



# Grand Lodge Bulletin

VOL. 46 NO. 1

Editor, M.W. Bro. W.J. COLLETT

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## THE THREE GRAND PRINCIPLES

(Taken from the address of The M.W. The GRAND MASTER of the United Grand Lodge A.F. & A.M. of England, H.R.H. the DUKE of Kent at the Annual Investiture in Freemasons' Hall London on April 30, 1980)

As it is now, almost unbelievably, thirteen years since I first addressed Grand Lodge at my Installation, I should like again to spend a few moments considering the three Grand principles on which our Order is founded, because I think it useful for us all occasionally to return to fundamentals and to think about the basis of the Craft, to see how we are applying the Principles which we all profess. It is to be borne in mind that they should apply to our dealings with all mankind and not only with our Brethren in the Craft.

On Brotherly Love I do not want to say much. We are bound by the law of the land to treat all men as equal, but I think we may take some pride in the fact that the Craft is strongly opposed to the concept of any barriers between races or religions. We may note with satisfaction that the barriers which do still exist between some religious sects and ourselves have never been of our making and I believe we may confidently assert that so far as the Roman Church is concerned these barriers are coming down, and I hope that in due course increased understanding of the aims of the Craft will enable me to say the same about other religions also.

Within the Craft the practice of Brotherly Love is largely expressed as Relief and these two great principles are in effect two sides of the same coin. Our actual charitable objects have now been extended and we are looking much further afield.

We may still look after our own people first, but much more emphasis is now placed on non-Masonic Charity. I believe this is wholly right, and moreover a very necessary and welcome development from the Craft's point of view.

On the other hand I have an idea that, partly as a result of the Bagnall Report, which focused attention on Masonic Charity, and partly too in consequence of the difficult inflationary times in which we live, we have recently tended to concentrate rather too much on the purely financial aspects of Relief.

It is easy to concentrate on charitable giving because it can readily be quantified, but it can also very easily be made over-competitive: for example, a Charity Steward in his Lodge or a Provincial Grand Master as Chairman of a Festival can show that Brethren associated with his efforts have raised so many hundreds of thousands of pounds, and can then compare their efforts with others. I do not want to diminish the importance of Relief in its financial aspects or decry the usefulness of competition as a means of encouraging donations, but I do not think it should take undue precedence over the other Grand Principles, and I particularly do not want Relief to be thought purely a matter of financial aid: the Almoner is just as important as the Charity Steward, not just for what he gives out in cash, but for the pastoral care with which he looks after the aged and the sick whom he knows need comfort and interest taken in them: loneliness can seldom be cured by money, but it can be alleviated by time and trouble. The same applies to individual freemasons, who should never feel they have satisfied the demands of Brotherly Love when they have paid their charitable subscriptions, however generous they may be.

The last but not the least of the three Grand Principles is Truth. What, we may ask, is its relevance to Freemasonry? As Freemasons we should constantly aim to stand firm for truth in all circumstances: an ideal which as individuals we might sometimes find difficult to achieve. But one of the Craft's great contributions to the life of this country, or of wherever it is practised, is its influence in shaping the characters of the men who join it. We profess high moral standards and call for them in our candidates, and because we combine in our Lodges in professing them, we hope that not only will our own moral convictions be strengthened, but that Brethren may be encouraged to spread and uphold our principles in the wider world.

I am also going to touch, very briefly, and in very general terms on Masonic honours.

I have always made it clear that I consider an appointment to a Masonic honour not only a reward for individual past performance but also (and more importantly) an earnest of future endeavour. I spoke two years ago about "elder statesmen" making plans for their retirement. I was referring to Brethren such as Provincial or District Grand Masters, or members of the Boards of Grand Lodge, but the principle can and should be applied throughout the Craft.

I do not want to disparage the contribution made by our elders which is enormous but they should also consider that which might be made by their juniors, and the pleasure and satisfaction they might themselves have in seeing their influence put into effect and their example followed.

It has never been my intention to impose any age limit, but I do once more urge those who recommend Brethren for appointment, whether it be at the level of Grand Rank or for less exalted honours, to consider how useful the candidate will be and will continue to be to the Craft if he is appointed.

