



Excerpts from the Archives of Fiat Lux Lodge of Research

The Thousandth Man

Bro Colonel P.J. Fry

Originally "The ANZAC Address" presented to the United Forces Lodge No. 245, NZ, 10 April 2002 and at Fiat Lux on 23 November 2002. The complete article is published in Vox Lucis 24, pp 117–123.

Ed. Note: It was the Australian New Zealand Army Corp (ANZAC) forces that began the tradition of remembering the sacrifice of ordinary men during war by parading in London on 25 April 1916, one year after the landing of their troops to begin the disastrous Gallipoli campaign. They were, incidentally, the only non-British troops allowed to parade through London during the First World War. ANZAC Day, 25 April, is celebrated as Remembrance Day "down under."

The Military and the Craft share similar and, in some cases, parallel principles. We each espouse Brotherhood, loyalty and service, obedience to correctly appointed authority, seamliness, and the giving and receiving of respect. These are rare and threatened concepts nowadays.

Kipling wrote a poem called *The Thousandth Man* and what he is talking about is Brotherhood.

*One man in a thousand, Solomon says,
Will stick more close than a brother.
And it's worthwhile seeking him half your days
If you find him before the other.
Nine hundred and ninety nine depend
On what the world sees in you,
But the Thousandth Man will stand your friend
With the whole round world agin you.*

Of all the principles and concepts common to the Craft and the Military this is the greatest. Fraternity, mateship, bonding, call it what you will, Brotherhood is the element most central to our shared beliefs. But effective Brotherhood cannot simply be decreed, it must be based on commonly-

held principles, procedures and beliefs.

To examine these similarities let us consider the following.

First, a selection process is carried out to determine suitability — enlistment in the military and initiation in our case — as both organizations are open only to persons of "Good Character."

The Military and the Craft share the use of uniforms and regalia, salutes and formal greetings. These demonstrate roles, duties, obligations and rights, and the giving and receiving of respect and courtesies are practised at a level increasingly uncommon in modern society.

Central to our beliefs are the ancient concepts of service to our fellow man and loyalty to the superior authorities to whom we owe allegiance.

The Military and the Craft are traditional societies — their traditions tried and true, forged in long and bitter experience, deeply rooted in obligation and service, and a firm belief in and commitment to Brotherhood. Confident that each has followed a similar route of selection, initiation, testing and education, Service Men the world over are able to relate easily



"Chunuk Bair" by Gus Hunter depicts the battle where ANZAC troops captured the heights above the landings at Suvla Bay on the Gallipoli Peninsula, 8 August 1916. It was the only success for the allies in the ill-fated Gallipoli campaign, but the position was untenable and was recaptured by Turkish forces led by Mustapha Kemal (later known as Kemal Ataturk) on 10 August.

with one another. In the same way, Freemasons are confident in the company of a proven Brother, knowing that he, too, has followed a defined, predictable and authorized path.

That such a feeling of shared Brotherhood exists was demonstrated to me when I served with the United Nations in the Middle East. At that time, nineteen nations seconded officers to act as Military Observers. Within each post, we quickly developed a close Brotherhood, regardless of one's country of origin. That Brotherhood was based on our common backgrounds, our shared hardships, and the dangers we all faced.

Included among our numbers were 36 Soviet Officers. Their relationships were not as close as the rest of us, due, in part, to the regime they served and their somewhat different duties. Most were clearly well-trained soldiers, even if they did go to extraordinary lengths to avoid making decisions. But perhaps a quarter of them were obviously different. They did not talk like soldiers, they wore their uniforms awkwardly, and they were avoided by the other Soviets. They were KGB or GRU operatives, clumsily planted to act as spies on operational matters, and to watch the other Soviet Officers. And how did we know this for sure? How did we know without doubt that they were not trained military men? Well, our brother officers told us, for the Soviet Army Officers certainly did not regard the KGB as their brothers.

There are innumerable examples of heroism and sacrifice throughout history and from our own proud military tradition. Who could doubt the selfless valour of [Andrew Minarski

trying to rescue the tail gunner in this burning Lancaster] bomber? Or the silent resolution of the crew of the little *Achilles* as she sped towards the mighty *Graf Spey*. And one can only admire the almost unarmed and defenceless Merchant Marine whose slaughter and sacrifice made possible the victories far beyond our shores.

