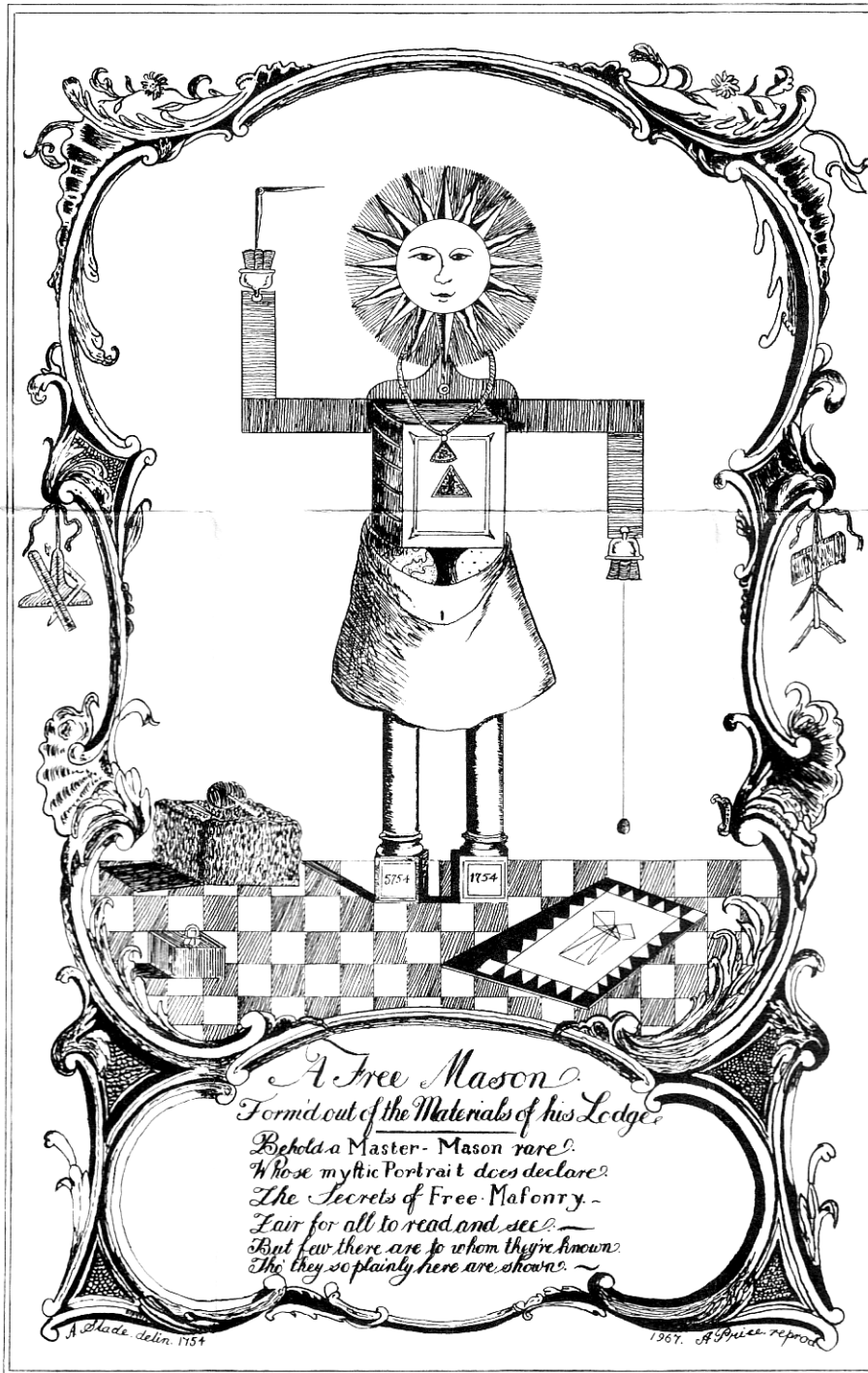




# Grand Lodge Bulletin

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



## FREEMASONRY

### *Its Origins and History*

I think it is safe to say that Freemasons everywhere, of whatever rank or degree, have always shown a keen interest in the origins and history of the Craft. This is well illustrated by the fact that scholars of England, France, Germany, and North America have, over the last 250 years published a great number of papers, essays, and books on this subject.

Succeeding writers more fully developed theories of the establishment of the Order at the Temple of Jerusalem and the division of the Craft into Lodges, with degrees and offices. In short, an organization precisely such as now exists. So important, and indeed essential, to speculative Masonry is the Temple of Solomon as a symbol, that to eradicate it from Masonic symbolism would be equivalent to destroying the identity of the institution.