This is the point at which every year I express my thanks to the Grand Secretary and his staff. My gratitude to them on this occasion is no less than it ever is, but it is this time tinged with a certain sadness, since in a few months time Right Worshipful Brother Sir James Stubbs will be retiring as Grand Secretary.

## FREEMASONS' THANKSGIVING

TRINITY UNITED CHURCH, EDMONTON, SUNDAY,  
APRIL 20, 1980

By Robert E. Juthner, PDDGM, District No. 20

This church parade was called to commemorate the 75th anniversary of the Grand Lodge of Alberta by R.W. Bro. Douglas Simmonds, DDGM, District No. 20, who also read the scripture lesson from Chapters 11 and 12, Book of Judges.

Today a number of Freemasons have entered this sanctuary, to worship together and with this congregation, and to give thanks to the Almighty for blessings received.

Among the first settlers in Alberta, and within the ranks of the North-West Mounted Police, were Freemasons. They organized the first lodge here in Edmonton in 1882, and the oldest still existing Lodge in Calgary in 1884. By the time Alberta was proclaimed as a Province, eighteen Lodges existed within its boundaries, and so in 1905 the Grand Lodge of Alberta was formed. It has since grown and prospered, has seen its "ups and downs" along with the rest of the population, but whether in periods of economic prosperity or in times of adversity, Freemasonry has always given moral strength and spiritual uplifting to her members, and through them to the communities of Alberta.

For this opportunity we give thanks.

The Freemasons of the world and of today have inherited their traditions and their teachings from their forefathers who, in 1717, had merged into the first Grand Lodge in London, England, and who, in turn, traced their ancestry back to the operative stone masons of the middle ages. Those forerunners of today's Freemasons built the great cathedrals in the British Isles and on the European continent, and to this day, we are engaged in that same work, however, building an edifice dedicated to the glory of God, a spiritual temple, not made by hands, eternal in the Heavens.

For this great work we give thanks.

Not to be compared to service clubs or other worthy but worldly institutions, Freemasons join to propagate the moral law, to better themselves, and to search after the Truth. In a truly ecumenical spirit the Catholic may kneel beside the Protestant at the altars of Freemasonry, as may the Jew, the Moslem, the Brahman or the Hindu. . . if only each believes in the One Eternal Master, Creator of Heaven and Earth, the Great Architect of the Universe, the Alpha and Omega, Beginning and Ending - the Lord God Almighty. We believe in the Fatherhood of God, the Brotherhood of Man, and in Life Hereafter.

For this insight we give thanks.

Never inviting anyone into membership, Freemasonry welcomes the honourable man who, of his own free will and accord seeks to draw nearer to Light, who freely offers himself to partake of the sacred mysteries inherent in that religion in which all men agree. Yet, Freemasonry is not a religion, nor is it a substitute for religion, but most apt to strengthen each member's commitment to the support of the Church of his choice.

For this continued practice we give thanks.

Free from political and religious persecution in this part of the world, propagating religious toleration on the

one hand, and enjoying it on the other, we look back on seventy-five years of service - of service to God and to humankind - in this our Province of Alberta. Likewise, we look forward to untold future years of sincere and unselfish contributions to the good of humanity and with deference to the Will of God.

In this spirit of trust and of submission to the Great Omnipotent Above, clad in white leather aprons, we give thanks, and may all the Brethren here present join with me in saying "Amen" after the time-honoured fashion of our forefathers.

