



Grand Lodge Bulletin

Vol. 55, No. 5

Editor, R.W. Bro. Norman J. Senn

May 1990

Grand Lodge of Alberta, A.F. & A. M.

Grand Master 1990-91

M.W.Bro. Donald Ryan Millar

Deputy Grand Master 1990-91

Grand Master Elect 1991-1992

R.W.Bro. Calvin Douglas Shaver

by acclamation

Senior Grand Warden 1990-91

R.W.Bro. James Crawford

by acclamation

Grand Lodge Communication

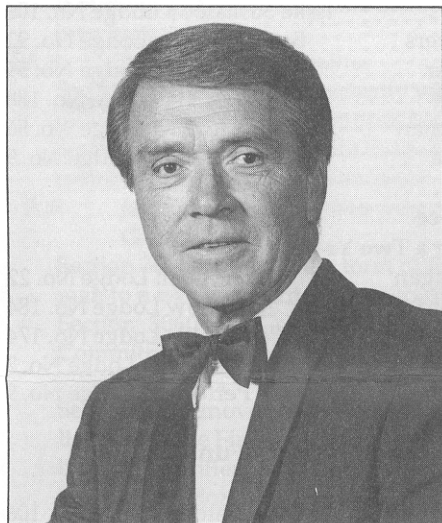
Important Notice

The Grand Master reminds the Worshipful Masters and Wardens of all Alberta Lodges that it is their obligation and duty to attend the Grand Communication in Edmonton at the Mayfield Inn on June 8 & 9, 1990.

Nominations as of 12 Noon February 28, 1990

Junior Grand Warden 1990-1991

One To Be Elected



R.W. Bro. R.H.M. Burton Calgary
Kelvingrove Lodge No. 187
Loyalty Lodge No. 197

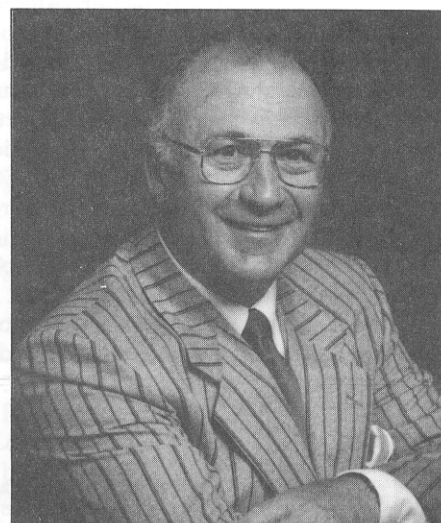
Born at Cedarvale, B.C. on March 25, 1926. Initiated Whitehorse Lodge No. 46 on April 15, 1957 and raised on September 30, 1957. Affiliated with Kelvingrove Lodge No. 187 in 1979 and became Worshipful Master of that Lodge in 1984 and again in 1990. District Deputy Grand Master, District No. 6 1987/88. Appointed representative to the Grand Lodge of New Jersey 1988. Charter member and Worshipful Master of Loyalty Lodge No. 197

Continued on next page.



R.W. Bro. Peter Lewko Lethbridge
Lethbridge Lodge No. 39

Born in Foremost Alberta on January 20, 1921. Initiated Lethbridge Lodge No. 39, March 1951, raised June 1951. Was Master in 1960 and again in 1980. District Deputy Grand Master in 1985-86. Secretary/Treasurer of Lethbridge Lodge No. 39 since 1981. T.P.G.M. Scottish Rite Valley of Lethbridge in 1989, a member and Officer of Shekinah Chapter Royal Arch and Chinook Chapter Rose Croix. Served on various committees and also on the Board of Directors of the Alberta Amateur Hockey Assoc. for over 20 years.



R.W. Bro. Myron Lusk Edmonton
Evergreen Lodge No. 166
Ivanhoe Lodge No. 142

Fiat Lux Lodge of Research No. 1980

Initiated into Evergreen Lodge in 1966. District No. 12 Research and Education Chairman 1970-73. Worshipful Master of Evergreen Lodge in 1973. Member of Grand Lodge Research and Education Committee 1973-76. Elected to Board of General Purposes in 1977-78, 1979-80, 1984-85. Elected Grand Registrar 1981-82. Elected District Deputy Grand Master District No. 12, 1983-84. Regular partici-

Continued on next page.