They attempted to solve the complex question of the origin of Freemasonry in the following way—In ancient Rome, almost from its origin, there existed certain Guilds or corporations of workmen, which are well known in history as the Roman Colleges of Artificers. From the Roman writers we learn that there was a great similarity in their form of government to that of the modern Masonic Lodges, especially in their initiations and the instructions to which candidates for admission and younger members were subjected. The “authentic” historians do not claim, as their “mystical” counterparts might have done, that these colleges were in fact Masonic Lodges. They do, however, contend that the facts of history prove that Freemasonry of today derives from these Roman Guilds, although important changes have taken place.

When Rome fell, the descendants of the Roman Colleges of Artificers established schools of architecture throughout Europe. The principal seat of this body of architects was Como, a city in Lombardy. From this school of Master Masons and architects grew the society of architects and builders who were known at that time by the name of Freemasons. They travelled all over Europe designing and building the magnificent cathedrals, churches and monasteries of that period. These Freemasons were necessarily operative masons, working at the craft with their hands. However, as time went by, a certain number of non-operative masons were admitted. These were high ecclesiastics, wealthy nobles, and men of science who were patrons of the art. The operative Masons always held the ascendancy in numbers until the seventeenth century, but the speculative Masons exerted a greater influence by reason of the higher culture, wealth and social position.

In time there came a total and permanent severance of the two elements. At the beginning of the 18th century there were several lodges in England but for a long time there had been no meeting of a great assembly. In the year 1717 Freemasonry was revived and the Grand Lodge of England established by four of the Lodges which then existed in London.

Personally, I am inclined to the theory that the Romans probably based the system of government used in their colleges on what they had learned from a more ancient society. Is it too far-fetched to assume that this ancient society was in fact that which existed at the time of the building of the Temple in Jerusalem? I think not.

(Excerpts from a paper prepared and delivered by Bro. Peter Atkinson, Senior Warden, Star of the West Lodge No. 34 to Lamont Lodge, 9th November, 1970.)

## GENERATION GAP

Mature adults today—by “mature” we usually mean someone of our own age, or at least over the thirty mark—are inclined to deplore the much publicized “generation gap.”

Most of us, too, are not quite certain as to just what this generation gap is. As a result, however, of the number of fingers pointed at us by long-haired, bearded youths and a wide cross-section of University professors, we feel rather uneasily that we are in some way or other to blame.

It is interesting to note that most of the accusations directed at us by the long-haired, bearded youths and the academic types point out the difference between what we have and do now and some peak of platonic perfection.

None of our critics seem to suggest any definite and practical alternative. The best they can do is to tell us that we are not perfect.

We—and we speak editorially now—feel that much of the trouble arises from a misunderstanding of the conventional morality that has been handed down from generation to generation over, perhaps, eight or ten thousand, or even more, years.

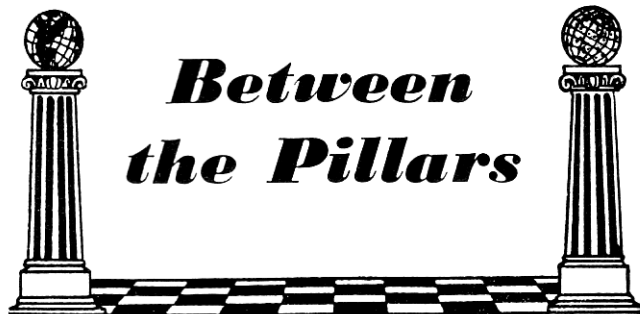
Today's critics denounce the decalogue because not everybody lives up to its directives at all times. Under the influence of humanism, they then tell us that each individual should be a law unto himself—that each individual should let his conscience be his guide, without any respect for laws and morality which we have always thought express a sort of “social conscience.”

Perhaps what we really need today to close the generation gap, is to eliminate the communications gap. Perhaps the “elder of the tribe” should ask youth and those older revolutionaries who are influencing youth towards rebellion to discuss the standards which they would establish as to the conduct of man in society.

Perhaps we of the Brotherhood could, if we deliberately planned our participation in such dialogue, do a great deal to eliminate the generation gap and ensure a better world for the generations who succeed us.

After all, the ideals which have inspired Freemasonry for centuries could, through proper processes of dialogue, prove very acceptable to long-haired, bearded youths—although it might be much more difficult to communicate with that minority of academics who appear to be battling savagely and amorally for the minds of youth.

—The Freemason



## Between the Pillars

**Question** — A candidate for Initiation has to answer three questions before his fees are accepted and he is prepared for the First Degree. What is the meaning of the second question and why is it retained as a mandatory question?

**Answer** — Before a candidate for Freemasonry can be admitted to the Lodge Room, the Lodge must be assured that he holds the basic beliefs that are necessary to Freemasonry. One, of course, is that he believes in a Supreme Being. The second is that he believes in the indestructibility of the human personality or, in other words, immortality. It is this second belief that the second question queries.

