



# Grand Lodge Bulletin

VOL. 50, NO. 2

Editor, M.W. Bro. ROBERT L. COSTIGAN

OCTOBER, 1984

## FOUNDATION STONES

By Justin O. King (Colorado)

In spite of those who have prophesied smooth sailing for Masonry, there is a crisis in the affairs of the Craft and it may be the Craft is heading in the wrong direction. We may be passengers on a ship, looking East while the vessel is carrying us toward the North, the place of Darkness. We need to go back to the Foundation Stones.

This idea of a foundation is something that all men have inherently considered. We have always sought to know what was at the bottom of things. It is natural to turn to the acquisition of wisdom when purely animal wants and desires are satisfied. Thus, one generation thrives upon the gathered knowledge and accumulated wisdom of those who have been before. We pay our debt to humanity by adding a little bit more and passing it to posterity. We just go along forgetting the past and making no plans for the future.

The first architect made his first structures with the idea of stability and security. The extreme height of modern building demand extremes in foundations, and these go deeper and deeper. The builder is but following natural laws in his plans and provisions.

There is a lesson that architecture teaches to Masons — that we should embellish our minds with useful knowledge; but that our principles should conform to the laws of God, as the architect's plans conform to the laws of nature and physics.

I believe that as it is with Masons, so it is with all society and the state as a whole, for what is good for Masons is good for all. I believe that Masonry may be big enough some day to embrace all mankind. I have no doubt that what it will when mankind shows itself worthy. I believe that Masonry in its inception was intended to be helpful to society, to improve the social state through inspiring in men's minds, the necessity of considering the existence of a supreme Being who was all wise — who had prescribed the laws for all human acts — who, to discourage men from attempting to rear an artificial state, had so arranged things that they might not with impunity ignore the least of his laws — that any infringement, any departure from what the "great intelligence" had said should be, would result only in confusion and suffering as we see in our world today. This is one of our true Foundation Stones.

I believe that Freemasonry should cease to hibernate inside its own hollow tree, that it should be harnessing its great powers up to some of the worthwhile social causes in order to do something for the world in general.

I believe it would be a good thing for the Fraternity to go abroad and lend fraternal aid and encouragement in those countries where Masonry is banned.

I believe it is a good thing for Freemasonry to watch with jealous care the interests of the public school system of the land, not only because the disruption or disintegration of our great educational system could defeat many of its own cherished purposes, but also because such disintegration would work

irreparable injury on this nation. This is another Foundation Stone.

I believe that the Fraternity could do very much toward bringing about a better understanding among the nations of the world to the end that they may learn to live together upon the level and discover how good a thing it would be for peoples to live together in harmony. In the community of the world, no nation can live or die unto itself — a true Foundation Stone.

And furthermore, I believe that it would be a good thing if every Masonic lodge made it a point to take up some kind of community service in its own locality. This need not be advertised to the profane, but it should be supported by every Freemason in the province of the lodge. This would do much for Masonic apathy, for the indifference which falls upon so many men, even after they have passed the chairs. To my mind, one of the cardinal causes of this apathy lies in the fact that in so many cases, the lodge is a mere engine which keeps all its wheels turning but does not accomplish anything by its discharge of power.

As society grows and becomes more complex, we who superintend the building must, if we are true Masons and real builders, go more and more to the bottom — the "Foundation Stones" of things to seek further and further for the governing laws which we are taught exist — endeavoring with all the intelligence at our command to interpret the true meaning of the search for the "Master's Word."

The higher we go in the scale of civilization, the deeper we must delve into the question of what supports it, just as the architect goes up with his structure, the deeper he must go down with his foundation.

We are but children of one Father, Brotherhood, and interdependence are but facts of nature. Vanity makes fools of us all. Who are we anyway, that we should do ought but be guided by our Creator in all our ways. If man has power independent of what he draws from nature, or if his inner intellect is other than a part of God, then indeed he too is a God. But such is not the case.

In this world we live in, nothing escapes, nothing elementary, is ever, or has ever been, wasted or destroyed. We do not change the form, location, and shape of things. In this short life of ours we either do or do not, add to the sum of human knowledge; and what more laudable than to study who we are, where we come from, why we are here, and what it is intended that we should do?

