

THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner
Vol. 72, No. 8

Our 2007 Medal of Merit Awards

On 9 June 2007, at the Grand Lodge Communication, MWBro Calvin D. Shaver introduced the Brother Master Masons who had this year been selected by the Masonic Medal of Merit Committee from those proposed by their Brethren. Prior to the presentation, he gave this report (excerpted):

In the 15 years since this jurisdiction first presented this prestigious award in 1993, this Committee has overseen the presentation of medals awarded to 52 recipients, from 35 different Lodges, covering 14 of the 15 Districts.

It has been noted in several instances [that] the applications could benefit from improvement of the information provided. Please remember [that] the nomination forms are reviewed by independent committee members who do not know the Brother being nominated, nor do they receive the name of the individual or his

Lodge. They review the information on its own merit, assess it against the other nominations received, from which they make their recommendations as to those put forth to receive the medal. Please be sure to include sufficient details covering Lodge and community activities, family and vocation to clearly distinguish how the individual puts forth those characteristics outlined in the General Charge in all aspects of his life.

Brethren, keep your eyes and ears searching for those individuals [Master Masons who have not become Installed



The Medal of Merit issued by The Grand Lodge of Alberta: (l) obverse; (r) reverse..

Masters] who meet the requirements for the Masonic Medal of Merit and have deservedly earned our recognition for all their efforts to help their fellow man. This committee looks forward to the ongoing process of selecting and awarding those who put into practice those great Masonic teachings, in and out of the Lodge room.



Medal of Merit recipients: (l to r) Bros Ken Scott, Owen Jones and John Beloglowka.

Bro John Beloglowka

...was initiated into Freemasonry in Berry Crocus Lodge No. 82 on 3 January 1963, passed to the degree of a Fellowcraft on 24 September and raised to the Sublime Degree of a Master Mason on 29 October of the same year. He subsequently affiliated with Vermilion Lodge No. 24.

Having worked for the railway for many years, which involved frequent moves, he never formally worked through the chairs. However, he remained a steady attendee and filled
See **Bro Beloglowka**, page 6

Bro Owen Jones

...was initiated, passed and raised in the spring of 1964 in Temple Lodge and is currently a member of Temple-Centennial Lodge No. 167 in Edmonton. He has been an active member of the Craft and had progressed to the office of Junior Warden, when for health and work related reasons he was unable to continue. He is noted as an excellent ritualist with his specialty being the working tools in all three degrees of the Ancient York Work. In addition, he is a fine carpenter and worker in wood, having built the box to hold the working tools and the ballot box. He is active in
See **Bro Jones**, page 6

Bro Kenneth Edward Scott

...received the three degrees of Freemasonry in Oakwood Lodge No. 553, GRC, of Ontario, in April, November and December 1976. He subsequently affiliated to Baseline Lodge No. 198, Spruce Grove, as a founding member and held the office of Charter Tyler. While he has held a variety of appointed offices in Lodge, City Council meetings often conflicted with being able to attend Lodge on a regular basis. When possible, he does come and enjoys the festive board fellowship.

Bro Scott has been active in the Chamber of Commerce, the Alberta Association of Mayors and Municipalities, and the Royal Canadian Legion. He joined the Royal Regiment of Canada Army Reserve in 1957 and retired as Regimental Sergeant Major in 1974. He coached various levels of hockey for twelve years (including goalie Grant Fuhr), and was actively involved in the reorganization of Spruce Grove Minor Hockey from 1977 to 1982. Bro Scott founded a "job board" in his restaurant during the recession of the 1980s, and in 1983 started the annual "Share Tree" to collect gifts for the underprivileged
See **Bro Scott**, page 6

Editorial

On Showing Respect

The September edition of *The Alberta Freemason* paid tribute to the memory of three of our late Most Worshipful Brethren, the Grand Master in office, MWBro Robert A. Drury, and Past Grand Masters MWBro Anton Oscar Aspeslet and MWBro Gerald Thomas Webber. It was most gratifying, on the occasions of their memorial services, to see so many members of the Craft among the mourners; on the most recent occasion, at the service for our late Grand Master on August 10th, 2007, at the Shrine Centre in Edmonton, an estimated four to five hundred persons were in attendance, and Masonic regalia were worn by nearly everyone. This showing of love and respect is much appreciated and being there and saying one's good-byes is really all that matters.