You must remember that the ritual of our Lodges was written in the Eighteenth Century and uses the thought forms of that day. To the people of that day a belief in immortality meant that following death came the day of judgment when the good and the bad in the life of an individual were added up and the person was admitted to the pleasures of heaven as a reward for good or consigned to the tortures of hell as a punishment for evil. Thus, if you believed that God rewarded good and punished evil you believed in immortality. Hence the question. This has a basis in scripture when the story tells us that the sheep will be separated from the goats. The sheep will be admitted to peace and felicity but the goats will be cast into the fires of hell.

The argument can be advanced that a candidate of Initiation in these days cannot be expected to understand the import of this question and so answers it without any real understanding of its meaning. This being so the real purpose of the question is lost. We must acknowledge that there is some weight to this reasoning. Certainly we are not aware that many of the brethren who ask the question explain its meaning to the candidate.

Again we are faced with a part of the ritual that needs very careful scrutiny. Many felt that the penalties needed to be re-examined and some adjustment was made. If the brother who asked this question feels strongly about it he should make his feelings known to the Committee on the Work.

R.W. Bro. J. Rupert W. Cann was reinvested as Secretary of Quarry Lodge No. 70 on January 5th, 1971.

R.W. Bro. Cann served as Secretary from 1932 to 1951 and has served continuously from 1953 to date and this therefore was the 38th occasion on which he was invested. He was Worshipful Master in 1931 and served as District Deputy Grand Master of District No. 2, 1950-51.

### THE GRAND MASTER'S COLUMN

In the past, Area Meetings have brought many favourable comments from the Brethren and the Lodges who have participated in them. Two Area Meetings have been planned, one in Lethbridge on March 11th and another in Red Deer on March 17th. The program for these meetings is aimed at providing a good opportunity for (1) frank and open discussion of matters of interest and importance, (2) the presentation of short papers on subjects of concern, (3) an opportunity to meet and talk freely with Grand Lodge Officers, (4) fellowship and social intercourse.

It is hoped that all Lodges within the geographic area of the meeting will participate both by bringing ideas, interest and themselves, and by sharing in the interest, enthusiasm and inspiration of the occasion. These Area Meetings are yours, let us make them truly significant.

Looking ahead, we are anticipating a wonderful experience at the Banff Workshop. Plans are well in hand and we will be looking for you there.

Already plans are being made for Grand Lodge. June 8th, 9th and 10th in Calgary. My question, "Can we have every Lodge in the jurisdiction represented at Grand Lodge? Who will represent your Lodge?"

So far this has proved a busy but a rewarding year. It has been a privilege to meet and visit with many Brethren on various occasions. I am grateful for all your kindness and hospitality—See you at the Area Meeting!

Sincerely and fraternally yours,  
Edmund J. Thompson  
Grand Master

### THE COVER STORY

The design on the first page was drawn by Bro. Arthur Price, Senior Warden of Renfrew Lodge No. 134. We asked Brother Price to give us some information about his contribution and he wrote as follows, "Exert those talents wherewith God has blessed you"—Charge in the First Degree.

When I first saw "Effigy composed of a Freemason's emblems" on page 384 of the Freemason's Guide and Compendium (Bernard E. Jones), I wondered what motivated the artist, Bro. A. Slade, to exert his God-given talents in this manner. I decided to sketch a copy from his drawing as near as possible to try to assimilate his own thinking and get a picture in my own mind as to why he picked this particular subject. The rococo border is obviously of no importance except for decoration, but the substance of the picture brings to mind the motto being used this year by our own Grand Master in Alberta, "Focus on the Man" or "The Man and The Mason." Look closely into this sketch and you will see the Man squaring his actions, firmly implanted on the two great pillars of Masonry, levelled at the shoulder to carry the burden of life with the minimum of exertion, upright in mind and body and in fact doing what Masonry teaches. Look further yourself and interpret it in your own way and it will always add up to "The Man and The Mason." Coincidence?

We extend sincere sympathy to our Sister Grand Jurisdiction of British Columbia in the sudden passing of their Grand Secretary M.W. Bro. J. N. Morgan on January 8th, 1971. M.W. Bro. Morgan was elected as honorary Past Grand Master of the Grand Lodge of Alberta in 1950.

Barrhead Lodge No. 171 presented the Barrhead Nursing Home with a cheque for \$275.00 to cover the balance owing on a stereo.