If we continue to build upon the sands, and do not use our "Foundation Stones," true and tested, then our lives have been for naught, our work of no avail. We must lay our foundations true and solid, in order that the fabric of this temple erected to God and dedicated to the holy Saints John, may rise true and plumb, and endure forever. If we do not, I believe that we are standing at the rail of a ship looking East while traveling North.

## CATHOLICS AND FREEMASONS IN QUEBEC

(This report was published in a prominent place in the influential French daily, "Le Devoir," of Montreal, P.Q., on April 2, 1976, and is translated by BRO. E.S. EATON, a member of Scotia Lodge No. 28, Canning, N.S., but a resident of Ottawa and immediate Past President of the Professional Institute of the Civil Service of Canada.)

We are often asked whether relations between the Catholic Church and the Masonic Order have changed. On July 18, 1974, Cardinal Seper, Chairman of the Congregation for the Doctrine of the Faith, at Rome, addressed a letter to the Chairman of all world episcopal conferences. It concerned Number 2335 of the Canon Law Code "which forbade Catholics under penalty of excommunication to join Freemasonry or other associations of like kind which form conspiracies against the Church or the legitimate civil power.

Recent studies establish a clear distinction between "regular" Freemasonry of English inspiration and those called "irregular" of Latin inspiration. The vast majority of Freemasons in the world (about 6,000,000) adhere to regular Freemasonry, which patterns itself on the United Grand Lodge of England. To join it, the aspirant must believe in God, Architect of the Universe, in his providence, in the immortality of the Spirit; he must want to progress in the practice of moral and human virtues. Regular Freemasonry presents itself as a sort of interconfessional, fraternal association.

Cardinal Seper, while awaiting publication of the new canon code in preparation, proposes the following directive, "One can teach with certainty and apply the opinion of the authors saying that Canon 2335 concerns only Catholics who join associations active against the Church." It falls then to the bishops of the episcopal conference of each country to distinguish whether the Masonic lodges of their area "act against the Church" or not.

In Canada Freemasonry is organized on a provincial basis. In each province is found a grand lodge which itself is composed of the whole of the local lodges. Thus, the Grand Lodge of Quebec comprises 109 local lodges (of which four are French) which total close to 14,500 members. It is autonomous while maintaining certain relations of affinity with our "regular" grand lodges of Canada and of the world.

It is true that in Quebec, in the 1900s, the Lodge of Emancipation related to the Grand Orient of France rose against institutions of the Catholic Church. That certainly contributed, among other reasons, to confirm the assumption which would have it that all Freemasonry, without distinction, must be anti-Catholic.

Since April, 1973, a committee composed of prominent Freemasons and Catholics has been trying to re-establish the facts through study of the present situation of Freemasonry in Quebec. In context of a dialogue it

acted to rethink attitudes and new relationships founded in truth and justice. The results of this study, which retraced the origins of Freemasonry and its evolution, revealed that the 109 lodges related to the Grand Lodge of Quebec, adhere to regular Freemasonry. Thus these "offer nothing in their constitutions which can legitimately permit belief or saying that they conspire against the Catholic Church." We have the opportunity to verify the basis for this statement.

Arising from this clarification, is it opportune to maintain the excommunication of Catholics who join lodges affiliated with the Grand Lodge of Quebec? We do not think so, unless serious motives, other than prejudice, come into account. In an objective spirit, should one not turn towards an effective acceptance of those values properly belonging to the Church and of those values properly belonging to Freemasonry? — Irene Beaubien, S.J.; Adrien Brunet, O.P.; Paul Morisset, S.J. — Members of the Quebec Freemasonry Research Committee. Montreal, March 22, 1976.

## THE TOAST "the Queen and the Craft"

Edward VII, as Prince of Wales, was Grand Master of the United Grand Lodge of England, and when his mother, Queen Victoria, expressed concern that the "secret" nature of our order could result in subversive activities, he replied, "Madam, there are no more loyal subjects of our realm than the Brethren of the Masonic Order, at each and every meeting they honour a toast to you and your crown."

