



# Grand Lodge Bulletin

VOL. 50, NO. 7

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

FEBRUARY, 1985

## EXTRACT FROM THE QUARTERLY REPORT OF THE GRAND MASTER, GRAND LODGE OF ENGLAND, APRIL 25TH, 1984

Brethren, you will be aware that the Craft has recently been the subject of another "exposure", this time by an author who seems to make it a speciality to attack Freemasonry. Many of his arguments are on the basis that, because some Freemasons may have misused the Craft, the Craft itself is corrupt, and that because we are staunchly private, our privacy is sinister. At the same time, fresh impetus seems to have been given to renewed expositions attempting to show why Freemasonry is incompatible with Christianity and it is even reported that local authorities are debating whether membership of the Craft is compatible with local Government.

Our response was, in the traditional manner, to be largely unresponsive. This may have temporarily dampened the delight which the media seem to take in Mason-bashing and it is remarkable how resolute but courteous refusal to comment dampens debate—but I am beginning to wonder whether our stonewalling attitude is necessarily the best for the interests of the Craft. Giving little or no information may stifle immediate interest, but it does nothing to discourage speculation or to dispel unnecessary suspicion. I believe that we—and I mean in particular the Board of General Purposes as the body which recommends Grand Lodge's policy—shall need to give the matter close attention before very long.

I am not advocating a reversal of our traditional attitude and still less an active Public Relations Campaign. I believe, however, that we should do more in preparing ourselves, as I suggested here two years ago, to explain to people, who may genuinely want to know for respectable reasons, what the Craft stands for and to stress the positive aspects of what it does for the world in general and for us personally.

In this we should not simply fall back on traditional elliptical phrases, for instance, explaining Freemasonry as "a system of morality": nor do we convey very much by negative explanation such as saying simply that Freemasonry is not a religion, or that it prohibits political discussion in its Lodges.

How, then do we start? Logically at the beginning, explaining, that Freemasonry is a society of men which developed, perhaps historically, from the Guilds of medieval operative Stonemasons. Its members follow ancient principles, which I discussed in 1980 and can summarise under the well-known headings. We profess Brotherly Love by treating other men charitably and as equals. We practise Relief: we care for our own (though not as a benefit society), and we care increasingly for those who are not Masons. We strive for Truth: in calling for high standards, hoping that we can attain them in our own lives and perhaps influence others in the same way.

What does Freemasonry do for its members and the Community? I do not need to dwell on its charitable works, which I believe are well enough known and understood by us all, particularly since the publication at the end of last year of the useful booklet "Information on Masonic Charities." I think we would well emphasise however that, in context of our ancient principles, contributions to non-Masonic Charity and pastoral or practical involvement in charitable works are very important.

We can then go further and say that Freemasonry extends the family. It should introduce us to more friends, or at least to friendly acquaintances. Its Charities may be on hand to support families if their circumstances change for the worse but—like families—they cannot always help.

As to the religious aspect, we should emphasize that Freemasonry is an ally of religion and is firmly rooted in religious belief. In all our rituals and at our meals, we are reminded of the deity to whom we owe our being. It is sad, in these days of ecumenism and, in some quarters, tolerance, that it should be considered a criticism of Freemasonry that it is not specifically Christian. It will certainly help if the phrase "Freemasonry is my religion" is never uttered again: I cannot think of any words more likely to give a false impression of the Craft. We may pray, as our forefathers did, more than others pray now, but the Craft does not and cannot provide any of the usual characteristics of a religion.

When we say that we profess Brotherly Love we mean that Freemasonry encourages Brethren to help each other in a charitable and generous way. We emphatically do not mean using Masonic connections for personal gain or preferment.

This leads me to the question of what Freemasonry may mean to us as individuals: having dismissed personal gain or advancement, we can best express this as enabling a man to put something into life which he might not have done if he were not a member of the craft. In teaching teamwork to some, it may improve their confidence. Our system of government in Lodges and elsewhere teaches a useful form of discipline and a habit of submission to the authority of the Master of a majority of the brethren (and as I have indicated before our ancient ritual, meticulously performed, provides for many, its own satisfaction and reward.) I cannot believe that after exposure to all these influences we are not made better men and citizens.

