



Grand Lodge Bulletin

Vol. 65, No. 2

Editor: MWBro Robert E. Juthner

February 2000

The 59th Annual Inter-Provincial Conference...

...of the four Western Masonic jurisdictions of Canada was held in Canmore from September 23rd to 25th, 1999. What is it? Who attends? What's going on there? What is it good for?



The four Grand Masters at the 1999 Western Conference: MWBros William Carter, BC; Art Jones, AB; Barry Dixon, SK; and John Reid, MB.

To answer these questions first, it should be stated that this conference is, essentially, a "retreat" of the Grand Masters, Deputy Grand Masters, Senior and Junior Grand Wardens and Grand Secretaries (if they wish to attend) as Delegates to the conference of the Grand Lodges of Alberta, British Columbia, Manitoba and Saskatchewan. Observers are also welcome, and there is always a sprinkling of Past Grand Masters in attendance as well as other Brethren from these four and other Canadian or US American jurisdictions. Most are usually accompanied by their wives, for whom special programs are laid on while they participate with the men at all mealtimes and when the theme address is given by a distinguished Brother at a meeting, traditionally hosted by Cascade Lodge No 5, GRA, in Banff. The chairmanship by an Immediate Past Grand Master rotates between the four jurisdictions, while the position of conference secretary has almost always been filled by the incumbent Grand Secretary of the Grand Lodge of Alberta.

While this get-together has proved very worthwhile in terms of exchanging ideas and experiences in an informal setting, there is also a more structured pattern for the meeting as such. The undisputed highlight of the meeting (quite aside from the theme address mentioned) consists of four well-prepared papers on Masonic topics — usually addressing

present day concerns — presented by the four Senior Grand Wardens (although it must be said that, in Saskatchewan only, the title is Grand Senior Warden). Following these presentations, the Brethren break into four discussion groups, chaired by the Junior Grand Wardens (Grand Junior Warden in SK). These then report to the full house, and in each of these four sessions, one of the Deputy Grand Masters moderates the plenary discussion. The Grand Masters as well as the observers are invited to participate in these discussions.

What is it good for? As intimated above, much good comes from the informal interaction of our leaders in Freemasonry, as well as from the exchange of viewpoints in the formal sessions. This is bound to make our Grand Masters and those on the rise to that office more effective in their future dealings for the good of the Craft in Western Canada. So, the question remains, how does all this benefit the rank and file in our Constituent Lodges? Naturally, if the leaders are better prepared and return from such an event more knowledgeable and enriched with new ideas and approaches, this cannot fail but benefit the followers (the writer apologizes for this ugly word). But much more of benefit for the Craft comes from the printed "Proceedings" which are annually mailed to all our

Lodges in Alberta. The 1999 issue will soon be in the hands of the Lodge Secretaries who must forward them to their Worshipful Masters who thus receive a wealth of material for Lodge meeting programs. All the Masters have to do is to assign a Brother the task of reading out, in Lodge, one of the four papers, or an excerpt thereof, and have the members join in open discussion. If this becomes a habit, dear

Worshipful Master, you will be surprised about how successful your Lodge programming was!

Continued on page 2.



The men in attendance at the 1999 Western Conference.



The ladies whose presence was so much appreciated.

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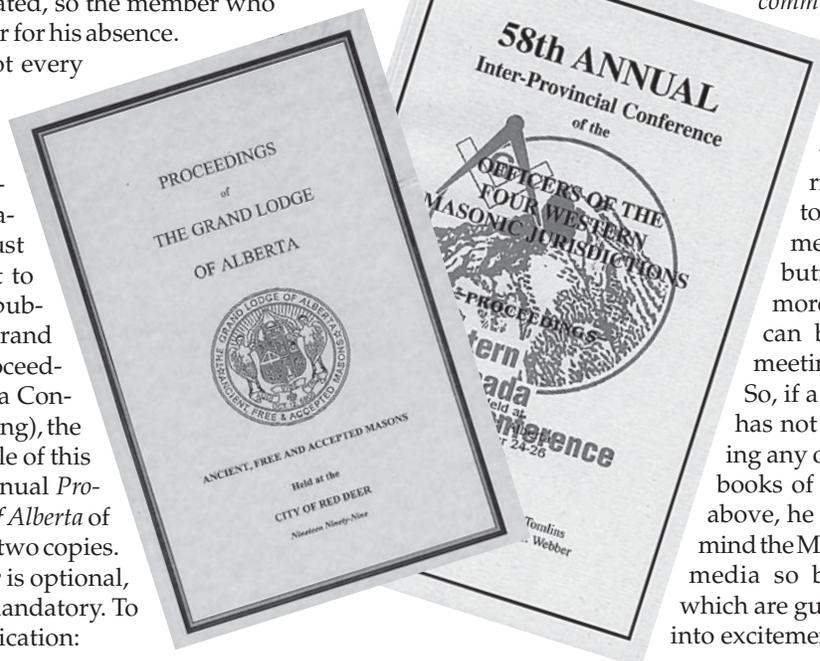
Editorial

Yawn or Excitement?

None of the following lays claim on originality, because these matters have been stressed before in the pages of this medium as elsewhere. Yet, the importance of making use of valuable material for effective Lodge programming is worth repeating. It is all about the difference between a meeting (other than degree work or special ceremonial) offering no more than opening and closing, separated by the reading of the minutes and correspondence, passing accounts and the like, and a well-prepared program of Masonic interest, particularly when it stimulates member participation, such as in the actual presentation or in discussion when each Brother's point of view is heard and appreciated.