The Queen decreed that, from that day forward the Masonic Order had the right to couple its name with that of the Sovereign when preparing the loyal toast, a privilege never before or since granted to any other organization.

I'd rather see a sermon than hear one any day.  
I'd rather one would walk with me than merely show the way;

The eye is a better pupil and more willing than the ear;  
Fine counselling is confusing, but example's always clear.

And the best of all the preachers are men who live their creeds;

For to see the good in action is what everybody needs.  
I can soon learn how to do it, if you'll let me see it done.  
I can watch your hand in action, but your tongue too fast may run.

And the lectures you deliver may be very wise and true;  
But I'd rather get my lessons by observing what you do;  
For I may misunderstand you and the high advice you give,  
But there's no misunderstanding how you act . . .  
and how you live.

Author EDGAR GUEST

## FROM THE GRAND LODGE OFFICE

May I first thank the Craft for the honour of being appointed Grand Secretary of this Jurisdiction. I hope that I am able to live up to your expectations, and that I might come close to serving you as well as my illustrious predecessors have.

I wish to express my sincerest thanks to R.W. Bro. Dunford for the time and attention which he gave to my training over the eighteen months previous to my taking over. His knowledge and understanding of the Craft is immeasurable, and I will, most definitely, take him up on his offer of assistance when needed. I wish him well in his retirement.

Brethren; the Grand Lodge Office is here to serve the Craft and we are happy to perform that function within the parameters of the Constitution and the rulings of the Board of General Purposes. Mrs. Margaret Horne, Miss Cathy Sundberg, and I will be most pleased to attempt to answer your questions and provide you with the information re the availability of items for purchase from the Grand Lodge — such as books, pins, etc.

When in the Calgary area, please do not hesitate to drop in and see how your Grand Lodge Office functions.

A.F. Aylesworth,  
Grand Secretary

Could we but draw back the curtain that surrounds each others lives,  
See the naked heart and spirit,  
Know the spur that action gives.  
Often we would find it better  
Purer than we judge we should.  
We would love each other better  
If we only understood.

Author Unknown

## GRAND LODGE LIBRARY

Brethren; we have a very beautiful and extensive Library located in the Calgary Masonic Temple. The problem that we have is that you, the Craft, are not using it very much at all.

Every Lodge in Alberta received a copy of the index of titles and subjects available from the Library and that copy is supposedly kept available by your Lodge Secretary.

The fact not understood by many members is that our Library is a 'Mailing Library'. If you have a topic or a specific book which you would like to read, you simply have to check the index with your secretary and then write to this office requesting that it be mailed to you. We will mail it anywhere in the Jurisdiction postage paid. When you are through with it you will simply mail it back to this office postage paid.

Brethren: it's your Library and it contains a wealth of information; Please use it.

A.F. Aylesworth,  
Grand Librarian

## TIME

I believe that only one person in a thousand knows the trick of really living in the present. Most of us spend fifty-nine minutes an hour living in the past, with regret for lost joys or shame for things badly done (both utterly useless and weakening) — or in a future which we either long for or dread. Yet the past is gone beyond prayer, and every minute you spend in the vain effort to anticipate the future is a moment lost. There is only one world, the world pressing against you at this minute. There is only one minute in which you are alive, this minute — here and now. The only way to live is by accepting each minute as an unrepeatable miracle. Which is exactly what it is — a miracle and unrepeatable.

## THE BARKERVILLE EXPRESS AUGUST 10/12, 1984

On the weekend of August 10/12, 1984, ten members from District 13 made a trip by motor home to Barkerville, B.C. to attend the historical Lodge Cariboo No. 4, B.C.R. The brethren that made this trip were R.W. Bro. G. Halldorson, D.D.G.M. Dist. 13; R.W. Bro. G. Percy, R.W. Bro. D. Clarkson, R.W. Bro. R. Harris, V.W. Bro. B. Everton, W. Bro. G. Sears, W. Bro. G. Astle, W. Bro. S. Roszell, Bro. G. Fee and your Grand Master. We stayed at the Jack of Clubs Hotel at Wells, B.C. which is a short distance of 3 miles from Barkerville.

