



Grand Lodge Bulletin

Chairman, Editorial Comm. W. J. Collett, P.G.M., 330 - 12th Ave. S.W., Calgary 3, Alberta.

MASONRY AND PIRATES

(As related in The Pocket History of Freemasonry by Fred L. Pick and G. Norman Knight)

In 1795 an American Ship from Maine was captured by pirates from Tripoli and the captain and crew were taken to the pirate's home port and there forced to labour as slaves. One day, while the crew was working, a Tripolitan officer who had been initiated in France recognized the enslaved captain as a Freemason. The officer immediately took steps to provide some comforts for the captain and later was able to secure his release. Some years later Freemasonry in the United States was rocked by the infamous "Morgan Affair". This affair developed because one William Morgan was refused admission to the Masonic Lodge in his home town of Batavia although he had visited a number of other Lodges. It is not known that Morgan was ever regularly initiated. Morgan was so incensed over the refusal of the Batavia Lodge to admit him that he conspired with a newspaperman by the name of Miller to "expose" Freemasonry in 1826. A number of attempts were made to silence Morgan but they were to no avail. He was later taken into custody and removed to Fort Niagara and here his story ends. Rumours that Morgan had been murdered gave rise to a violent Anti-Masonic movement which spread widely throughout the United States. Newspapers took up the support of the "anti" movement and some candidates ran for office on anti-Masonic platforms. Three alleged assassins of Morgan received sentences of imprisonment. The opposition to Freemasonry became so violent that a large number of Lodges had to be closed down. Lodge rooms were pillaged, families were divided and many men who were thought to be masons were subjected to personal attacks. Involved in the controversy was the captain whose ship had been captured by pirates in 1795. Because of his experience in Tripoli he publicly and steadfastly maintained his membership in the Masonic Order and refused to bow before the storm that the Morgan affair aroused.

In another story of pirates related at the Stability Lodge of Instruction in 1845 asserts that fifteen years before a merchant vessel which was bound for Cuba had been captured by pirates. The ship was looted, the captain and the crew were bound securely. The pirates then prepared to burn the ship. The captain of the captured ship in his extremity made the S. of an E.A. to which a pirate responded with that of a F.C. The pirate then made representations to the captain of the pirate ship and was able to secure the release

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Between the Pillars

This column for the coming year will be devoted to answers and questions that brethren throughout the jurisdiction may wish to raise. The questions must be Masonic in nature and deal with History, Philosophy, Etiquette or Ritual. When a question is submitted it will be referred to an authority on the subject or given to the Research and Education Committee for research. All questions must be in writing and addressed to:

The Grand Lodge Bulletin,
330 - 12th Avenue S.W.,
Calgary 3, Alberta.

Question — I frequently hear speakers say that the origins of Freemasonry are shrouded in the mists of antiquity and that Masonic history goes far back into the ancient history of man. Any reading that I have done would indicate that Freemasonry had its beginning in Great Britain about the year 1717 and that the ritual developed even later than that. Am I correct in my conclusion?

Answer — Freemasonry, as speculative science, had its beginning in England in the seventeenth century when Elias Ashmole and his associates made it possible for non-operative Masons to join a Mason's Lodge. At that time the craft was in a very elementary stage. For instance there was no third degree. In addition there was just one obligation and that consisted of four lines. There were forty questions that had to be answered. Your date of 1717 is important because it was during that year that a formal resolution was passed recognizing that the privileges of Masonry were no longer restricted to operative masons. Thus it became a craft of free and speculative brethren. Our ritual grew up after that date and has been developing ever since. Hence from the point of view of actual history your analysis is correct.

However, it must be remembered that Masonry is a speculative science. This means that we cannot put a literal interpretation on its origins or its history as you are attempting to do. When someone says that Masonry had its origins in the mists of antiquity, he does not mean that back in those years there were

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RAISED A YEAR AGO

(Excerpts from a paper written by Bro. Sam Hanafy, New York)

The story goes back a year ago to the days when I was initiated and raised to a Master Mason. I have always been proud of my association with such a distinguished group of men who really, in the great part, demonstrate the true spirit of Freemasonry in its finest form. I have tried to educate myself in the affairs of Masonry ever since that day and travelled around to see how Masonry is practised by other groups of Masons. I was rather disappointed because what I saw was a tremendous departure from what I considered the teachings of Freemasonry. This caused my mind to reflect deeply and sharpened my sense of observation.

After this short year of observation, experience and education, I have been able to formulate my own opinions. The more I pondered, the more my concern grew over our fraternity. The more I asked and enquired, the more I became convinced of the necessity of sounding the alarm. The more I read into the history and landmarks of Freemasonry, the more I saw the threat to its destiny because of the misinterpretation and practice of its teachings by many who believe themselves to be true and devoted Masons.