None of this is a direct defence to present attacks on the Craft, but by providing a positive statement it may help disarm the suspicious. Our best defence for the future is in our own hands, Brethren—if we take care to conduct ourselves so that when any one is said to be a member of our Ancient Institution the world may know that he is a dependable, sympathetic, fair and kindly person: a good citizen, in fact, and one concerned in a practical way for his fellow men. This ideal is not exclusively Masonic, but if we are determined to strive for it, and can find some way, as individuals, or as a Lodge or an Institution, of quietly demonstrating what we are doing, I am confident we shall find that the public view of the Craft improves, that attacks (other than by the wilfully malevolent) may become fewer and that we ourselves get even more pride and satisfaction out of belonging. We may even persuade our detractors, in the churches, local government and elsewhere that we have something to offer them which they need not fear or mistrust.

I am conscious that by now some of you may wonder what I call a long speech. I make no apology for dwelling upon a subject that I believe to be of profound importance to us all, at some length and I hope that what I have said will be of use in the debates which may follow.



### FORT EDMONTON'S MASONIC HALL

An exact replica of the original Masonic Hall in Edmonton has now been rebuilt at Fort Edmonton, thanks largely to the efforts of the members of Edmonton Lodge No. 7, Eastgate Lodge No. 192, Highlands Lodge No. 168 and the Fort Edmonton Foundation, at a total cost of \$330,000.00.

The original building was constructed in 1903. It was located on the west side of 102nd Street immediately south of the lane south of Jasper Avenue, opposite Johnston Walker's store.

The ground floor was rented out initially to Alberta College, then to Customs and Excise, and later on for many years to the Shaw Cigar factory. (Would you believe that at one time there were five cigar factories in Edmonton?)

The lodge rooms were located on the 2nd floor. They were abandoned and the building sold when Edmonton's Central Masonic Temple was opened in 1930.

Dr. A.E. Braithwaite became the Worshipful Master of Edmonton Lodge No. 53 then under the jurisdiction of the Grand Lodge of Manitoba (now Edmonton Lodge No. 7 of the Grand Lodge of Alberta) in 1898. He became the Grand Master of the Grand Lodge of Manitoba in 1903, the year that the Masonic Hall was built in Edmonton.

The Grand Lodge of Manitoba held its annual convocation in this building on June 8th, 1904. The first Pullman sleeping car in the west, carrying delegates from Winnipeg, arrived in Edmonton by train for the occasion. The group photograph shows members of the Grand Lodge assembled outside of Edmonton's Masonic Hall. The reconstructed Masonic Hall in its present form can be seen in the photograph above.

The Grand Lodge of Alberta was formed in 1905. The eighteen lodges already in existence in the new Province of Alberta and formerly under the jurisdiction of the Grand Lodge of Manitoba were incorporated into the Grand Lodge of Alberta, and renumbered.

The reconstruction of this Masonic Hall has been the dream of Most Worshipful Kenneth L. Crockett since before he was Grand Master in 1976.

Anyone having memorabilia or artifacts of historical significance are asked to contact M.W. Bro. Crockett at 8722—120th Street, Edmonton, T6G 1X3, for inclusion in the Museum being housed in the building.

The regalia of M.W. Bro. Braithwaite and the Past Master's jewel of the first mayor of the City of Edmonton have already been obtained.



Grand Master, Grand Lodge of Manitoba 1903, while a member of Edmonton Lodge No. 53 G.R.M.



Group photo outside of Edmonton's Central Masonic Temple.



The Grand Lodge of Manitoba met outside of "Manitoba" on two occasions.

In 1902 in Calgary

In 1904 in Edmonton

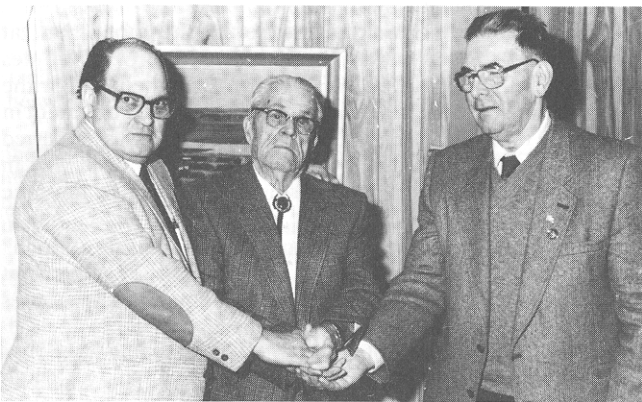


The amalgamation that took place in January 1985 between Vermillion Lodge No. 24 and Hope Lodge No. 38 there, was a significant entry in Alberta Masonic History. After 76 years Hope Lodge found that a declining membership necessitated the amalgamation. But just before the final act a gift was made to Minor Hockey in Mannville of the Lodge Funds presented to the Mannville and District Agricultural Society in the form of an endowment Fund.