The lodge meeting was held at 8:00 P.M. August 10. The Grand Master of B.C., M.W. Bro. V. Burnie KYLE, was in attendance and the Grand Master and his suite were received by the Master of Cariboo Lodge first. Your Grand Master and his suite were then received by M.W. Bro. KYLE. A total of 141 members of the Craft were in attendance at this meeting, having come from all parts of B.C., the Northern States and other parts of Canada. A small piece of history that makes this old Lodge unique is the "Silent Tyler" in that a section of the stairs is pulled up when the Lodge is meeting.

On Saturday, August 11, the brethren from District 13 had a look at the old buildings of Barkerville which have been restored by the B.C. Provincial Government to the way they were in the 1860's-1870's when Barkerville was in its heyday as a Gold mining town of some 25,000 people. We also attended the Theatre Royal which puts on the type of entertainment that was seen at the theatre in the 1880's. A banquet and dance was also attended by the brethren which took place at the Wells Centennial Hall.

We started the 9 hour trip back to our homes on Sunday morning. Only one of the brethren had attended lodge at Barkerville before, that being Bro. Fee.

Claude R.A. Green  
Grand Master

**COMMENTS FROM THE CRAFT**



I read with a great deal of interest the article headed — II MASONRY DOWN NORTH in your May issue of the GRAND LODGE BULLETIN.

My interest was created by the fact that I flew into COPPERMINE a year ago last June with regard to some repairs that had to be made to the R.C.M.P. office and jail. I flew to COPPERMINE in a four seater Moonie, making stops at Edmonton, Peace River, Yellowknife and then to Coppermine which took eleven hours of flying, including stops to refuel and grab a bite to eat.

While in Coppermine, the Corporal in charge of the R.C.M.P. station, happened to notice the Masonic ring I was wearing and asked me what it represented as he had seen the same symbol on a granite monument situated in a field approximately a half a mile down from the R.C.M.P. station on the coast of the Beaufort sea.

My first reaction was that he was probably mixed up with something similar in their graveyard as I had noticed some crosses in the distance, however I finally had a few hours of free time waiting to see if the repairs made were to their satisfaction, so I wandered down the coast and to my amazement found the monument he was talking about. It stood about 500 yards in from the coast, it was situated in a very large field with no tents, shacks or buildings about it.

Fortunately, I had taken my camera with me, however in June in Coppermine the sun never sets and it is very difficult to take good pictures unless you are a camera bug or a professional. However, I did take some pictures, two of which turned out like the amateur I am, but they do show the SQUARE AND COMPASSES and the Lodge and Number.

I endeavoured to acquire the history of why that monument was there, but nobody seemed to know, however the Corporal referred me to a 92 year old Priest who was one of the original residents of Coppermine and unfortunately at this age he was extremely deaf and in poor physical shape but he did tell me he remembered that the crew of the St. Roch came ashore one afternoon, dressed up and paraded one of their members around in the field where the monument is situated.

Enclosed are five pictures (one above) of Coppermine from different areas, one of the Moonie I flew up in, one of the Igloo Inn I stayed in, (that's another story), one of the R.C.M.P. Building (revamped ATCO 20 man Camp) and two of the Masonic Monument that unfortunately does not show all the names. The scratches on the plaque are from the eskimos scratching their matches there to light their cigarettes. Hopefully they will see the light.

From W.M. Sandy Sanderson,  
Concord Lodge No. 124

**WISDOM**

A man that knows, and knows that he knows, he is a wise man.

But he that knows not and knows that he knows not, but thinks he knows, he is indeed a fool.

**PREJUDICE**

It is one of the human emotions that has almost caused an insidious Cancer sore in the hearts and minds of man, more pain, grief and mental torture than any other and is a further proof of man's inhumanity to man.



70 Year Bar presentation to R.W. Bro. R.E. Patterson of Alberta Lodge No. 3 at Ft. McLeod. From left to right: W. Bro. Hardy, W.M.; R.W. Bro. R.E. Patterson; M.W. Bro. G.D. Thompson, Grand Master 83/84; R.W. Bro. O. Seward, DDGM District 8, 83/84.



50 Year Jewel presentation to Bro. S.R. Pederson by M.W. Bro. A.O. Aspleslet, P.G.M. at Alberta Lodge No. 3.