However, there is such a thing as proper etiquette at funerals and memorials. We do not expect "sack and ashes" of some cultures, but some of us still remember the wearing of a "mourning band," a strip of black crape or other material round a person's sleeve as a mark of respect for someone who has recently died. This does not seem to be the custom any longer, at least not in our country. Yet, in Alberta Freemasonry we have an age-old custom of shrouding the tassels of our aprons and the collar jewels with black cloth. Of this we are reminded by Publication 324, *Services for Burial, Cremation, and Memorial*, authorized by Grand Lodge in 1997. Turning to page 15 we read, under *Regulations* — and this is just a

brief excerpt — ...*The Brethren wearing aprons and collars (if entitled thereto) whose metallic parts are covered with black cloth and wearing a sprig of evergreen in their lapels...*

At these functions the Brethren from Lodges in the Capital City Region were all seen following these regulations while most from other parts of the jurisdiction did not. If this was due to ignorance, one might pardon the oversight, but unfortunately there were some who were aware of the regulation, saying, *oh, we don't do that*. What kind of message do they send? Our Masonic forebears must have had something solemn in mind when they decided to hide the shiny glitter of those metallic parts.

There is more to these outward customs that we see violated so often at the last rites, be it for our late Brethren or at any other funerals. Those who are thinking wear dark clothing, but some appear in light or colourful apparel, even sloppily dressed in T-shirts or as going to the beach. At the service for Bob Drury, a young lady made the rounds, wearing a short-short skirt, indeed, had it been any shorter yet, it wouldn't have been a skirt.

To those who would come to the defence of violators of etiquette, and might point out words from the Charge in the Fellowcraft degree, *The internal and not the external qualifications of a man are what . . . ry regards*, let it be said that this great truth does not apply in the context of our present discussion.

Again: what message do we want to send?

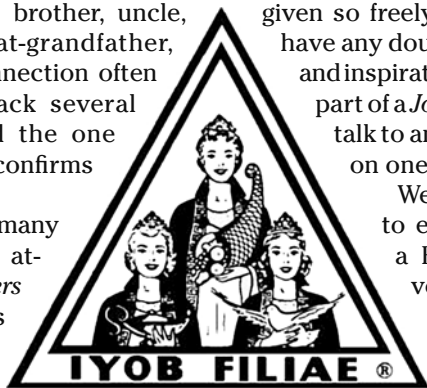
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Masons Give Job's Daughters a Helping Hand

Master Masons play an integral part in the *Job's Daughters* organization. Each Bethel is guided by an adult Guardian Council and every year a Master Mason is chosen to fill the position of Associate Guardian.

Membership in *Job's Daughters* is based on having a Masonic relationship — be it father, brother, uncle, grandfather or great-grandfather, etc. Finding that connection often means searching back several generations, to find the one family member who confirms a girl's eligibility.

While it is true that many Masons have never attended a *Job's Daughters* meeting, our Bethels have been privileged and blessed by the



men who have given their time and energy. They have found it to be a rewarding and fun filled experience. Without their guidance these young women could not have grown in confidence and built the friendships they now enjoy. We thank all Masons who have helped *Job's Daughters* over the years and who have given so freely of their time. If you have any doubt about the pleasure and inspiration received by being a part of a *Job's Daughters* council, talk to anyone who has served on one.

We extend an invitation to each of you to attend a Bethel meeting or to volunteer to help: it's never too late to support and encourage the youth groups

that are a part of our Masonic family. For more information contact: Grand Guardian Pam Kwasnycia in Edmonton at 780-922-5487, or Jackie Cutting in Calgary at 403-230-0829.

Note: The International Order of Job's Daughters has been renamed Job's Daughters International.

Lost Apron!

At the Grand Lodge Communication on 9 June 2007, in Edmonton, a Worshipful Master's Apron with 100-Year gold trim was lost. The apron case bears the inscription "W.M. CARSTAIRS LODGE #20" in gold letters. The case also contains a Masonic Medal of Merit for John Owen.