Did the picture in my mind before becoming a Mason correspond to the picture I have now about the practice of Masonry? The answer is, "No!" I had thought of Masonry as an association of outstanding people with strong ties of true friendship who are constantly endeavouring to develop themselves in a continuous effort through courses, workshops, lectures and meetings to obtain optimum perfection permissible to man through his limited resources, with the ultimate goal of imparting this wisdom and love they acquired from within to the world outside.

Indeed after my initiation I read an official statement of what Masonic Teaching is. These are the words, "Masonry teaches man to practice charity and benevolence, to protect chastity, to respect ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan guard the altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness."

What happens when the picture the candidate has in his mind about Freemasonry gets shattered? Does he get disappointed? Of course he does. The degree of his disappointment depends on the degree of departure his findings will be from his preconceived idea of the fraternity. Does he withdraw from active participation in the activities of the fraternity? He sure does as statistics well show. I would have done the same thing except for a haunting feeling that the ills of modern Masonry are the outcome not of its teachings and principles but of the current practice and misinterpretation of these teachings. Nobody can ever question the noble teachings of Freemasonry. They are immortal and can fit into any society, can coincide with every creed, can be suitable for man of the jungle and man of the atom.

Then what has gone astray? In my opinion it is the inability of Masonic teachings to draw a clear, well-defined plan to reach its objectives. To reach these objectives, Freemasonry should prepare its members to be exemplary in their respective societies. It should prepare them for the role of leadership by teaching them its philosophy and logic, effective communication and all the related sciences dealing with human relations. It should teach them how to carry the message of love, peace and understanding which prevails inside our small society to the greater society of mankind. It should instruct its members to carry with them to lodge meetings the ills and problems of the greater society so that solutions can be worked out. It is only when Masons become involved with the rest of society that we can bring to it our noble message. It is only through this involvement that we shall be able to keep up with the evolution in the greater society; that evolution which will make it necessary for us to take a hard look at ourselves, our procedures, our programs and our plans. This evolution is essential to us in our present day fight for survival. Our basic principles can always remain the same but it is doubtful that we shall be able to survive without keeping up with a changing world. Time changes, people's outlook changes, their need changes and consequently our methods that meet the demands of society should change.

Our history clearly indicates that we have always maintained faithfully our procedures, rituals and ceremonies. Have we with equal faithfulness maintained our objectives? Would the time spent in learning and memorizing the rituals and ceremonies be used more effectively in attacking the world's most insistent problems for which we have offered the answer in our noble teachings and objectives? If it is not possible for us because of other demands of modern life, to devote our time both to the learning of our rituals and ceremonies and also to the implementation of our noble objectives, which of the two should receive preference and more attention? And which of the two is actually receiving more attention?

Some will argue that our ancient landmarks and constitutions ban innovations in the landmarks. No doubt about that. But what kind of innovations? It stands to reason that what is meant must be the innovations and changes dealing with the teachings of Masonry, changes dealing with the heart and essence of the movement but not its framework of ceremonies, rituals and procedures. Would it stand more to reason and logic that we should cling to the frame and lose the picture? What is the price? The price is our extinction. We can have the most beautiful, ceremonious and impressive rituals but unless more of us are going to put into practice their teaching, the day is not far away that the noble teachings of Freemasonry will only be a wonderful inscription on paper.

So one year after I was raised I continue to attend my lodge, the only one of my class that does. I attend because I feel impelled to sound the alarm and, in so doing, will have discharged my duties towards my noble and beloved fraternity.

GRAND MASTER'S COLUMN

Brethren:

By this time all of you will have launched your fall program of activities. Indeed, through reading the notices of Lodge meetings it is clear that there is a new surge of interest and activity throughout the whole jurisdiction. The "Proceedings of the M.W. Grand Lodge of Alberta" has just come to me. Every officer would do well to read it carefully. The reports contained therein might well form the basis for stimulating profitable discussions by the brethren. In this way all may be informed on matters and plans considered by Grand Lodge.

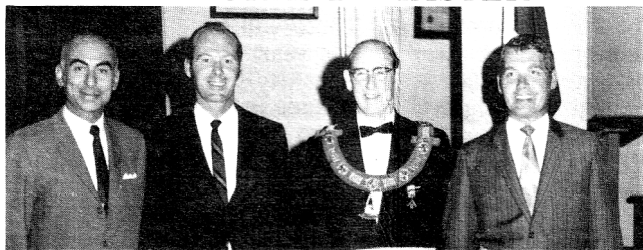
In July, accompanied by our wives, the Rt. W. Bro. Grand Secretary and I attended the 50th Anniversary of Spirit River No. 116 Lodge and District No. 13 Meeting held in Sexsmith. There is a good spirit in the fraternity in this area. Both meetings were profitable and enjoyable with good attendance. We were all impressed by the spacious beauty of this great land. It is good to know that Masonry is striving to build moral fibre and fraternity into the character of its people.