## AN ITALIAN EXPERIENCE

Last Spring the Editor of the Bulletin journeyed to Italy to visit his daughter who lives in Naples. His Son-in-law told him that he had been invited to join the Masonic Order and this announcement caused the Past Grand Master some concern. When some of the son-in-law's friends heard that the editor was to visit they were anxious for him to attend a meeting of the Lodge. On Easter Sunday the Masonic Lodge was to hold an egg hunt for the children of the American Forces stationed at Naples and the family went to the event. It was very well organized and the children had a wonderful time. The Masons who were sponsoring the entertainment were dressed in special outfits, similar to some service clubs proclaiming their membership in the Lodge. All of this caused the editor to ask some questions and he discovered that the Masonic Lodge was a Prince Hall affiliate. (see the Proceedings of the Grand Lodge of Alberta 1979 page 99 which contains a report from M. W. Bro. Dr. S. H. Hardin). It then became necessary for the editor to explain to his son-in-law some of the basic principles of Freemasonry and to point out for him to attend a meeting of this Lodge was entirely out of the question and to recommend that, if he wished to apply to enter Freemasonry, he should be very sure that he was applying to a regular Masonic Lodge so that when he came to Canada he could visit a Lodge under the jurisdiction of the Grand Lodge of Alberta. The explanation was very difficult since the works of this particular Lodge were very apparent and much appreciated. However there is a regular Lodge named after President Harry Truman operating on the military base. It was recommended that this was the Lodge to which he should apply. The other Lodge was having a membership drive and the pressure was very pronounced. It took some time to point out that the regular Masonic Lodge never invites men to join but that the initiative had to come from the person who looked for association with the order and who would be accepted, not because the Lodge wanted to increase its membership but because he was a person "of good report" and who would stand up under investigation. The editor was on the verge of committing a masonic offence by visiting an unrecognized Lodge. This experience underlines the need of masons planning to visit Lodges in other countries to enquire from our Grand Secretary the standing of Lodges in those countries.

On another occasion the editor and his family visited one of the very beautiful Roman Catholic Churches in Naples. In the church was an elaborate shrine dedicated to Giuseppe Moscati who, before his death

was a Professor of Medicine at the University of Naples. He was an outstanding physician and dedicated his life to looking after the underprivileged people of that city. As they watched, a large number of people visited the shrine, knelt in prayer and lit candles in memory of this outstanding person. To learn more about him a small pamphlet was purchased. Imagine the shock experienced when reading of the remarkable dedication of this man to his calling as a physician these words stood out,

“To save souls by caring for the body was his policy. His personality as a scientist and a true Christian won the esteem even of those who were most indifferent or even hostile to religion. The accomplishment of which he was proudest was the bringing back to God of an atheist or a Freemason” Dr. Moscati died on April 12, 1927. It is to be hoped that the people of Naples have a greater understanding of Freemasonry since that time.

### CAVELL LODGE NO. 125

The Brethren of Cavell Lodge No. 125 recently honoured two of its long time members. Five members of Cavell Lodge met at the Red Deer Nursing home to present an Honorary Life Membership Certificate to Bro. George Cameron who is 89 years old.

Later six members of the Lodge gathered at the farm home of R.W. Bro. A.G. Warren to present him with a Fifty Year Jewel. R.W. Bro. Warren's sons Roy and Don attended the ceremony. R.W. Bro. Warren now resides in the Valley Park Manor in Red Deer and is enjoying good health.

### ROSTHERN-DUCK LAKE LODGE No. 13

In September Rosthern-Duck Lake Lodge No. 13 G.R.S. held a “Freemason's Celebrate Saskatchewan Day” to mark the Seventy-fifth Anniversary of that province. The first degree was exemplified by an R.C.M.P. degree team. The meeting was held at the Fish Creek National Historic Site Battlefield which marks the place of the Riel Rebellion. Following the afternoon Lodge meeting an outdoor picnic style supper was served. An invitation was sent to invite as many Alberta brethren as possible to join in the fellowship but arrived too late for inclusion in our September issue.

## FROM THE GRAND LODGE BULLETIN

OCTOBER 1936

### THE APRON

The apron has had a sacerdotal and religious use quite distinct from Freemasonry as we now use that name. On the monuments of ancient Egypt a garment which can best be described as a triangular apron with the point upward is depicted in circumstances indicating that the wearer is taking part in some kind of ceremony of initiation. In connection with which fact it is interesting to note that in Egypt it was customary to bestow a “collar of office” on those whom Pharaoh desired to honour. Such collars were circular in shape and in the picture mentioned above, Pharaoh is shown wearing one.

In China, some of the ancient figures of the gods wear semi-circular aprons, very similar in general appearance to some Scotch aprons.

In Central America the Ancient Gods are constantly sculptured wearing aprons. Tepoxecatl the Preserver, is depicted wearing an apron with a triangular flap, and on his head a conical cap on which is “embroidered a skull and crossbones,” and finally, he holds in his right hand a hammer or a gavel.