The Grand Lodge Bulletin

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Grand Lodge of Alberta

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Grand Master	M.W.Bro. S.E.(Stan) Mottershead
Deputy Grand Master	R.W.Bro. D.R.(Don) Millar
Senior Grand Warden	R.W.Bro. C.D.(Cal) Shaver
Junior Grand Warden	R.W.Bro. J.R.(Jim) Crawford
Grand Secretary	R.W.Bro. A.F.(Al) Aylesworth

R.W.Bro. R.H.M. Burton, continued.

1988-89. Member of the Board of General Purposes. Vice-Chairman Finance Committee 1988/89. Member of Scottish Rite, Calgary Valley. Member Golden West Chapter No. 5, R.A.M. Married to Esther, five children and ten grandchildren.

R.W.Bro. Myron Lusk, continued.

partant at Masonic Spring Workshop as Theme Speaker, conducting Schools of Instruction and demonstrations.

Thrice Puissant Grand Master, Edmonton Lodge of Perfection in 1977-78. Most Wise Sovereign, Mizpah Chapter, Rose Croix, 1983-84. Grand Standard Bearer, Alberta Consistory. Grand Historian of Edmonton Lodge of Perfection. Master of the Work, Edmonton Valley A. & A.S. R. Coroneted 33rd Degree Honorary Inspector General A. & A.S.R. in 1984. Inducted as member Royal Order of Scotland, 1988. Member of North Star Chapter No. 2, Royal Arch; Zohar Council No. 4, Cryptic Rite; Edmonton Preceptory No. 46. Member of the Finance Committee in 1984-85.

Employed as Manufacturers' Agent, President of Myron Lusk Sales Ltd. Past President of Alberta Fashion Market. Past President of Sherwood Home and School Association. Past President of Sherwood Community League.

Born in Edmonton in 1929. (Married to Audrey in Edmonton in 1951. Five children, and seven grand children, (two more expected soon).)

Flowers for the Sick?

When a brother is sick and you wish to let him know you care, there are a number of things you can do. The usual thing is to send a card and flowers, second, and very important is a **short** visit. The upsetting thing is to find at your visit that the brother is surrounded by flowers. There is an alternative of more lasting value than flowers and it is easier to carry home if the brother is in hospital — a book.

The many titles available through the Grand Lodge Office meet every taste — there are books on history, philosophy, humour, symbols and Masonic visitation. A book is an ideal gift for one who is forced to rest and needs something to fill the time.

Check with your Lodge secretary if you need a book or keep a few in stock in your Lodge. Book knowledge never fades as a flower does, for it can be refreshed whenever the reader wishes.

Grand Treasurer 1990-1991

One to be Elected

W.Bro. J.F.T. Scott	West Edmonton Lodge No. 101
R.W.Bro. Hugh Young	Concord Lodge No. 124

Grand Registrar 1990-1991

One to be Elected

W.Bro. Martin G. Bumstead	King George Lodge No. 59
W.Bro. Peter Fairbridge	Highlands Lodge No. 168
W.Bro. James E. Matheson	Edmonton Lodge No. 7
W.Bro. Rolf H. Schultze	Unity Lodge No. 51

Board of General Purposes

Eight to be Elected for a Two Year Term

R.W.Bro. W.A. Brown	St. Mark's Lodge No. 118
W.Bro. D. Buck	Calgary Lodge No. 23
R.W.Bro. L.E. Dickson	Beacon Lodge No. 190
W.Bro. E.T. Hughes	Edmonton Lodge No. 7
R.W.Bro. D.E.T. Ingoo	Granite Lodge No. 127
R.W.Bro. L.D. Jeater	Bow River Lodge No. 1
R.W.Bro. J.A. Lore	Acme Lodge No. 60
W.Bro. N.I. Morrison	Quarry Lodge No. 70
W.Bro. L.D. Neumeister	Unity Lodge No. 51
R.W.Bro. G.H. Pelsma	Evergreen Lodge No. 166
R.W.Bro. J.A. Place	Nanton Lodge No. 17
R.W.Bro. K.A. Roberts	York Lodge No. 119
W.Bro. G.G. Sears	Lake Saskatoon Lodge No. 106
R.W.Bro. D.G. Simmonds	Redwood Lodge No. 193
W.Bro. R.W. Stewart	Lake Saskatoon Lodge No. 106
R.W.Bro. C.G. Stuart	Calgary Lodge No. 23
R.W.Bro. G.E. Tetzloff	Redwood Lodge No. 193
R.W.Bro. D.R. Toews	Lake Saskatoon Lodge No. 106
R.W.Bro. W.W. Towers	Saskatchewan Lodge No. 92
W.Bro. K.R. Turner	King George Lodge No. 59
R.W.Bro. D. Turvey	Mystic Tie Lodge No. 188
W.Bro. W.A. Warman	Beaver Monitor Lodge No. 56
R.W.Bro. C.H. White	Perfection Lodge No. 9