In October and November we shall see the District Meetings. All M.M.'s are welcome at these meetings, and are urged to attend. We hope there has been careful planning so that the meetings will be stimulating, full of interest and warm with human fellowship. The theme, "Focus on the Man" may well be used to set the tone. Can we so focus our attention on the needs, the true development and the happiness of each individual that all who attend will find light and inspiration to strive for greater things?

I hope to see many of you at these meetings. They are your meetings and they can be a source of strength to all. By your presence at Lodge and at District meetings, you give support to your officers and brethren; by your active participation you can help to accomplish greater things. Let us ask ourselves, "How can we realize for ourselves and for others the rich treasures and benefits of Masonry?"

Fraternally yours,
E. J. Thompson

OUR GRAND MASTER



The Grand Master and three M.M. Candidates of Elbow River Lodge No. 180: Bro. J. Eldefrawy, Bro. J. Thompson, the Grand Master, Bro. A. Brubaker.

Rev. Dr. Edmund Jabez Thompson was installed as the Grand Master of Masons in the jurisdiction of Alberta on June 11, 1970. M.W. Bro. Thompson was born in England on February 14, 1901 and came to Canada in 1912 when the family settled in Hughenden, Alberta. He was educated at the University of Alberta and St. Stephen's College and received a Doctor of

Philosophy Degree from the University of Chicago. Dr. Thompson served as minister in several United Churches in Alberta, in Aurora, Ontario and in Montreal. He returned to Alberta in 1943, to become Principal of St. Stephen's College, the United Church Theological College in Edmonton. After an outstanding career as a philosopher and an educator, he retired two years ago but has continued to serve his church and community in many capacities.

M.W. Bro. Thompson's Masonic career began in St. Paul, Alberta in 1928 when he received his first two degrees in St. Alban's Lodge No. 145. His third degree was conferred at Normal Park Lodge No. 797, Chicago, Illinois on May 25, 1929. This was done as a courtesy, at the request of the Grand Lodge of Alberta, while Dr. Thompson was studying at the University there. During his various pastorates, our Grand Master attended Lodge and affiliated with Star of the West Lodge No. 34, Leduc. When he returned to Edmonton, he became a charter member of Temple Lodge No. 167 and its Worshipful Master in 1962. He was Grand Chaplain of the Grand Lodge of Alberta from 1963 to 1967 and in 1967 was elected Grand Junior Warden.

FOCUS ON THE MAN

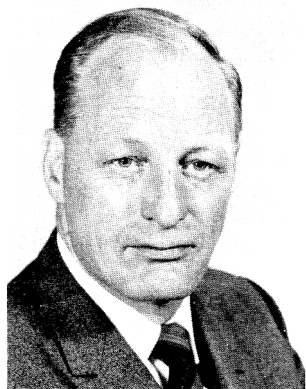
While we think with our Grand Master about his theme for the year, we should remind ourselves of something that M.W. Bro. Dwight L. Smith, Grand Secretary of the Grand Lodge of Indiana, and always a welcome visitor to Alberta, said on his last visit— "My brethren, I am weary of the defeatism syndrome that plagues us. Our native passion for bigness in all that we do tells us we must grow and grow all the time or we are lost. The service club influence, which is stronger than we think, admonishes us that we must have 100% attendance at all our meetings and get every member involved in projects so that we may keep ourselves constantly in the public eye. Our investments in temples and institutions nag at us endlessly with the melancholy refrain that we must continue to expand in numbers and dollars or close our doors.

But what does Freemasonry tell us? It reminds us that we are here for one purpose and only one: to take a good man, one at a time, and try by our teachings to make a better man out of him. That is all. Can You think of anything that is needed more desperately?"

BETWEEN THE PILLARS . . . continued

well organized lodges with definitely recognized rituals. What he does mean is that the principles and practices which are basic to Freemasonry today have been valid throughout all of recorded history and, possibly, even before that. If the main purpose of Freemasonry is to rectify the heart and to promote the great moral and social virtues of human decency and goodwill, then Freemasonry, in a speculative sense, is as old as man himself.

The ritual and history of Freemasonry never will conform to literal interpretation. They must be approached from a speculative and an imaginative point of view. From this point of view you are in error in pinning down the origin of Freemasonry to the year 1717.



R.W. Bro. Gordon J. Armstrong (191), Junior Grand Warden.

AN APOLOGY — We Don't know how it happened. It evaded our notice in writing and in proofreading, but twice in the September issue of the Bulletin we gave the Junior Grand Warden the surname Anderson when it should have been ARM-STRONG. We offer our sincere and shamefaced apologies to our good friend and brother.