In Peru, also, we find figures adorned with veritable aprons, and before leaving this point it is well to bear in mind that among certain primitive tribes in Central Africa, it is customary to invest a candidate with an apron of leaves at his initiation into Manhood.

Finally, it is not without interest to note that the modern Anglican Bishop wears an apron, although it appears to have developed from a long flowing robe somewhat the shape of a cassock.

J.S.M. Ward.

### THE OBLIGATION OF SECRECY

One of the most notable features of Freemasonry is the secrecy behind which it moves and acts. It is a distinctive characteristic of the Order, and the first obligation of a Mason is silence and secrecy. Why is this? Among the ancients, silence and secrecy were considered virtues and the origin of secrecy in Masonry must be found in the intrinsic value and divine excellence of the principle of secrecy itself.

Mystery possesses charms for all mankind; it is the divine order of Nature. Creation is founded on secrecy, and so the founders of Freemasonry made the Institution conform to the same Order. Thomas Carlyle, in “Sartor Resartus,” writes: “thought will not work, except in silence; neither will virtue work, except in secrecy.”

Another reason why Freemasonry regards secrecy as a fundamental principle is because unity and strength are the result, and cannot be obtained in any other way.

This common secrecy in Freemasonry makes for universal brotherhood and creates a family feeling; and although centuries and oceans may divide Brethren, they do not weaken the bond, and neither time nor distance can break the chain. The charm of mystery and poetry is thus thrown around the Order, and Freemasons remain forever one, for by their secret and inviolable signs, carefully preserved among the fraternity, all races are united, not only by the common ties of humanity, but the still stronger secret obligation of the Great Brotherhood.

Frederick Wm. Bull

**VERMILION LODGE NO. 24**



At the regular meeting of Vermilion Lodge No. 24, A.F. & A.M., on May 6th, W. Bro. John Selkirk Cross was presented with an Honorary Life Membership in the Lodge. The presentation was made by W. Bro. C.N. Brennan, who, in his remarks, pointed out that W. Bro. Cross had, throughout his life, embodied the principles of Freemasonry in his personal life, his community life and in his business activities.

W. Bro. Cross was initiated into Vermilion Lodge on July 1st, 1930, passed on August 5th, 1930 and raised on September 2nd, 1930. He served as Worshipful Master of the Lodge for the year 1942-1943.

In thanking the Lodge for the honor conferred on him, W. Bro. Cross recalled a number of interesting events and particularly stressed the great skill and performance of the officers of the Lodge 50 years ago.

**BOW RIVER LODGE No. 1**



Our past Grand Secretary, R.W. Bro. E.H. Rivers, was a visitor to Bow River Lodge No. 1 at a recent meeting. He presented to W. Bro. G. Hains, the Senior Past Master of Bow River Lodge a sixty year bar to his Fifty Year Jewel. W. Bro. Hains served as Worshipful Master of Bow River Lodge No. 1 in 1933.

**NORTH STAR LODGE No. 4**



These three candidates in North Star Lodge No. 4 were guided through the three Degrees of Masonry by their respective Fathers.

Douglas Edward Patching by W. Bro. D.C. Patching, Kirk D. Wintemute by Bro. H.E. Wintemute, John Robert Young by W. Bro. Gordon N. Young.

W. Bro. Patching conducted the examinations in the three Degrees. All these Fathers did work in the Degrees.

**AVON GLEN LODGE No. 170**

Avon Glen Lodge No. 170 celebrated the Seventy Fifth Year of the Grand Lodge of Alberta by holding a special event at its October meeting. The Grand Master, M.W. Bro. W.E. Foster was present. A degree team composed of Past and Present Grand Lodge Officers from all over the Jurisdiction was organized and the Senior Grand Warden, R.W. Bro. S. Harbin occupied the chair of King Solomon and raised a candidate in the Sublime Degree. The team was composed of twenty-seven Grand Lodge Officers representing twenty-six lodges, fourteen districts and fourteen localities. It was anticipated that at least ten Past Grand Masters would be present. Avon Glen Lodge used the auditorium of the Victoria Composite High School in Edmonton for the ceremony. The M. W. the Grand Master addressed the gathering. R.W. Bro. E.A. Demers, P.D.D.G.M. was in charge of the organization of the evening.