Board of Benevolence

Three to be Elected for a Two Year Term

M.W.Bro. R.L. Costigan	Corinthian Lodge No. 22
W.Bro. C.H. Elford	Glenbow Lodge No. 184
W.Bro. G.V. Macaulay	Foothills Lodge No. 174
W.Bro. J.C. Raskin	Edmonton Lodge No. 7
R.W.Bro. C.H. White	Perfection Lodge No. 9

Masonic Higher Education Bursary Fund

Two to be Elected for a Three Year Term

W.Bro. G.H. Astle	Lake Saskatoon Lodge No. 106
W.Bro. M.G. Bumstead	King George Lodge No. 59
W.Bro. D.M.R. McKay	King George Lodge No. 59

Town Signs

If your lodge was involved in having a Masonic sign placed at the entrance to your town please contact the Editor with details. Other lodges will be interested in the process and the approximate costs. A photograph of the sign would add to your information.

Topic for Lodge Discussion

When monies are collected during and after a Lodge meeting, are these funds designated for charity or operation of the Lodge? Who decides?

Question of the Month

Which direction are you travelling Masonically in your Lodge, west to east or east to west?

Answer to the Question of the Month for February: "What is Prince Hall Masonry?"

A Short History of Prince Hall Freemasonry

Although the first Prince Hall Masonic Lodge in the United States was not formed until 1775, its history begins at a much earlier date. In 1619, a sailing vessel docked in Jamestown, Virginia, in secrecy, its hold laden with the first indentured slaves brought from Africa by the Dutch. On this date, slavery and the struggle for freedom were born. In 1733, the first white Lodge was warranted. Forty two years later, Prince Hall, a black man from Boston and 14 other coloured men petitioned Army Lodge No. 441 for membership.

Prince Hall was born of an English father and mulatto mother in Barbados. He was well educated and eventually became a minister. His earlier trade was that of a leatherworker. He was a devout Christian and a family man. Official records were not accurately kept on blacks in those days, but it is now generally accepted that he was born in 1738. Army Lodge No. 441 was of Irish registry. Its master was Joseph Batten. All petitions were favourably received and Hall and his companions were regularly Initiated, Passed and Raised. Army Lodge granted them a warrant which empowered them to meet as Masons, assemble as Masons, hold church parades and otherwise conduct themselves as Masons — but, they could not make Masons, only a charter from a Grand Lodge would give them this great Masonic right. It should be noted that the granting of a warrant by the military Lodge was in keeping with Masonic practice of that time.

Prince Hall petitioned Dr. Joseph Warren, Provincial Grand Master of Massachusetts, for a regular charter. Warren was favourably disposed to granting the petition. Unfortunately, other Americans did not share Warren's enthusiasm for Black Freemasonry. This new nation, born in a struggle for liberty and which espoused basic freedoms for all, was to consider black men as inferior and many refused to sit in Lodge with men of colour. Having been rebuffed in America, Hall then petitioned the Grand Lodge of Ancients in England. On September 29, 1784, a charter was granted under the hand of the Duke of Cumberland. This legally constituted Lodge was numbered 459 and was called African Lodge. African Lodge thereafter functioned as a Mother Lodge. That is to say, it assumed authority to establish other Lodges, much as, indeed, it had itself been founded several years earlier by the Irish Army Lodge.

African Grand Lodge was formed in 1791, one year before the Grand Lodge of Massachusetts. African Lodge formed two additional Lodges in Philadelphia and Providence. Prince Hall died in 1807. The next year, the name of African Grand Lodge was changed to "Most Worshipful Prince Hall Grand Lodge F. and A.M." as a memorial to Hall.