If found, please call **Jack Owen** collect at **1-403-282-2514**.

Provided to Freemasons of Alberta and the Northwest Territories west of the 4th Meridian who are members of
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THE ALBERTA
FreeMason
Published each month except July and August by
The Grand Lodge of Alberta, A.F. & A.M.

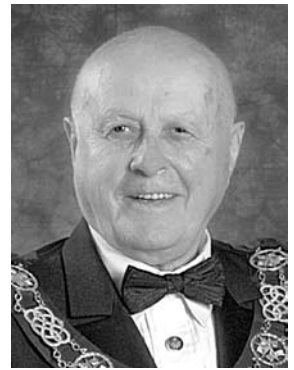
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Annual subscription rate for non-members of the GLA is C\$10.00 plus mailing costs. Republication rights are granted to other Masonic Jurisdictions, but acknowledgement of the source is requested. The Editor reserves the right to accept, reject and re-write material submitted for publication. Deadline for copy is the 1st day of the month, two months prior to the month of issue.

Public Awareness — Public Relations

Editor's Note: Two days before his untimely demise, our late Grand Master, MWBro Bob Drury called on me and left with me the following message, with a view of seeing it published in our October 2007 edition. It is a legacy not to be taken lightly.



We have 128 Lodges in this Province — how many are there involved with their respective communities? We are aware that some are, and they are extremely successful, but what about the rest? It doesn't matter what is the size of a town, or a city, or a hamlet; there are always people who want to do things better, for the good of all. This is where we could fit in so nicely, by attending their meetings and offering ideas and possible solutions. We may only need one interested member who can bring back to his Lodge the problems or suggestions that the community group is discussing. Then the entire Lodge could advise its thoughts on the problem and offer the Lodge's ideas to the group.

If you watch TV you find that most of their news people are also involved with different groups in the community. Recently, we were attending an amal-

gamation of two Lodges. One of the Brothers, who was cooking delicious hamburgers, went a short distance away to the fire hall and invited all there to share in our festivities. Several of the firefighters attended and enjoyed the evening with us. Do you think they won't talk about this? You bet they will! This is the type of press we need to get our word out, to show that we are willing to share, not only ideas, but also the social benefits of Freemasonry.

We see so many politicians in the newspaper and on TV — this is where they got their start in their local community groups, and gradually worked their way to the top, or wherever they set their goals. What we are talking about is not rocket science, just plain common sense: it can be used by any Lodge, if it plans to stay a valuable Lodge of Freemasons in Alberta. If there are those who are

not sure of what to do and when, please call Grand Lodge, and allow us to help and offer suggestions. We can only help when asked to, as we have available many talented Brethren who would enjoy to assist, but don't offer so as not to interfere.

A smaller Lodge in the southeastern part of our Province, in conjunction with their community group, raised \$282,000 in three years. We can do the same or better. But we have to get started today, or it may be too late for some in the near future. Positive Action Creates Enthusiasm = PACE! Let's try it and see how fast it works.

Our Masonic Higher Education Bursary Fund

October has, traditionally, been designated *BURSARY MONTH* — just to remind us of our great philanthropy, albeit that any month of the year is a good time to contribute to this worthy cause. So, one could ask, how have we done this past year? VWBro Hugh Kent's annual report as Chairman of the Masonic Higher Education Bursary Committee (see the full report in the Grand Lodge Proceedings) provides the answer. The following is gleaned from it:

It was an exceptional Bursary Year: donations of \$154,730.83 were received at the end of December 2006, to be used to fund 103 Bursaries in the amount of \$1,500 each this year. The donations were made up of \$91,855.12 from members and Lodges and \$72,796.73 from institutional donors and concordant groups.