Brethren, on this night we remember those whose sacrifice of their youth and health, and of life itself secured for us the freedoms that many of our fellow citizens now so carelessly enjoy. I have tried to demonstrate how we, the Military and the Craft, share common principles and beliefs; how the core belief of Brotherhood, so dear to Freemasons, has sustained our Military Brethren; and how we must strive to maintain our core principles in an uncertain and changing world.

I would like to close with a short verse from Kipling. It is from *The Mother Lodge*, and to me it illustrates the importance of our traditions and the central role of Brotherhood in our Craft.

*We 'adn't good regalia,
An' our lodge was old an' bare,
But we knew the Ancient Landmarks,
An' we kep' 'em to a hair...*

*Outside — "Sergeant! Sir! Salute! Salaam!"
Inside — "Brother", an' it doesn't do no 'arm
We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in my Mother-Lodge out there!*

Corn, Wine and Oil

In olden times, back in the early years, builders and labourers were paid in different ways.

RWBro Ted Simmons, *Freemason*, Vol 50: 03, September 2018, The United Grand Lodge of New South Wales and Australian Capital Territory.

In Masonic history, we were informed that at the building of King Solomon's Temple a vast number of artificers were employed, including scholars acquiring a knowledge of the Craft.

These people, who were taught by more advanced workers, were supplied in return for their labour with corn, wine and oil, at that time common articles of subsistence.

But why corn, wine and oil?

They are no longer used as a means of payment, so in the Lodge we use them as symbols in the dedication, constitution and consecration of a new Lodge, and in the laying of cornerstones. At this

time, once again the fruit of the land, the brew of the grape and the essence of the olive are poured to launch a new unit of Brotherhood into the fellowship of Lodges or to begin a new structure dedicated to the public use.

Corn, wine and oil have been associated together from the earliest times. In Deuteronomy, the "nation of fierce countenance," which is to destroy the people "shall not leave thee either corn, wine or oil."

In Chronicles, we read "the children of Israel brought in abundance the first fruits of corn, wine and oil." Nehemiah tells of a "great chamber where before

time, they laid the meat offerings, the frankincense and the vessels, and the tithes of the corn, the new wine and the oil" — and later "then brought all Judah the tithe of the corn, the new wine and the oil into the treasures."

There are other references in the Holy Book to these particular forms of taxes, money and tithes for religious purposes, wealth and refreshment. In ancient days, the grapes in the vineyard and olives in the grove and the grain of the field were not only wealth but the measure of trade. So many skins of wine, so many cruses of oil, so many bushels of corn were to them as are dollars and

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cents today.

Thus our ancient brethren received wages in corn, wine and oil as a practical matter; they were paid for their labours in the coin of the realm.



The oil pressed from the olives was as important to them as butter and other fats were among occidentals. Because it was so necessary, and hence so valuable, it became an important part of sacrificial rites. There is no point in the sacrifice which is only a form.

To be effective it must offer before the altar something of value, something the giving of which will testify to the love and veneration in which the sacrifice holds the Most High.

Oil was also used not only as a food but for lighting purposes, more within the house than in the open air, where torches were more effective. Oil was also an article of the bath. Mixed with perfume, it was used in the ceremonies of anointment and in preparation for ceremonial appearances.

"The precious ointment upon the head, which ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments," as the quotation has it in our ritual, was doubtless made of olive oil, suitably mixed with such perfumes and spices as myrrh, cinnamon, and frankincense.

Probably olive oil was also used as a surgical dressing. Nomadic peoples, subject to injuries, could hardly avoid knowledge of the value of soothing oil. With so many uses for oil, its produc-

tion naturally was stimulated. Not only was the production of the olive grove a matter of wealth, but the nourishing and processing of oil gave employment to many.

Oil was obtained from the olive both by pressing — probably by a stone wheel revolving in or on a larger stone or mortar — and also by a gentle pounding. This hand process produced a finer quality of oil. In Exodus, it says: "and thou shalt command the children of Israel that they bring pure olive oil beaten for the night to cause the lamp to burn always."