From these three Lodges and that first Prince Hall Grand Lodge, Prince Hall Masonry flourished through the United States. But these were times of fervour and passion — slavery and war. Grand Lodges were relatively new and in a fluid state. Freemasonry went by ancient law and custom, so, when the system of territorial jurisdiction came into being, it really complicated things for Prince Hall Masonry. Most arguments put forward against the legitimacy of Prince Hall Masonry have long been put to ground by a vigorous research carried on by reputable Masonic scholars, both black and white. Notwithstanding that, scholars

and jurisprudence committees and Grand Lodge committees have agreed that Prince Hall Masonry is regular. Yet the problem endures — recognition is denied — and it is apparent that the denial is one of race — not Masonic, and herein lies a great tragedy. Prince Hall Masons in the United States are considered to be irregular, that is, not recognized and by some thought to be clandestine. It must be remembered that, in Masonic terms, something that is regular does not automatically mean that fraternal recognition goes with it. A clandestine Lodge is a Lodge that is not legally constituted, whereas a non-recognized Lodge is often legal.

In 1946, the caucasian Grand Lodge of Massachusetts commissioned six Past Grand Masters to report on the legitimacy of Prince Hall Masonry. They reported as follows:

"Your Committee finds that, according to the then prevailing Masonic law and custom, the origin, early procedures and subsequent development of the so-called Prince Hall (Negro) Freemasonry in this Commonwealth have been, and are, regular and legitimate."

They went on to summarize much of the statistical information which I have already related to you, but they concluded by recommending as follows:

"...your Committee believes that in view of the existing social conditions in our country, it is advisable for the official and organized activities of white and coloured Freemasons to proceed in parallel lines, but organically separate and without mutually embarrassing demands or commitments. However, your Committee believes that, within these limitations, informal cooperation and mutual helpfulness between the two groups upon appropriate occasions are desirable."

The committee did not recommend what is technically known Masonically as "recognition." Neither did it recommend inter-visitation. Mere acknowledgement of legitimacy implies neither.

Three Degrees = 360 Degrees

Apprenticed by the **First** degree;
With **Second** passed in time -
As Master Masons proud are we
To reach our goal sublime.
Tho' some proceed to higher fame,
(Degrees of thirty-two)
No greater glory has the same
The first three means to you.

As Master Masons add their score
By only three degrees, -
Our **Three** and **Five** and **Seven** more
Encircle all of these.
The ninety makes our perfect **Square**,
(A quarter of the round)
Our **Compass** brings completeness where
The brotherhood is found.

Then by the geometric plan
Of **Architect's** design
The **Three** degrees then **Levels** man
Along his own **Plumb Line**.
Encompassed then by **Moral** code,
Combined with **Light** and **Square**,
Each Master Mason by this mode
Will find his total there.

Excerpts From

A Critique of Freemasonry's Critics

By V.W.Bro. J. Roberts

A point that anti-Masons make is that we are a law unto ourselves — and what is more, we counsel breaking of the law where a brother Mason is concerned. In a recent program there was a phone-in show where this was unequivocally stated by an anti-Mason — and this charge has been repeated often. As Masons we know differently, for we are counselled to be obedient citizens of the state. Our response to this should be to examine our ritual and take out those offending portions if they seem to indicate that we counsel breaking the law. And as Masons we are fully aware that we are called, not simply to be law abiding, but to promote justice and equality for all citizens of our land.

"Freemasonry and Religion are Compatible"

Precis:

M.W.Bro. Rev. Forrest D. Haggard
Short Talk Bulletin: Vol. 67: 11, Nov. 1989

The recent revival by fundamental Christianity of anti-Masonry has created a small storm within both religious and fraternal circles. This has stimulated him to re-examine his own membership in all his "other than church" commitments and he reached a considered decision that Freemasonry is not and never has been detrimental to his Christian faith. In fact, fraternal relationships have had a stimulating and strengthening effect in his ministry.