The winning Lodges for the "District Challenge Certificates" are:

District	Lodge
Alpha	Bow River No. 1
Palliser	Bassano No. 55
Yellowhead	Hinton No. 178
Central	Kitchener No. 95
Battle River	Edgerton No. 102
Calgary-Highwood	Calgary No. 23
Chinookarch	Vulcan No. 74
Three Rivers	Chinook-Spitzie No. 6
Lakeland	Acacia No. 11
Northern Lights	Mystic Tie No. 88
Mighty Peace	Peace River No. 89
Dinosaur	Irricana No. 137
Phoenix	Loyalty No. 197
Athabasca	Barrhead No. 171
Beaverhills	Avon Glen No. 170

The winner of the "Inter-District Challenge Plaque and Certificate" is Calgary-Highwood District with a district per capita of \$36.95. This year also eleven "Generous Donor" recognitions went for individual donations of \$1,000 or more. Institutional and Concordant supporters very generously contributed:



Calgary Masonic Temple Board	\$46,145.33
Calgary Tuscan Society	19,000.00
Al Azhar Shrine Oriental Band	4,137.07
Venus Chapter Eastern Star	1,000.00
Chinook Chapter Eastern Star	500.00
Masonic Foundation of Alberta	360.00
DeMolay Parents Club	720.00
Nanton Lodge Golf Tournament	850.00

Each year the Committee receives many letters, cards and pictures from grateful Bursary recipients; this year one said:

To all Alberta Masons:

Thank you for the Bursary you gave me this year and for your continuing support of post-secondary education in Alberta. I worked very hard this summer to try to save enough money for this school year; the Bursary you gave me has made it possible to continue my studies to complete my Nursing Degree.

Thank you very sincerely...

Alberta Miscellany

Original thoughts from the Lodge Summons selected by Bro Trevor Morris.

Vermilion Lodge No. 24

What a joy it is to stand at the door of the preparation room, to bring a man to that door; to help him knock and ask permission to enter; to wait with him until the Worshipful Master's answer is returned and he receives permission to cross the threshold into the new world of Masonry. We know what Freemasonry offers. We know that Freemasonry brings life changing experiences. We must be compelled to tell others!

As Master Masons we know that what we have achieved is just a portion of our ultimate potential. We should never believe that our tasks are done, that our work is complete. We must never stop working at our Craft. As a Master Mason our work is never done...

I have three hopes for our future. My first hope is that we will evaluate our personal obligation, responsibility and commitment to Freemasonry. Second, I hope that we will encourage all the Brethren that they too are a part of the solution to our problems of membership. And last, I hope that all Masons believe that becoming a Mason is a life-changing experience and that

each is compelled to tell his story, that as Masons we become evangelists for our Craft.

What is your commitment? Remember, we have a choice. We can do nothing and barely exist, or we can actively work on the growth of our great Fraternity. If we choose to do the work, it is going to require great sacrifice and much courage to tell people who we are. Remember, Brethren, the answer begins with **one!** One on one, one by one, friend to friend, and eventually Brother to Brother.

WBro Bliss Dickson, WM

Calgary Lodge No. 23

There is an air of confidence in the Lodge that shows in everything we do, from solid floor work to festive boards that just keep getting better — the newfound energy and vitality is very inspiring. This rediscovered confidence had an interesting fringe benefit in that, although we make mistakes (fortunately few in number) in our ritual work, our confidence allows us to acknowledge the error without allowing it to affect the rest of our work. And it's become very rare for the same error to be made twice, as a result.

There is a huge difference between doing a job well because one is expected to, and striving to do the best one can

because one wants to. It is that elusive quality that separates the memorable from the merely competent...

WBro Barry Gurnsey, WM

Beacon Lodge No. 190

There is so much wisdom and knowledge contained in our ritual and in every degree of Freemasonry. Who is there who can conscientiously disagree with any moral or ethical point contained in our Work? As Freemasons, we exist to learn, exemplify and communicate this wisdom. The way in which we do this is by conferring these degrees.

We obtain knowledge by learning and then internalizing it. This does not happen instantly, but requires several steps. The first step is hearing or seeing it for the first time, giving us our first impression of it. The second step occurs when we hear or see it repeated. At this point we get the chance to become more familiar with it, are able to incorporate parts of it into our internal dialogue and think about it from several angles; in other words, to ponder it. At this point we have only a superficial relationship with it. The third step occurs when we memorize it and are then able to internalize it. It is then able to move from our conscious mind to our subconscious, and we can act on it without thinking.

An Example to Emulate

By necessity, some of our most loyal and once active Brethren are now shut-ins, unable to attend Lodge, as much as they would like to. The solution? If the member cannot come to Lodge, the Lodge can come to him!