The corn of the Bible is not the corn we know today. In many, if not the majority of uses of the word, a more understandable translation would be simply "grain." The principal grains of the Old Testament were barley and wheat. Corn represents not only both of these but all the grains which the Jewish people cultivated.

Our modern corn, cultivated and crossbred, was unknown to the ancients, but they may have had grain similar from which our great crops have grown. An ear of grain has been an emblem of plenty since the mists of antiquity which shroud the beginnings of mythology.

Ceres, the goddess of abundance, survives today in our cereals. The Greeks call her Demeter, a corruption of Gemeter, our mother earth. She wore a garland of grain and carried ears of grain in her hand.

The Hebrew word Shibboleth means both an ear of corn and a flood of water.

Both are symbols of abundance, plenty and wealth.



Scarcely less important to our ancient brethren than their corn and oil, was the wine. Vineyards were highly esteemed both as wealth and as a comfort — the pleasant shade of the "vine and fig tree" was a part of ancient hospitality. Vineyards on mountain sides or hills were most carefully tended and protected against washing away by building terraces and walls, as even today one may see on the hillsides of the Rhine and in the Middle East

Thorn hedges kept cattle from helping themselves to the grapes. The vineyard worker frequently lived in a watchtower or hut on an elevation to keep a sharp lookout that neither predatory man or beast took his ripening wealth.

The Feast of Booths, in the early autumn when the grapes were ripe, was a time of joy and happiness. "New wine" — the unfermented, just pressed-out juice of the grape — was drunk by all. Fermented wine was made by storing the juice of the grape in skins or bottles. Probably most of the wine of the Old Testament days was red, but later the white grape must have come into esteem because it is the principal grape of production for that portion of the world today.

So next time you have some corn, light a lamp or candle and drink a toast of wine, give a thought to our ancient brethren and thank them for their hospitality, which has continued until today.

Preparing Proper Minutes — A Legal Document (Part II)

VWBro Richard Ashby, RPP

Grand Parliamentarian, The Grand Lodge of Alberta

In Part I, Minutes were defined, the difference between Minutes and Proceedings explained and what should not be included was outlined. Part II explains what should be included.

During the meeting, the Secretary usually keeps handwritten notes, then transcribes them a day or so later. The handwritten notes made by the Secretary should then be carefully and accurately edited and condensed so that secondary motions, e.g. amendments, while not listed separately in the minutes, are incorporated into the final wording of the motion decided upon by the members vote.

Motions should be recorded as per the sample below:

Motion: Moved by Elizabeth Foster that the society donate \$25.00 to the Salvation Army for the Christmas Kettles. Seconded. Carried.

Or if an amendment was made to increase the amount to \$50.00, seconded, debated and carried.

Motion: Moved by Elizabeth Foster that the society donate \$50.00 to the Salvation Army for the Christmas Kettles. Seconded. Carried as amended.

There is no need to record or comment on what members said. Remember **this is a legal document** — don't record anything you don't want read

out in court.

This will help keep the minutes short and to the point. [Robert's Rules of Order Newly Revised (RONR), 10th ed., p 451, lines 25–28.]

What to include in the minutes for a meeting:

- The place, date and time the meeting was opened. Sometimes the Chair and other officers names are recorded, but more often, the minutes simply state, "Members in attendance as per the register."
- Reading and approval of Minutes (or that the Minutes were corrected).
- Reports of Standing and Special Committees.
- Communications (letters received).
- Treasurer's Report.
- Accounts and Bills.
- Unfinished Business.
- New Business. Record the motions, and who moved the motion. There is no need to record the name of the seconder, just state "seconded" in the minutes. Then the result of the vote — Carried or Defeated.
- Education / Special Presentation(s)
- The time the meeting was adjourned.

I really recommend the Secretary and Chair get together for a few minutes before the meeting to go through the agenda. There is no need for the Chair and Secretary to go through the ritual of calling for the next order of business, the Secretary stating "Nil" and recording such in the minutes. If there are no communications or business to be presented, skip it. Nothing needs be done and nothing is recorded in the minutes. Why waste time going through the motions when nothing was done.

Meeting minutes should be typed up as soon as possible after the meeting. This will keep the points fresh in the mind of the Secretary.