He found three predominant reasons for the existence of the critics: 1. personal and personality conflicts. Freemasonry is a human organization and is therefore subject to human frailties. Some critics have had a "bad experience" in their Masonic connections. 2. political, social or religious dictatorships or hierarchal structures cannot tolerate differences of opinion. Freemasonry promotes freedom of thought and discussion and therefore cannot be accepted. 3. money, the appeal for funds promulgated by religious broadcasts continues despite all the problems associated with the hawkers of fundamental Christianity.

M.W.Bro. Haggard cites other factors associated with the anti-Masonry factions of our society. The anti-Masonry voice is also anti-everything else not associated with its own particular brand of religious faith. Freemasonry is a multitude of structures and the critics can pick and choose from any of the many facets of Masonry that happen to meet their needs. Single minded fundamentalists are **always** right in their own minds. If they cannot survive on their own then they must invade other areas such as the type and quality of people in fraternal groups.

Bro. Haggard represents a whole host of clergy who labour in the parish and who at the same time belong to fraternal, civic or community groups and who do so with the joy and sense of unity and openness which such groups promote. None of these is organized religion. They all support Christian faith, and do not compete with it. Bro. Haggard considers that the anti-Masonic leaders are not only inaccurate in their attacks but also undermine the faith under which they claim to operate.

Bro. Haggard does not respond directly to these attacks. He considers the weak spot to be the Masonic members who only have a ritualistic education in Freemasonry. Where Freemasonry has instructed its candidates thoroughly in its history, purpose and intent, and where a Lodge conducts itself with pride and dignity there is little that anti-Masonic groups can do to destroy the Craft.

Little Pilgrims

We are weary little pilgrims, straying in a world of gloom;
Just behind us is the cradle, just before us is the tomb;
There is nothing much to guide us, or the proper path to mark,
As we toddle on our journey, little pilgrims in the dark.
And we jostle, and we struggle, in our feeble, futile wrath,
Always striving, always reaching to push others from the path;
And the wrangling and the jangling of our peevish voices rise,
To the seraphim that watch us through the starholes in the skies,
And they say: "The foolish pilgrims. Watch them as they push and shove!
They might have a pleasant ramble, if their hearts were full of love;
If they'd help and cheer each other from the hour that they embark;
But they're only blind and erring little pilgrims in the dark!"

Walt Mason

Grand Lodge Bulletin November 1943

From the Notices

"WARNING, BRETHERN OWING DUES."

The red pencil used by the secretary on your notice to indicate you owe dues may contain toxic substances injurious to your peace of mind, not to mention deafness, cavities, falling asleep during meetings and worse, during the refreshment hour. The solution?? Simple. Just send in your dues and avoid further pollution. Take care."

Rocky-Summit Lodge No. 30

The Secretary's Reward

The Secretary stood at the pearly gate,
His face was worn and old;
He merely asked the man at the gate
For admission to the fold.

"What did you do down there?," St. Peter asked,
"To gain admission here?"
"Oh, I used to be a Secretary
Down there for many a year."

The pearly gate swung open sharp
As St. Peter tapped the bell.
"Come in, Old Top, and take your harp;
You had enough of hell!"

Wetaskiwin Lodge No. 15

An apology is a friendship preserver,
Is often a debt of honour,
Is never a sign of weakness,
Is an antidote for hatred,
Costs nothing but one's pride,
Always saves more than it costs,
Is needed in every home.

Gleichen Lodge No. 36

WORDS TO PONDER

If you wish to plan for a year, sow seeds.
If you wish to plan for 10 years, grow trees.
If you wish to plan for a lifetime, develop men!

Kuan Chung Tzu in 7 B.C.
From Edmonton Lodge No. 7

Summary of Notices of Motion

...to Amend the Constitution as received at the deadline and referred to the Jurisprudence Committee. For full information members must refer to the full motions which are in the hands of the Lodge Secretary.

A.1. *Jurisprudence Committee at request of the Board of General Purposes*

Section 82 amended to re-establish per capita fee based on annual adjustment on a base of \$15.00 plus percentages related to the cost of living and the increase or decrease of Craft Membership.

A.2. *Jurisprudence Committee at request of Board of General Purposes*

Sections 490 to 494 added to establish an Audit Committee and outline its rights and responsibilities

A.3. *Jurisprudence Committee from Report of SP3 Committee on Grand Registrar*

Sections 6 and 16 change the office of Grand Registrar from an elected to an appointed office.