A Regular Meeting of Zetland Lodge No. 83 was held by dispensation in the Beverly Care Centre South (in Calgary), on March 1, 2007, to enable a resident of the centre, RWBro Norman Philp, a PDDGM of District 14, GRS, to attend

Lodge. His health no longer permits him to leave the facility and, therefore, he cannot visit Lodges in Calgary. By coincidence, VWBro Bert May, from Bow River Lodge No. 1, had recently moved to the same facility and was able to attend the meeting.

In the picture, VWBro May is seen seated 2nd from the left, and RWBro Philp 3rd. The meeting was attended by fifteen members of Zetland Lodge and thirteen visitors, including the Worshipful Master and six other members of

Bow River Lodge, as well as the DDGM of Calgary-Highwood District, RWBro Norman Ingram.

The benefit of such events to the resident Masons of the Care Centre cannot be overstated. RWBro Philp's daughter reported after the meeting that her father had not been so cheerful and lively for a long time.

Other Lodges could well consider holding one of their meetings in the Care Centre of one of their members.

RWBro Bert Van Helden



This knowledge literally becomes a part of our personality...

Think about this, Brethren. How much Masonic knowledge have you been exposed to, but have not yet taken full advantage of? Why not consider taking on a part in a degree team? ... You will be the one who benefits the most.

Carpe diem! [*Seize the Day!*]

WBro Grant Dixon, WM

Acacia Lodge No. 11

When one reads about Freemasonry, or even pays attention to the work in the three degrees, one will undoubtedly come across two primary goals of Freemasonry — **To Know Thyself** and **To Learn to Die**. I would like to focus on the

Know Thyself statement [γνώθισεαυτόν or *gnothi seauton*, Ed.]. The origin of this statement has been attributed to at least five ancient Greek sages, namely Chilon of Sparta, Thales of Miletus, Socrates, the learned Pythagoras, and Solon, of Athens. It has been commented on by more recent philosophers such as Blaise Pascal, psychologist and Gnostic Carl Jung, Self-Help guru M. Scott Peck, and Kung Fu philosopher Bruce Lee.

Does Knowing Yourself mean that you understand what it is about your past and your psyche that makes you think and act the way you do? Is it about being honest with yourself regarding your strengths and weaknesses? Is it about becoming conscious of your Unconscious

or the Jungian “Undiscovered Self”? Is Knowing Yourself the same as knowing yourself as the image of the Deity we serve, which is to dwell in the worthy temple we are called on to build?

When we truly know ourselves will we be able to understand our neighbour better so we can actually live in peace with him? Whatever is meant by **Know Thyself**, I think it becomes clear that the process of discovering yourself is a continuous process of indefatigable exertion and perseverance. As Masons we can start or continue this journey of self knowledge by learning, or reminding ourselves, what our duties and responsibilities are as officers of a Lodge.

WBro Colin Safranovich, WM

Jean Sibelius: His Masonic Music and American Connections

Freemasonry first arrived in Finland via Sweden in the middle of the 18th century. Finland was annexed to the Russian Empire in 1809, after the Russian-Swedish War, and this was followed in 1822 by the first of several decrees from Czar Alexander prohibiting Freemasonry throughout the Empire.

It was not until 1919 that several Finnish emigrants to the United States determined to establish a Lodge in the newly independent Finland. Unable to secure Sweden’s cooperation, they turned to the Grand Lodge of New York, and Suomi Lodge No. 1 met for the first time in August 1922 in Helsinki, under that jurisdiction. The New York Grand Master acted as Worshipful Master for the ceremonies, which were conducted in English using New York’s rituals. The first 27 men to be accepted as members included prominent business, political, and cultural figures. Among these men, all of whom received their three degrees in a one-day class, was Jean Sibelius, Finland’s pre-eminent composer.

Johan Christian Julius Sibelius (he later changed the order of his names) was born 8 December 1865 to a Swedish-speaking family in the garrison town of Hämeenlinna in the Russian Grand Duchy of Finland, where his father was a doctor. His family decided to send him to a Finnish-language preparatory school in order for him to later be admitted to the Hämeenlinna Normal Lyceum, from which he graduated in 1885. His family knew him as “Janne” but he adopted the French “Jean” while a student, inspired by his uncle’s use of that name.

