist?

In him, we have a singular instance of purity, of zeal, simplicity of manners, and an ardent wish to benefit mankind by his example. To him we are indebted for the introduction of that grand tenet of our institution, which it is our glory



St. John the Baptist in Bronze by the Italian sculptor, Lorenzo Ghiberti (1378–1455) at Orsanmichele, Florence.



Salome is presented with the head of St. John the Baptist, painted in 1607 by Caravaggio.

to support: Peace on earth, good will toward men.

Did John the Baptist have any equal?

To carry into execution this grand tenet; and to transmit to future ages so valuable a doctrine, an equal has been selected, John the Evangelist, in whom we find talents and learning alike conspicuous. Hence, it is to him we pay due allegiance as the patron of our art.

In what is he considered the equal of John the Baptist?

He is considered to be equal to the former in this. As the personal influence of John the Baptist could not extend beyond the bounds of a private circle or so effectually defuse the benefits of the plan he had introduced, an assistant was necessary to complete the work he had begun. In John the Evangelist, therefore, we discover the same zeal as John the Baptist, and superior abilities displayed to perfect the improvement of man; copying the example of his predecessor we view him arranging and ably digesting, by his eminent talents, the great doctrine which had been issued into the world; and transmitting by his writings, for the benefit of posterity, the influence of that doctrine to which the zeal of his predecessor had given birth. As parallels in Masonry, we rank these two patrons and class them as joint promoters of our system; to their memory in conjunction with Solomon, we are taught to pay due homage and veneration.

Thus, we define the two great characters to whom we owe the establishment of our tenets, and the improvement of our system; while, in the ceremony of dedication, we commemorate the virtues and transmit them to latter ages, we derive from their favour, patronage and protection...

St. John the Baptist was a man of character and integrity, and someone we would all do well to emulate. John was a humble man, in the best sense of the word. John preached a message of repentance. Repentance means more than just saying that, "you are sorry." The Greek word "metanoia," from which the word "repentance" comes, literally means "to turn around." In other words, John urged his followers to literally turn around and move in a new direction, i.e., to move toward God instead of away from God... Moreover, he preached this message not only with his words, but through his actions as well.

John the Baptist was simply a man

who lived in one particular historical moment. Yet, his message of repentance, humility, devotion and love of God transcends time and culture. It is a message that is just as urgent and just as true today as it was 2,000 years ago. It is a message that was illustrated by John's daily life. Moreover, it is a message that underscores so many of the values that Freemasons today exalt as ideals for the living of a moral life.

Our ritual speaks of a Lodge of the Holy Saints John at Jerusalem. Many Brethren take this to refer to a Lodge at Jerusalem when it actually only refers to the Holy Saints John as being at Jerusalem. Hundreds of years ago, Scottish Lodges were referred to as Saint Johns' Lodges. Therefore, when a Brother referred to himself as coming from a Lodge of the Holy Saints John at Jerusalem, he meant only that he came from a Scottish Lodge.

When were the Holy Saints John selected as patrons of our Order? We do not have exact dates, but our ancient manuscripts indicate that St. John the Baptist was selected by Scottish, and later British, Lodges long before the Evangelist who appears for the first time in any Masonic documents in the 17th century.

We may never know the truth about John's historical relationship with Free-

masonry. We may never find out if he was a member of our Fraternity, although it is highly unlikely that he was. The truth is that it really does not matter if he was a member of our Ancient Craft. Freemasonry honors the humble man who came to be known as St. John the Baptist because his entire life exemplified duty to God through his faith, his religious practices, and through the very living of his life.

It is regrettable that we note an apparent increasing disinterest on the part of Lodges and our Brethren to honour the two Patron Saints of our Order. It is not that these two Saints need to be honoured based on any ancient rituals and tradition. Rather, by holding an annual celebration in their honour, we recall to ourselves the great moral lessons each taught, and the example of piety and devotion to Deity they exhibited throughout their lives.

The eminent Masonic scholar, Joseph Fort Newton, wrote, "Righteousness and Love—those two words do not fall short of telling the whole duty of a man and a Freemason." And Freemasons around the world could do no better in their choice of a Patron Saint and a model for living than they have in John the Baptist—a man whose life continues to shine as an example to us all—Mason and non-Mason alike!

New English Grand Secretary

The MW The Grand Master of the United Grand Lodge of England has appointed Brother



Brother CNR Brown to be Grand Secretary and Grand Scribe E with effect from 1 February 2007.

Brother Nigel Brown was born in Lusaka in the

then Northern Rhodesia and was educated in Southern Rhodesia. From the Royal Military Academy Sandhurst he was commissioned into the Grenadier Guards, retiring as a Captain. He then spent 15 years in senior management, and for the past 12 years has been a business consultant specialising in advising clients on winning competitive global tenders.