Sections 714 and 723 change the apron and collar to conform to appointed rank, and remove need for cuffs.

Section 22 establishes activities of Grand Registrar related to balloting at Grand Lodge. It also authorizes only the Grand Master to close the ballot.

Section 73 creates new responsibilities and duties for the Grand Registrar.

A.4. *Jurisprudence Committee at request of Grand Master*

Section 39 (11) removes right of Grand Master to decide on matters of Masonic Law.

Section 430 (6a) clarifies the method of requesting interpretation and or explanations from the Jurisprudence Committee. It outlines the method for the committee to make its binding interpretations.

A.5. *Jurisprudence Committee*

Section 323(1) amended to clarify what Standing Committees exist (in addition to Committees named elsewhere).

Section 323(2) establishes methods of choosing chairmen and members of Standing Committees.

A.6. *Jurisprudence Committee from SP1 Committee on Finance Committee*

Section 306(a) extends the term of Finance Committee chairman to a two year term and up to three terms.

Section 306(b) the method of appointing other Standing Committee chairmen.

Section 324 lists the membership of the Finance Committee. Section 325 removes references to a Budget Committee. Establishes how the Finance Committee will prepare and present a budget. Modifies section on rejection by Grand Lodge by allowing rejection of staffing budget in addition to all other sections.

Section 326 removes requirement for the Finance Committee with approval of Grand Master and President of Board (DGM) to seek subsequent approval of Board of General Purposes after terminating employment of paid officers. It also includes authority for the Finance Committee to transfer Benevolent Capital Fund Monies to the Relief Operating Fund after authorized requests.

A.7. *SP7 Committee*

New Section 903 establishes a Charitable Foundation.

A.8. *SP9 Committee*

Section 204(1) changes eligibility requirement for DDGMs to two years as Past Master.

Section 208(2) adds requirement for DDGM to send election results to Grand Master and Grand Secretary within 14 days of election.

Section 209(2) allows Grand Master the option of requiring another election or declaring runner up as DDGM elect if election not confirmed

Section 223 establishes how Past Rank is confirmed.

Section 300 adds confirmed Immediate Past DDGMs to Board of General Purposes.

Appendix H is a proposed assessment sheet to assist in confirming Past DDGM rank.

A.9. *Cascade Lodge No. 5*

Section 539(3) to reduce the time between petition reading and balloting from eight to four weeks.

A.10. *Kitchener Lodge No. 95*

Section 207(2) and 20(1) to include all appointed and elected Lodge officers as voting members at District and Grand Lodge meetings.

A.11. *Concord Lodge No. 124*

Section 20(1) removes voting rights at Grand Lodge Communications from Past Masters, and not appointed Grand Lodge officers.

Section 529, allows the business of a Lodge to be carried out in any of the three degrees.

A.12. *Corinthian Lodge No. 22*

Section 48, removes the DGM from Chairmanship of the Board of General Purposes.

Section 51, removes the SGW from the Vice-Chairmanship of the Board of General Purposes

Section 304, has officers of Board elected by the Board members from all except current Grand Lodge Officers; except the Grand Secretary shall remain as Secretary of the Board.

A.13. *Crossfield Lodge No. 48*

Section 9, has the Grand Lodge Communication held in Red Deer only.

A.14. *Calgary Lodge No. 23*

Sections 712, 713, 714, 721 and 723 be deleted or modified to have cuffs worn only by the Grand Master and DGM.

A.15. *Calgary Lodge No. 23*

Sections 300, 302, 303, 304, amended or deleted to modify the Board of General Purposes by allowing only one representative of the PGMs; by including one elected representative from each Masonic District and by having the Board officers elected from the District Representatives.

A.16. *Bow River Lodge No. 1*

Grand Lodge be held in Red Deer for the years 1993-1997.

A.17. *Ivanhoe Lodge No. 142*

New Section 405(1), requires all monies collected in tyled Lodge to be for benevolent purposes only.

A.18. *Norwood Lodge No. 90*

New Section 706B to allow Lodges of 75 years to have silver embellished aprons.

General Motions

B.1. *Calgary Lodge No. 23*

A motion to authorize the Fraternal Relations Committee to enter into discussion with other Recognized Grand Lodges and Prince Hall Grand Lodges for the purpose of possible future full recognition.