He began to study law in Helsinki, but his real love was music and he

soon switched, studying at the Music Institute of Helsinki, then in Berlin and Vienna. By the early 1920s, Sibelius had written the majority of his classical works, including five of seven Symphonies, his Violin Concerto in D Minor and the piece he may be best known for, *Finlandia*, which became a symbol of Finland’s bid for independence.

The founders of the new Lodge assumed that Sibelius would write some distinctly Finnish music for the Lodge. He was asked to be the Lodge’s Organist (or harmonium player, the Lodge’s only instrument) but he declined because of time constraints. He did, however, fill that role whenever available and took pleasure in improvising on familiar themes, often at great length, during the ritual work. He was active in the Lodge for the first year after his Initiation, but became less so in following years.

The idea of his composing new music for the rituals had fallen by the wayside, and not until the fall of 1926 was he again approached and readily agreed to the project. The first three movements of what was to become his *Musique Religieuse* Opus 113, were performed (sight-read by the Lodge’s regular Organist) at the installation of the Master on 7 January 1927. All nine movements (not numbered consecutively) of the original version of Opus 113 were performed at a meeting on 12 January 1927. They were all written for voice and harmonium with



the exception of *Avaushymni* (Opening Hymn) and *Marche Funèbre*, which were written for harmonium only. After the meeting, Sibelius gave the composition to Suomi Lodge and the other two Finnish Lodges, Tammer Lodge No. 2 in Tampere and Phoenix Lodge No. 3 in Turku. This was also the last occasion on which his name appears in his Lodge’s minutes. In 1935 an inscribed copy of

the music was presented to the Grand Lodge of New York, which in turn published the work with an English text. It was only available to Masons, through the Grand Secretary.

After 1927, Sibelius entered a period of “artistic silence,” but he still made additions and revisions to Opus 113. In 1946 he added movements 8 and 9: *Veljesvirsi* (Ode to Fraternity) and *Ylistyshymni*. In 1948 he made a number of revisions to these and other movements. Although it was not part of Opus 113, he arranged *Finlandia* for male choir with a Masonic text in 1938 (the first authorized choral version of the piece), a work which was performed for the first time at the 10th Anniversary celebrations for St. John’s Lodge No. 4. In 1950 The Grand Lodge of New York published a second edition of the music, including all changes.

Sibelius maintained his contacts with his American Brethren as well. The American Lodge of Research honoured him on several occasions and elected him a Fellow in 1935. The Grand Lodge of

New York presented him with its Medal for Distinguished Achievement in 1938 and its Library and Museum prepared special exhibits in honour of his 85th and 90th birthdays. The Philalathes Society received an autographed copy of the manuscript in 1946, but misplaced it afterwards. They did make Sibelius an honorary member in 1947 and featured him in their publication in 1948.

Sibelius died at his home, Ainola, in the town of Järvenpää on 20 September 1957. As the coffin was moved from the church following his funeral,

his Marche Funèbre (Opus 113 No. 10) was played.

Sibelius' Masonic music is not well known outside of Finland. His Masonic connection is seldom mentioned in reference books and Opus 113 is not always included in lists of his works. The most complete reference on this topic (Hermine William's *Sibelius and His Masonic Music: Sounds in Silence* published in 1998) is priced at US \$110, putting it out of reach of most libraries. Good recordings are even harder to come by. Our Grand Lodge Library has

a 1993 recording from Italy, sung in heavily accented English (although it does have the Masonic text for Finlandia); the Sixth Masonic District of Manhattan apparently released a double CD in 1995 that contains two suites from Opus 113, neither of which are close to complete; the Finnish organist Kalevi Kiviniemi has made a recording of the original harmonium/organ version for the Fuga label; rumours persist that the Finnish tenor Hannu Jurmu will record the work for the Swedish label BIS.

gbt

The VSL in Singapore

Author unknown. From a collection and submitted by RWBro D. Roy Murray, King Solomon Lodge No. 58, GRS and Victoria Lodge No. 13, GRA.