He is married with two adult children,

has been a Freemason for 19 years and was appointed as a Deputy Grand Director of Ceremonies in 2005, serving in that capacity until his new appointment.

GM-elect's Itinerary

June

- 2 Jasper Park Lodge No. 143, Installation of Officers; Jasper; 14 00 h
- 7-9 Grand Lodge of Alberta Annual Communication; Mayfield Inn, Edmonton
- 9 Grand Lodge of Alberta Installation of Officers; Mayfield Inn, Edmonton; 13 00 h
- 16 Tawatinaw Lodge No. 71; John Fedun 50-Year Jewel, Athabasca Community Centre; 14 00 h; Banquet
- 19 Norwood Lodge No. 90, Installation; Freemasons' Hall, Edmonton; 19 30 h

July

- 27 Al Amira, Daughters of the Nile, Session for Supreme Queen; Edmonton
- 29-August 4 Shrine Imperial Session; Anaheim, CA

Book Review

The Rosslyn Hoax?

Robert L. D. Cooper

Lewis, 2006, ISBN (10) 0 85318 255 8, 316 pages

Robert Cooper is the Curator of the Grand Lodge of Scotland Museum and Library. He has been employed in this position since 1994. In his capacity, he is custodian of the earliest Masonic documents including, for example, the

Grand Master's Itinerary

June

- 7 Grand Lodge of Alberta; Grand Master's Function; Mayfield Inn, Edmonton; 17 00 h
- 8 Board of General Purposes; Mayfield Inn, Edmonton; 08 00 h
- 8-9 Grand Lodge of Alberta Annual Communication; Mayfield Inn, Edmonton
- 9 Grand Lodge of Alberta Installation of Officers; Mayfield Inn, Edmonton; 13 00 h

Summer Lodges

June

- 16 Bassano Lodge No. 55, Open Air Lodge; Meet at Bassano Lodge Hall, 09 30 h, tyle at 11 00 h

July

- 3 Vulcan Lodge No. 74, Regular Meeting; 20 00 h
- 5 Excelsior Lodge No. 80, Regular Meeting; 20 00 h
- 5 Lake Saskatoon Lodge No. 106, Regular Summer Meeting; Wembley
- 10 Rockyford Lodge No. 123, Western Night; Bowmont Hall, Calgary
- 10 Grande Prairie Lodge No. 105
- 11 Bow River Lodge No. 1, Masonic Stampede Meeting, Cocktails 17 00 h, Dinner 18 00 h, Entertainment 18 45 h; Cost \$15.00; tyle 19 30 h
- 14 Nanton Lodge No. 17, Annual Outdoor Meeting; BBQ after
- 18 Redwood Lodge No. 193; Klondike Lodge, Fort Edmonton Park, Lodge Hall Museum; 19 30 h
- 25 Forestburg-Alliance Lodge No. 128, Regular Meeting; 20 00 h

August

- 7 Edgerton Lodge No. 102, Regular Meeting, 7:30 pm
- 2 Lake Saskatoon Lodge No. 106, Regular Meeting; Wembley; 20 00 h
- 2 Excelsior Lodge No. 80, Regular Meeting; Daysland; 20 00 h
- 14 Grande Prairie Lodge No. 105
- 22 Forestburg-Alliance Lodge No. 128, Regular Meeting; 20 00 h

Note: Dates and events as submitted to Grand Lodge Office by press time.

earliest Lodge records (the minute books of Lodge Aitcheson's Haven dating from 1599) and the St. Clair "Charters" of ca. 1601 and ca. 1628.

With this introduction, the qualifications of the author to write on this subject are excellent. The book is written in a scholarly style, well footnoted, follows a logical format,

and includes eleven appendices which add much to the story. The chapters discuss the history of Freemasonry in Scotland, the family St. Clair, a tediously thorough description

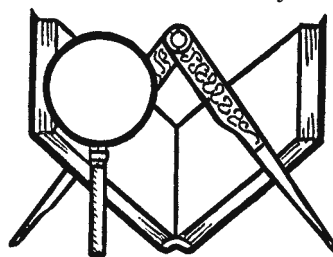
of Rosslyn Chapel, the Kirkwall Scroll, the Knights Templar, and the Battle of Bannockburn. The appendices include the Schaw Statutes of 1598 and 1599, the Charter granted by Masons to William St. Clair in 1601, Ramsay's Oration of 1737, and other pertinent Masonic documents.

The author leads the reader through Masonic history, the history of the St. Clair family, the purpose for which the chapel was built, and the myths associated with all three. Without giving away all of the discussion of Masonic history in Scotland and the intricate evidence provided by the author to support his findings while still shattering many myths, one conclusion of the book is that while stonemasons indeed built



the Chapel, there is no symbolism associated with Freemasonry connected with the Chapel.

Many readers will also find his discussion of the role of the Knights Templar in the Battle of Bannockburn interesting. The author demonstrates that more is known about the battle than often suggested by promoters of certain points



of view. Many of these descriptions are near contemporary with the Battle, and thus have historic interest.