B.2. *Concord Lodge No. 124*

That matters pertaining specifically to either of the two approved Alberta Rites be voted upon only by Masons of that Rite.

Proverb of the Month

Every task is easy to the resolute man.

Quotation of the Month

The surest way to make a monkey of a man is to quote him.
Robert Benchley

Promoters of the Art

King Edward VII

"To the Queen and the Craft"

At the Royal Albert Hall, South Kensington, in the presence of the largest Masonic assembly until then ever held in Great Britain, His Royal Highness, the Prince of Wales was duly installed on April 28, 1875 as Grand Master of the United Grand Lodge of England. He, thus, became the fourth Grand Master of the one Grand Lodge, constituted on St. John's Day, December 27, 1813 when the Premier Grand Lodge ("Moderns") led by the Duke of Sussex and the Atholl Grand Lodge ("Antients") led by his brother, the Duke of Kent came into union to form the United Grand Lodge of England which still exists today.

His Royal Highness Albert Edward, the Prince of Wales, was the eldest son of Queen Victoria (1837-1901) and Prince Albert. His mother, the daughter of the Duke of Kent, Grand Master, in 1813, of the Atholl Grand Lodge, died in 1901. He succeeded her on the throne as King Edward VII (1901-1910). On his accession to the Imperial Throne, he resigned his office as "Grand Master of the Grand Lodge of England" and voluntarily constituted himself as the protector and Patron of the Craft. Brother Dr. Charles F. Forshaw, "The English Masonic Bard" was moved to commemorate this in the lines of a sonnet which, in part, read:

"Though ruler new, thou'rt still the Craftsman's friend,"

and again upon the death, May 6, 1910 of King Edward VII, in part, the following:

"A British King by Britain's law may never
Act as Grand Master of our Royal Art;
And though perforce his rulership must sever
He acted still a Kingly-Brother's part
And said by Mandate of Monarchical Will
Though not their Master I'll protect them still!"

His brother, Prince Arthur, the Duke of Connaught succeeded him in 1901 as the fifth Grand Master of the United Grand Lodge of England, which office he held for 38 years until 1939 when, because of advanced age and its infirmities, he was required to relinquish it.

While still His Royal Highness the Prince of Wales, Edward joined Freemasonry while on a visit to Sweden in 1868, where he was initiated by the King of Sweden. Lord Zetland, then the second Grand Master, informed the Grand Lodge of this in June 1869 whereupon the rank of Past Grand Master was conferred upon His Royal Highness at the Quarterly Communication held in September of that year. When the Marquess of Ripon, who succeeded the Earl of Zetland as the third Grand Master in 1870, subsequently resigned in 1874, the office of Grand Master then devolved upon the Prince of Wales and he, at the request of a deputation appointed by Grand Lodge, expressed his willingness to accept it in 1875.

When, after the death of the Prince Consort in 1861, Queen Victoria had become greatly withdrawn, His Royal Highness Edward the Prince of Wales assumed much of the burden of court ceremonials and public functions. In 1863 he married Alexandra, eldest daughter of Christian IX, King of Denmark. He travelled widely abroad, made many contacts in political and social circles, indulged his keen interest in yachting and horse racing and enjoyed increasing popularity both at home and internationally. Because of his efforts to increase international amity, King Edward VII became known as Edward "The Peacemaker."

Through King Edward VII can be seen the pivotal role of Queen Victoria in the historical and continuing graceful associations of the British Monarchy and Freemasonry. Since the beginning of modern Masonry in 1717, a total of twenty-three Princes of the British Royal Family have joined the Craft, and nine have actually served as Grand Masters. Five of the Kings of Great Britain have been Masons. A ruling monarch has never retained the Grand Master's chair after he has ascended to the throne. Nevertheless, a king has often taken the gavel and ruled Grand Lodge for a particular meeting or ceremony. This restriction applies only to British rulers and does not hold for other countries.

W.Bro. Charles McCullagh
Crescent Lodge No. 87
Loyalty Lodge No. 197

References:

Beyond the Pillars
Grand Lodge A.F. & A.M. of Canada
in the province of Ontario.
A Library of Freemasonry
V.W.Bro. Robert Freke Gould,
Bro. W. James Hughan

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