A copy of a scroll in the anteroom of Lodge Singapore No. 7178 EC describes the Volumes of the Sacred Law in the Lodge Room and is accompanied by an explanation:

The Sacred Volumes reposing in this Lodge are at this present time [1968] six in number and are as follows:

- 1) The Holy Book of the Sikhs, being the **Sri Guru Sahib**. There have been relatively few exaltations of Sikhs in this Lodge, and until this volume was presented to the Lodge, the Holy **Bhagavadgita** had been used.
- 2) The Holy **Bhagavadgita** is the Holy Book of the Hindus and this volume may be opened and touched by hand, but not by the lips.
- 3) The **Khordeh Avesta** of the Zoroas-

trian Faith, being the Holy Book of the Parsees, may be treated in the same way as the Holy Bible of the Christian Faith.

4) The **Holy Koran** of the Muslims. With regard to touching and sealing the Holy Koran, an overall picture is somewhat difficult to convey as the customs vary in different countries. The Imam of Kedah has, however, stated that the Holy Koran should be held above the head of the person taking an oath [and] that such a person may neither touch nor seal it. Another accepted method of dealing with this problem is that the VSL be treated in exactly the same manner as the Holy Bible, but with the difference that the Holy Koran should be covered. Obviously, it is the duty of the Sponsors to ascertain the method appropriate for our particular purpose.

5) The **Holy Bible** of the Christians, which comprises two parts, i.e., the Old Testament and the New Testament. As regards the Craft, it is the Old Testament

which is acted upon.

The Books of the Old Testament, which are contained in the Holy Bible, are treated by those of the Jewish Faith in the same manner as by the Christians. 6) There are two main sects of Buddhists, i.e., the Hinayana and the Mahayana. The former are from India, Ceylon [*Sri Lanka*], Burma [*Myanmar*], Cambodia and Thailand, and the Mahayana [Northern] generally hail from China, Korea and Japan. The Hinayana do not recognize a Supreme Being, but there may of course be exceptional cases.

The Mahayana sect acknowledges a Supreme Being and their Holy Book is the **Dhammapada**, being the first book of the original twelve, containing 423 Dhamma Stanzas. On good authority, it is understood there would be no objection to using the Holy Bible for the purpose of taking oaths, should the Dhammapada not be available.

Bro Beloglowka, from page 1 many chairs whenever needed and could be counted on to take an office, and be a regular visitor to neighbouring Lodges.

In his community activities he has been a strong supporter of recreation, cultural and social events. These have included the United Church, Kinsmen and Rotary. It is noted: "When it comes to needing someone to help, this Brother is there." Bro Beloglowka is acknowledged as having a wonderful personality and being a friend to everyone he meets. Freemasonry has been and remains a very important part of his life.

Bro Jones, from page 1 various concordant bodies where his woodworking skills can also be seen, and has chaired the Northern Alberta Hospital Committee for the Shrine.

He has been married for over fifty years and has one son who, when interviewed, described his dad as: "At home a loving and caring man and at work a modest perfectionist." Today, in his late seventies, when he is not busy in his workshop or looking after his wife, who is in poor health, he still finds time to attend Lodge and assist in lectures or build a needed item.

A part of his community involvement was to volunteer at Fort Edmonton Park for the restoration and rebuilding of the antique carousel, where he put his talents to work and logged over one thousand hours. He also served as president of his union for many years. Bro Jones is a naturalist and conservationist who finds time to take the grandchildren to his cabin and teach them "How to be responsible and how to make the best use of our natural resources."

Bro Scott, from page 1 children each Christmas.

Our Brother served as alderman of the City of Spruce Grove for eleven years, after being first elected in 1990. He was elected Mayor in 2001 and re-elected by acclamation in 2004. He is highly respected from within his community and our fraternity, as evidenced by his receiving the 1967 Centennial Medal of Canada, the 1969 Canadian Forces Decoration for long service, the 1981 Spruce Grove Volunteer Award, the 1986 Spruce Grove Corporate Volunteer Award, the 1989 Kinettes "Food Guy" designation, the 1990 Chamber of Commerce Small Business Owner of the Year title, the 2001 Jubilee Medal, the 2005 Alberta Centennial Medal... and now, in 2007, this Masonic Medal of Merit from his Brethren of the Grand Lodge of Alberta.