This is a very interesting book. It is well written, but a little "dry." The conclusions are well supported, but many who read the book will find their "romantic" viewpoints challenged. Anyone seriously interested in the history of the Craft will find this book thought provoking and challenging. I recommend this book highly. In addition, I had to order through Amazon.com as Chapters (in store or on-line) had no record of it at the time I purchased the volume.

Loren Kline
Editor's Note: This book can also be ordered by e-mail, quatuorcoronati@tiscali.co.uk, price £25.pp/US\$49.50

Golf For Higher Education Bursaries

The 2nd Annual Masonic Higher Education Golf Tournament will be held 21 July 2007 at the Nanton Golf Club, hosted by Nanton Lodge No. 17. All proceeds go to the Masonic Higher Education Bursary Fund.

Participants receive 18 holes of golf, including a cart, and may win a set of golf clubs with bag. There are also hole-in-one, team and individual prizes. Schedule includes: Registration and practice range opens at Noon; Open Mixed Scramble tee-off times start at 2:30; Baron of Roast Beef dinner at 7:00 PM. Cost: \$120 per person.

RV parking with showers and BBQ pits is available. Hotel and Motel accommodations in town. Nanton also has attractions such as the Antique and Art Walk plus the Lancaster Society Air Museum.

For information, or to register, contact Roger Higham, 3 Mist Road, High River, AB T1V 1C4. Phone: 403-652-3650; e-mail: r.higham@shaw.ca

Masonic Makeover

Strathmore's main street will change again as the landmark Masonic Hall (right) is about to be incorporated into a commercial redevelopment. Built in 1911 as the Knox Presbyterian Church, the structure served its congregation until several Protestant groups formed the United Church of Canada in the 1920s. In 1924, Strathmore Masons bought the building because their main street meeting place above the Opera House was destroyed by fire and its charter, records and furnishings were lost. The Grand Master of Alberta dedicated the newly-renovated hall to serve Strathmore district Masonry. Since then the Hall has been home to several associated bodies including Rockyford Lodge No. 123, Standard/Gleichen Lodge No. 36, Royal Arch Masons, Sam Blair Chapter Order of the Eastern Star and Strathmore Lodge No. 53.

Ever a low-key fraternity, Strathmore Masons have directed their charitable efforts towards the young, as historic supporters of Woods Christian Homes and local Sunday Schools. In recent times

the Masonic Higher Education Bursary program has supported deserving post-secondary students, and the Masonic Foundation has been concerned with young people's health, a current example being the installation of individual-sized refrigerators for young cancer patients. These projects are supported solely through member donations and bequests. In the last decade, the local Masonic family, with the help of Lions, has raised more than one hundred thousand dollars to assist the Town Library, Hospital Auxiliary and Centennial Aquatic Centre.

Realizing another page is turning in Strathmore's storybook, local Masons



opened the Hall on Saturday, April 28 to allow the public a last look at the interior of an historic place where names like Crowther, Slater and Waddy are respected as good men, not just names of streets and schools.

A final joint meeting of Gleichen and Strathmore Lodges was held 1 May 2007. Four days later on the 5th, the Lodge furniture was removed for storage or sale.

A Brother Visits Cuba

By Bro Oscar Blaha

Armed with a letter of recommendation from the Grand Lodge of Austria, a Brother of Lodge "Wahrheit" ("Truth") in Vienna visited Cuba. Although he had known that despite its authoritarian one-party government an internationally recognized Grand Lodge existed in that country, he was surprised to find flourishing, brotherly life.

In Cuba more than 100 Lodges are at labour in all larger cities, comprising more than 30,000 active Brethren.

The Grand Lodge owns an 11-storey building in the centre of Havana, erected in 1939 and last renovated 50 years ago. The administrative work of Grand Lodge is done manually. For the production of printed matter they use an offset printing machine dating from the twenties of the last century. The furnishings of the edifice and



Square & Compasses on a globe on top of the Grand Lodge of Cuba

the temple it contains are lovingly cared for by the Brethren, because new purchases are out of the question. Some Brethren wear used aprons which had been donated by Canadian Masonic friends.

Our Brother had the opportunity to attend initiations and regular meetings, where he experienced considerable enthusiasm for the "Royal Art"

which, considering the simple Lodge life in Cuba, he found especially impressive. Our Brother realized that there lay worlds between our prosperity and an economy struggling with short-



The facade of the Grand Lodge of Cuba shows a clock with the 12 astrological signs in place of numbers..

ages, such as in Cuba.

Also, the quality of the ritualistic work is not lacking in any respect. As is the custom also in Anglo-Saxon countries, their Scottish ritual is learned by heart. For that purpose the Brethren use manuscripts typed on onion-skin paper.

Blaue Blätter, No. 352, January 2007

Translated by rej