The yearly interest only is to be used for the promotion of minor hockey in the area. A plaque was presented to Mac MacLeod, the President of the Agricultural Society, by Ron Gray Sec. Treasurer since 1963 and Worshipful Master Bro. Chester Gamble and to be on display in the Mannville Recreation Centre.

Plaque reads as follows:

MANNVILLE MASONIC HOPE LODGE NO. 38, 1984 ENDOWMENT FUND, INTEREST ONLY TO BE USED FOR SUPPORT OF MANNVILLE MINOR HOCKEY. "DONORS" HOPE LODGE NO. 38 \$7,000.00 RON A. GRAY \$1,000.00 ADMINISTRATIVE AUTHORITY, MANNVILLE AND DISTRICT AGRICULTURAL SOCIETY.



**60 YEAR MASONIC BAR**

Carbon Lodge No. 107 recently presented a 60 year bar to be attached to a fifty year jewel to Brother Frank Cole of Drumheller.

Brother Frank Cole was born in Demorestville, Ontario October 30, 1890 and came west in 1910, settling in the Carbon Area. Initiated into Carbon Lodge on the 29th May, 1923. Congratulations to this active 94 year old Mason.

Left to right: A. Fox Secretary — Bro. F. Cole — Bro. Finley Code.



Worshipful Master initiates three sons.

Worshipful Bro. Ross Taylor of Jasper Park Lodge No. 143 made an entry into Masonic history by initiating three sons along with a friend into the Craft.

Left to right: Bro. Robert Kirk; Bro. Mark Taylor; W. Bro. Ross Taylor (W.M. and Father) Bro. Doug Taylor; R.W. Bro. Art Barrs D.D.G.M. District 3, Drayton Valley Lodge No. 182.



R.W. Bro. Lorne F. Mitchell P.D.D.G.M. District 17 and Past Master of Buffalo Park Lodge No. 44 was privileged to oblige his son Wesley Mitchell and also his grandson David Mitchell, thus creating three generations of one family as members at the same time. He was assisted in the degree work by another son Edgar, P.M. Fort McMurray No. 195.

Back row: W. Bro. Mitchell, P.M. Ft. McMurray, W. Bro. D. M. McKee, W. M. Buffalo Park, W. Bro. J. L. Mitchell, P.M. Buffalo Park.

Front row: Bro. Wesley Mitchell, R.W. Bro. L. Mitchell, Bro. David Mitchell.



Evergreen Lodge No. 166 G.R.A. in Edmonton recently had the privilege of having R.W. Bro. Myron Lusk act as Worshipful Master to raise his eldest son, Gregory to the Sublime degree.

## QUESTIONS AND ANSWERS

**Q.** What is the best method of memorizing Ritual?

**A.** This is a matter which naturally varies from individual to individual.

W. Bro. Bruce W. Oliver, in his Prestonian Lecture for 1954, "The Freemason's Education" offers several valuable suggestions:

1. Although we learn with our conscious memory, it is on our subconscious memory that we must ultimately rely. It is therefore necessary to prevent any errors from reaching the subconscious memory. Even the preliminary reading must therefore be careful and accurate.
2. The speed with which a passage can be memorized varies considerably with the individual, but it is generally the slow worker who is most reliable—although this is not an invariable rule. A visual memory is of great assistance to many. Some see the page clearly while to others it appears but faintly. Those whose memory is guided by the visual recollection of the printed page must therefore be careful to work from one edition. Should they find that copying in manuscript is a useful aid they must use particular care in keeping the same line setting and pagination as the original.
3. If a systematic method of memorizing the work is adopted from the start it will be found that the power of memory is increased and maintained even into old age, and new work can be tackled in the seventies with as much facility as in the twenties.
4. Too much should not be attempted at one time, and work should not be undertaken when fatigued.
5. It is better to learn by sentence than by phrase. If accuracy is cultivated it will be found that facility follows. When the Ritual becomes familiar it is a good plan to commence at and rehearse the more difficult passages. When a mistake is made, go over the passage carefully and slowly, once only, making the last impression, like the first, correct. When in practice a passage is forgotten, refer to the printed copy immediately and try to find the cause of the defect, but in performance, if improvisation is not possible, go to the next heading.