GRAND LODGE BULLETIN COMMITTEE

The Grand Master has appointed the following committee to edit the Grand Lodge Bulletin for the year 1970-71:

M.W. Bro. W. J. Collett (83), Chairman
 R.W. Bro. R. L. Costigan (22)
 W. Bro. Rex Alexandre (87)
 Bro. H. M. Paterson (9)
 Bro. R. M. MacKinnon (180)

The personnel of this committee is changed each year in order to give more brethren an opportunity to work on it. A special word of thanks goes to W. Bro. K. G. Evans (87), who for three years has been responsible for the news that has appeared on page four of each issue. His task was not an easy one but his faithful work was appreciated by all Bulletin readers and especially by the Committee. V.W. Bro. E. G. Tyson completed a one-year term on the committee and during that period he assumed responsibility for the material appearing on page one.

THE NOVEMBER CALENDAR

Saturday, November 7th—The Grand Master will visit Yellowknife Lodge No. 162. An aircraft will be chartered if 85 Masons plan to go. The cost will be \$75.00 which will include transportation and accommodation. Those interested please let the Grand Secretary know.

Wednesday, November 18th—The Board of General Purposes will meet in Red Deer.

Wednesday, November 18—District No. 4 at Innisfail with M.W. Bro. Thompson and R.W. Bro. Rivers in attendance.

Saturday, November 21—Fiftieth Anniversary, St. Mark's Lodge, No. 118, Calgary.

Thursday, November 19—District No. 20 at Tofield with R.W. Bro. J. S. Woods and V.W. Bro. M. P. Dunford in attendance.

Friday, November 20—District No. 17 at Irma with R.W. Bro. J. S. Woods and V.W. Bro. M. P. Dunford in attendance.

Saturday, November 21—District No. 19 at Barrhead with R.W. Bro. J. S. Woods and V.W. Bro. M. P. Dunford in attendance.

Saturday, November 28—District No. 16 at Standard with R.W. Bro. J. S. Woods and V.W. Bro. M. P. Dunford in attendance.

VISITORS

V.W. Bro. Jack Mirtle telephoned to say that in August the Heritage Park Lodge Room welcomed visitor numbered 1,000. This is indeed an enviable record. Visitors who signed the roll book included Masons from all over the world. Many requested information concerning the exhibits and the Committee hopes to publish a small pamphlet giving the history of the items on display.

THE EVENT OF THE MONTH

The Fiftieth Anniversary of Crocus Lodge No. 115 and the amalgamation of Acadia Lodge No. 82 and Crocus Lodge No. 115 was held at Chinook, Alberta, Friday, May 15th, 1970.

Crocus Lodge was opened by the regular officers and after the Grand Master and his Officers were received the celebration of the Fiftieth Anniversary was held.

Thanksgiving service was conducted by M.W. Bro. B. K. Hansen, P.G.M. (Sask.) and a historical review of Crocus Lodge was given by W. Bro. C. Caskey.

Crocus Lodge was then called from Labour to Refreshment. Acadia Lodge was then opened by the regular officers and a review of the History of Acadia Lodge was then presented by R.W. Bro. W. S. Cummings.

The Grand Master, M.W. Bro. P. J. Kendal, presented Fifty Year Jewels to R.W. Bro. David Dishan, Initiated February 1, 1917; R.W. Bro. W. S. Cummings, Initiated April 3, 1917; Bro. E. A. Rason, Initiated December 17, 1918.

The Grand Master then assumed the Chair and conducted the Ceremony of Amalgamation of Acadia-Crocus Lodge No. 82. This was followed by the Election and Installation of the Worshipful Master and the Investiture of the remaining Officers. Installing Master was R.W. Bro. E. O. Coultis. New Worshipful Master of the amalgamated lodge of Acadia-Crocus is Ralph Odden.

Acadia-Crocus Lodge was then closed and a Banquet held in the Cereal Community Hall.

REMINDER

Brethren are reminded to please pass papers and news items along to the Bulletin Editorial Committee just as soon as possible. We are doing everything within our means to keep the news as fresh as possible, but if we don't get it into the office in time then we are fighting a losing battle. Material must be in the hands of the printer one month ahead of publication.

BURSARIES

The Higher Education Bursary Committee has been at work selecting the recipients of the bursaries for this academic year. There will be a total of forty three bursaries awarded this year. This is a reduction of seven from last year when fifty were allocated. The reduction has been made necessary because of a severe drop in contributions from members.

MASONRY & PIRATES (Cont'd from page 5)

of the ship and the crew. The following day the pirate ship encountered the erstwhile captured ship again but made no attempt to molest her. The story says that the mate of the ship lost no time in applying for membership in the Craft once the lucky ship was brought safely home to England. The editors of the Pocket History say that the Freemason's Quarterly Review in commenting on the story wrote, "we have a remarkable instance of a man who, though he disregarded every law both human and divine, had yet remained faithful to his Masonic obligation".