Please note: The preceding information is provided in good faith as BASIC information and does not cover all situations. The author accepts no responsibility for anything which occurs directly or indirectly as a result of using any of the suggestions or procedures addressed in this article. All suggestions and procedures are provided in good faith as general guidelines only as not all circumstances and situations can be covered and suggestions above should be used in conjunction with relevant legislation, constitutions, rules, laws, bylaws, and with reasonable judgment.

Museum to Dispel Myths About Freemasonry

"Freemasonry is considered secretive and shrouded in mystery," said the museum's curator.

A new exhibit is coming to the Arnprior and District Museum in Ontario.

"Freemasonry: A History Hidden in Plain Sight," is a special travelling exhibit from the Bruce County Museum which promotes the knowledge, appreciation and understanding of Masonic history and its influence on the past to present day.

A community project, the new display is made possible by a grant from the Government of Canada's Museums Assistance Program, with an important partnership between the museum and Arnprior's Madawaska Lodge No. 196, who are celebrating their 150th anniversary this year.

Museum visitors will get an inside look at the regalia, artifacts, and rituals of Freemasonry. The travelling exhibit also boasts a portrait gallery of famous Masons from around the world.

Augmented with artifacts from local

lodges, including Madawaska No. 196, the show will be of interest to people of all ages, high school groups, and especially those who attended the Masonic conference in Arnprior last September.

"The community at large will be attracted to the exhibit out of sheer curiosity," said Museum Curator Janet Carlile. "Freemasonry is considered secretive and shrouded in mystery, and is often condemned by conspiracy theorists. We hope to dispel some of the myths and provide a historical context."

In Alberta, similar public exhibits may be found at Fort Edmonton where visitors may explore the Lodge facility built in 1903 and at Calgary's Heritage Park where a collection of artifacts dating back as far as the late 1800s are on display. Cascade Lodge No 5 in Banff, still an active lodge hall, is also a museum operated by the Whyte Museum Foundation and is open to the public during the



week. The Lodge donated the building, built in 1925, to the Foundation in 2014 to ensure its preservation.

Your DDGMs 2018–2019

We are pleased to introduce to our readers the District Deputy Grand Masters serving the Craft in Alberta during the 2018–2019 term. This will be continued in the next two issues of The Alberta Freemason.

Alpha District

RWBro Kelvin McKay was born May 1966 in Calgary, Alberta. He completed a Bachelor's degree in electronic engineering in 1988 and has worked in several IT roles, from backroom hardware repair to manager and solutions architect.

He has two children: Carmen, 28, an environmental project manager and Sean, 26, a civil engineer. Kelvin and his wife Lorie enjoy cooking (but not cleaning), travelling and navigating life's fun adventures.

Descending from a family history of Masonry, Kelvin was initiated in 2007, eventually becoming the Master of Foothills-Kelvingrove Lodge in 2014. He is interested in the real impact that Freemasonry has on people's lives, what draws men to us and how we can meaningfully progress together in today's world.

He very much enjoys this progressive science, meeting other Masons and the fellowship offered by other Lodges in Alberta and around the world.



Athabaska District

RWBro Tom Davies was born in Calgary in October 1950 and grew up in Innisfail, enjoying the small town life and great fishing. Starting Electronics Engineering Technology at NAIT brought him to Edmonton in 1969. Often life's opportunities come out of the blue. The Chief Engineer of CHED Radio needed to hire a replacement for his assistant, who had been hired away by a Vancouver firm. Clint Nichol wanted an Honours student to interview and hired Tom. Forty-five years later Tom retired from CHED with most of his years being Chief Engineer.

Married to Cathy in 1983, he has four children (all girls) and four grandchildren, all of whom live in the Edmonton area. His daughters have all accomplished good success as adults and, as a family, are very close.

He has had numerous support roles with local and Provincial organizations, being on the Board of Primrose Day Care, a shareholder with Santas Anonymous, President of the Wing Divers Scuba Club since 1986, President, and now Treasurer, of the Alberta Underwater Council and Treasurer of the Jobies Society for a number of years. He organised the CHED team for the Labatt's 24-hour relay for 11 years along with running in the event.