## LET THE WORD GO OUT

(condensed from the Installation Address of M.W. Bro. C.C. Fualkner Jr., G.M. of Indiana)

Freemasonry has no slogans; it needs none. Its ritual and history contain all that need to be said about it or on its behalf. Therefore, Grand Masters in Indiana have no yearly themes, I am happy to say. So may it always be. Themes constitute fads. Grand Masters have an obligation to avoid fads.

My concern for Freemasonry is, I suppose, the same as yours, and that is that we continue to do what we are supposed to do as Masons, and that we do it in a manner that reflects credit upon ourselves and upon our Fraternity.

Almost daily, pressures are exerted upon the Fraternity to do things it ought not to do, and to become what it ought not to become. I give up my solemn assurance that we shall not yield to those who would turn us from our path of duty.

Those pressures come continually from men who are concerned about numbers much more than they are concerned about the day-to-day mission and administration of Freemasonry's singlemost important unit, the Symbolic Lodge.

Numbers for the sake of numbers constitutes sterility at its outer limits, and Freemasonry in Indiana shall have no part of that.

Let the word go out here and now to all Freemasons wheresoever dispersed that the standards of conduct demanded for membership in our Symbolic Lodges also will be demanded

of those who participate in its allied organizations; that participation in the work of Symbolic Freemasonry is the only tangible help we expect, need or want from Freemasons.

We do not seek petitions, nor visibility, nor media coverage. We do seek the active participation of Freemasons at Lodge activities, in Lodge work, and in carrying Freemasonry's teachings into our daily lives.

When leaders of organizations within the Fraternity are awakened to the fact that Freemasonry exists for a nobler purpose than serving as a feeder system for other groups, and when those other groups also demand ethical Masonic behavior on the part of their members, then we will begin to fulfill our mission. We might even lose more members in the process but if it is necessary for us to do that to remain what we are, then we should be pleased to do it, for it will enable us to become a more thoroughbred breed and stronger, eventually.

Let the word also go out that you and I who are leaders in Ancient Craft Masonry in Indiana are weary of hearing "what's wrong with Masonry" when in truth, there is so much that is right with Masonry that every Mason who is worthy of his membership has every reason to literally burst with pride at being privileged to be a Freemason.

My Brethren, let us always make a deep commitment to excellence in all that we do. The world at large expects that from Freemasons, and the teachings of our Craft demand it from all of us. Isaac Disraeli, in the year 1834, put it this way: "It is a wretched taste to be gratified with mediocrity when the excellent lies before us."

Like each of you, I cherish my Lodge, not only for what it is but for what I am when I am present in it; and because of what I become when its teachings are present in my every day life.

Freemasonry, beginning in the Symbolic Lodge, truly is one of the world's worthy dreams, but as Charles Edwards said, "Without a worthy follower, a worthy dream vanishes."

As for the challenges we face in the months and years ahead, let us face them squarely and with a gratitude that is born of the spirit to which Rupert Brooke referred when he said, "Now, God be thanked, Who has matched us with His Hour."

**NOTE:** To follow up on the article on the monument at Coppermine, this letter was received from W. Bro. R.N. Yates P.M. Symbol Lodge No. 98 A.F. & A.M. Drumheller. "For the information of the brethren, I erected the granite monument in 1940 while I was stationed in Coppermine N.W.T. It was procured and flown into Coppermine by the late Bro. W.R. 'Wop' May, in commemoration of the point farthest north that a masonic meeting was ever held.

The meeting was held on board the Goodship "St. Roch" in 1929 by special dispensation, with the late W. Bro. Sput Henry Larsen Presiding as W.M. I do not remember the names of the other officers.

At that time, the settlement of Coppermine consisted of the R.C.M.P. The Hudson Bay Trading Post, The Anglican Mission, the R.C. Mission and R.C.C.S. Radio Station.

## 100th ANNIVERSARY NOTES

1. Medicine Hat No. 2 Medicine Hat, Alberta  
To celebrate 100 years.
2. Fort McLeod No. 3 Fort McLeod, Alberta  
To celebrate 100 years.
3. Cascade Lodge No. 5 Banff, Alberta  
To celebrate 100 years.

WATCH FOR MORE INFORMATION