Bro. J. H. Marsh of King George Lodge No. 59 was presented with the Sixty Year Bar to his Fifty Year Jewel at a brief ceremony at the CNIB Residence in Edmonton on January 11th, 1971. The Bar was presented by the Most Worshipful Grand Master M.W. Bro. E. J. Thompson. Accompanying the Grand Master at the ceremony was W. Bro. J. Davies, Worshipful Master of Evergreen Lodge No. 166; Bro. C. R. Dargavel of Ivanhoe Lodge No. 142, W. Bro. T. Champion of Unity Lodge No. 51, and W. Bro. L. E. Dickson. Bro. Marsh had joined Composite Lodge No. 64 under the jurisdiction of the Grand Lodge of Manitoba on January 20th, 1910.

A Degree Team headed by R.W. Bro. Driscoll of Empire Lodge and composed of former and present Grand Lodge Officers raised Bro. Anderson in Lamont Lodge No. 94. A Pipe Band was present to pipe the officers into the Lodge and to their respective stations. More than fifty visitors attended at this outstanding occasion.

Robert Burns Lodge No. 49 celebrated their 60th Anniversary on January 23rd, 1971. Lodge was tyled at 3:30 p.m. with a Banquet and Dance following at 6:30 p.m. Our Grand Secretary R.W. Bro. E. H. Rivers was the guest speaker at the banquet to which the ladies were invited.

#### AREA MEETING 1971

Two Area Meetings will be held this year—Lethbridge, Thursday, March 11th in charge of R.W. Bro. H. B. Myers (7); Red Deer, Wednesday, March 17th, in charge of R.W. Bro. J. R. Hopkins (4).

The five Senior Grand Lodge Officers will be present. The Deputy Grand Master, R.W. Bro. J. S. Woods will present a paper on "What should be done with a newly raised Mason." The Senior Grand Warden R.W. Bro. F. G. Fox will present a paper on "Planning for Ladies' Night." W. Bro. Kalbfleisch, Chairman of the Committee on Research and Education, will discuss "Lodge Plans for Masonic Instruction." The Junior Grand Warden, R.W. Bro. G. J. Armstrong and the Grand Secretary R. W. Bro. E. H. Rivers will conduct a question and answer period and a general discussion. What should be a very informative evening will end with an address by the M.W. the Grand Master, Dr. E. J. Thompson.

The Lethbridge meeting will commence at 6:00 p.m. with a dinner in Erickson's Family Restaurant and continue in the Masonic Hall at 8:00 p.m. The Red Deer meeting will be in the Masonic Hall at 7:30 p.m.

#### Sick Visiting

It was felt that we should advise the brethren of this jurisdiction there are committees, one in Edmonton and one in Calgary that look after the welfare of any out-of-town brethren who are in the hospitals of these two cities. The committee in Edmonton is formed from the Masters, Wardens and Deacons Association and the Secretary's name and address is C. H. Schroder, 10836 - 105th Street, Edmonton. The Committee in Calgary is headed up by W. Bro. C. E. Tuckey, 2018 - 34th Street S.W. Phone 242-5790. Please inform these brethren if you know of any of your brothers that are in the city hospitals.

We also received a card from the Grand Lodge of Minnesota advising us of their service in assisting visiting Masons and their families who are attending the Mayo Clinic in Rochester. Members intending to go to Rochester should advise the Grand Secretary before they leave Alberta so that he may make some advance preparation. Members arriving in Rochester should contact Arnold E. Ulrich at the Masonic Temple, 101½ - 2nd Street S.W., Rochester. Telephones: Office 507/282-3401, Home 507/289-5265. If members of the various lodges indicate their Masonic affiliation when registering in the hospitals the Grand Lodge of Minnesota will see that they are looked after.

R.W. Bro. Arthur C. Moore was presented with the Sixty Year Bar to his Fifty Year Jewel in Jubilee Lodge No. 173 on January 3rd, 1971. Bro. Moore was Initiated in Apollo No. 27 at Stettler December 19th, 1910. He affiliated with Beaver No. 56 at Castor April 1st, 1914, served as Worshipful Master in 1921 and as D.D.G.M. of District No. 9 in 1931-32. He was the C.P.R. Agent and when moved to Olds in 1941 affiliated with Mountain View No. 16 and again on moving to High River in 1947 affiliated with Cornerstone No. 19. He retired to Calgary and affiliated with Jubilee. Bro. Moore has been very active in Lodge, Church and Community affairs wherever he has been and Jubilee Lodge are proud to have this veteran member take an active part in their Lodge.

#### Corrections . . .

In the February issue we reported that R.W. Bro. Osborne and R.W. Bro. Johnson received Fifty Year Jewels where as they were presented with Life Memberships in Corinthian Lodge No. 22. The Fifty Year honour is yet to come.

The brethren of Perfection Lodge No. 9 want it to be known that Bro. Sinclair Young, a theme speaker at the Spring Workshop comes from their Lodge. We are happy to make this correction.