Tom has always enjoyed a variety of physical activities. In 2017 he cycled from Vancouver to Edmonton raising money for both the MHEB and the Masonic Foundation. This year he rode from just inside the Jasper Park gates to Canmore.

He joined Strathcona Lodge No. 77 in September 1984, promoted by a childhood friend, and immediately took on the mentorship role of the next candidate, allowing him to



be considered for a 1986 term Officer position. Completing his term as Master in 1990 and with the Secretary of the time not wishing to continue, he offered himself up as Secretary-Treasurer and, 27 years later, is still in that position. He has assisted two DDGMs as Secretary and another as MHEB Chair, along with being Grand Registrar for MWBro Gerry Webber in 2000–2001. He was invested as DDGM Athabasca District on 9 June 2018. His job had limited his ability to consider running for DDGM and once retired he put his name forward for the position.

Battle River District

RWBro Doug A Brown was born September 1963 in Belleville Ontario. He started school in Belleville, then completed school and high school in Arnprior, Ontario. While in High School he joined the Army reserves. He then joined the regular force army in 1985, serving with the Lord Strathcona's Horse, before transferring to the RCAF.

Upon release from the CF (1995), he apprenticed as a welder and machinist, and currently runs a welding/machine shop in Forestburg, AB. As well, he has served 20 years on the Forestburg Fire Department and is presently its Deputy Chief.

He and his wife have raised 4 children, all whom are doing well with their endeavours in life.

Doug has always enjoyed the outdoors, and over the last few years has been enjoying the mud bog racing circuit.

He was initiated into Masonry in Forestburg-Alliance Lodge No. 128 on 27 August 2008, passed to the Degree of FC 25 September 2008 and raised to the Sublime Degree of a MM 26 November 2008. A Past Master of Forestburg Alliance Lodge, he is currently a member of the Northern Alberta Veterans' Degree Team, and served as Grand Piper North 2017–2018.



Beaverhills District

RWBro Gerard (Gerry) Beyersbergen was born June 1951 in Edmonton, and raised there. He graduated from the University of Alberta in 1972 with a Bachelor of Science Degree in Zoology. Gerry was employed by the Canadian Wildlife Service in the Government of Canada as a Wildlife Technician and later as a Wildlife Biologist. His studies have taken him throughout the Arctic, the Boreal Forest and the Canadian prairies.

After 36 years in the wildlife field, he retired in December 2009. He continues his passion for the outdoors through his wildlife photography and volunteers with wildlife conservation programs in the area.

Gerry and Robyn have been happily married for 37 years and are enjoying their retirement years together through



travel and other recreational activities such as golf.

Gerry was initiated into Avon Glen Lodge No. 170 in January 2009, passed in March 2009, and raised in May 2009. He served as Worshipful Master of his Lodge in 2015 and was appointed Alberta Masonic Foundation Coordinator for Beaverhills District in 2016–2017.

He became a Noble with Al Shamal Shriners in October 2011 and, through his wildlife photography, he provides the photographic images for the Al Shamal Shriners fundraiser calendar

He is very active in his Lodge and enjoys visiting other Lodges, finding it greatly enhances the quality and experience of his Masonic journey.

Calgary Highwood District

RWBro Gerard Villar was born January 1966 in Baguio City, Philippines. He has a Bachelor's Degree in Electronics and Communications Engineering from Saint Louis University.

He and his family migrated to Canada in 1996 and stayed in Vancouver for a few months before calling Calgary his permanent home. He has been happily married to Marjorie since 1988 and has been blessed with two children, Kyrene and Kenrick.



Bro Gerard currently works for Westjet Airlines as Operation Duty Manager for the IT Operations Centre. Prior to joining Westjet, Bro Gerard held several technical positions with IBM Canada and AT&T Canada.

Brother Gerard was initiated into Freemasonry in Mount Lebanon Lodge No. 54 on 22 March 2005, passed 24 May and raised to the Sublime Degree of a Master Mason 27 September 2005. He held several offices in his Lodge until he became Master in 2012, and has been Secretary-Treasurer since 2016. Bro Gerard is a member of the Royal Arch Masons, Cryptic Rite Masons, Knights Templar and Shriners.

RWBro Gerard loves to travel and has a passion for visiting Lodges wherever his travels bring him.