Some Lodges are doing fine in this regard, but all too many do not. Those who do well may offer homegrown papers, followed by discussion, others may have prepared a skit with a Masonic message — there are no limits to the Brother's or Brothers' imagination. It's all about the uniqueness of the event that will not be repeated, so the member who misses the meeting is poorer for his absence.

It is understood that not every Lodge can draw on a Brother whose talents include the ability of originating an exciting, informative or educational presentation, but such a Lodge, just like the luckier one, ought to make good use of the two publications received from Grand Lodge every year: the Proceedings of the Western Canada Conference (colloquially speaking), the topic of the front page article of this issue, and of course the annual *Proceedings of the Grand Lodge of Alberta* of which each Lodge receives two copies. While the use of the former is optional, that of the latter is rather mandatory. To wit, quoted from that publication:



Continued from page 1.

In this context it should be mentioned that, aside from Proceedings of previous years possibly gracing the Secretary's bookshelf, such back order issues can be obtained from the Grand Lodge office or at the bookstore of our annual Masonic Spring Workshop. The Brethren of a Lodge might be interested in a specific topic. Therefore one should know that in each year's Proceedings we find a complete listing of all the papers given in, thus far, fifty-nine years. When perusing these titles, a word of caution is in order: Not all titles are descriptive of the actual theme. No one has as yet undertaken the monumental task of cross-indexing 317 papers (to date) by their underlying topicality. There just is no substitute, for a studious Mason, for perusing (or at least scanning) the original text. It's worth it, though!

The pictures were taken at the 1999 conference in front of the eastern fault face of Mount Rundle. REJ

The late Brother Francis Winspear...

...will be honoured publicly by his Lodge, Ivanhoe Lodge No. 142, when on Sunday, May 7, 2000 it will be hosting a ceremonial presentation of his portrait to the Winspear Centre in Edmonton at 14:00 h.

There will also be an informal luncheon for members, spouses and guests from 11:00 to 12:30 h at Freemasons' Hall, preceding the presentation and concert at the Winspear Centre. The concert is part of the Edmonton Symphony Orchestra's pop series "100 Years of Hollywood." Tickets for the luncheon and concert are \$48.00 per person. A block of 200 seats (which can be increased if demand arises) on the centre floor level has been reserved. — Contact Bro Gerry Smith at 780-963-6928 or Bro Gordon Wright at 780-455-2860.

"One copy should be handed to the Worshipful Master of the Lodge as soon as received and the Worshipful Master should arrange for all portions of the address of the Grand Master relating to the procedure and conduct of the Brethren, to be read in open Lodge at an early date. He should delegate a members of the Lodge to study the reports of the various committees and other reports and

have him bring in a detailed study for discussion in open Lodge."

Clearly, every Master has a wealth of material at his fingertips which, together with the "talented member" originated contributions may easily result in more, rather than less, that can be handled during the meeting hours at his disposal. So, if a Brother on the sidelines has not had the benefit of hearing any of the contents of the two books of Proceedings mentioned above, he should not be shy to remind the Master, very gently, of these media so brimful of Masonicalia which are guaranteed to turn a yawn into excitement!

Fiat Lux Lodge of Research No. 1980



On October 2, 1999, at a meeting of the Research Lodge hosted by Drayton Valley Lodge No. 182, RWBro Trenewan Cole (81 & 198, currently the DDGM of Yellowhead District, on the left in the picture) was installed as its nineteenth Worshipful Master succeeding RWBro James Herbert Laycraft (83, PGR, on the right in the picture).

Virtues To Live By

Societies usually choose values which are "conventional," which is to say that "virtues" usually reflect the conventions of a particular society rather than being applicable to all societies. Such values are often defined in terms of moral dicta or positive social acts.

Brother Benjamin Franklin is said to have drawn up a list of virtues to help him to live a moral life. Each day he would check himself to see if he had lived up to the virtues on his list, noting all errors and lapses. The following is part of his list:

- 1 Temperance — Eat not to fullness; drink not to drunkenness.
- 2 Silence — speak not but what may benefit others.
- 3 Order — Let all things have their places.
- 4 Resolution — Resolve to perform what you ought.
- 5 Frugality — make only small expenses; waste nothing.
- 6 Industry — Lose no time; be always employed at something useful.
- 7 Sincerity — Use no deceit.
- 8 Justice — Wrong none by doing injuries.
- 9 Moderation — Avoid extremes.
- 10 Cleanliness — Tolerate no uncleanness in body, clothes or habits.
- 11 Tranquillity — Be not disturbed by trifles.
- 12 Humility — Imitate Jesus and Socrates (or whoever you look to).

(*Readings on Moral Education*, edited by Peter Schraf, Winston Press)

Bro. The Rev. Robert (Bob) Smith
WM Excelsior Lodge No. 80
Member Camrose Lodge No. 37
Past Grand Tyler

Grand Master's Itinerary

February

- 2 Grand Lodge Bulletin Committee Meeting — Calgary
- 9 Benevolence Committee — Red Deer
- 10 Board of General Purposes — Red Deer
- 20-22 Conference of Grand Masters — Savannah, Georgia

At the Banquet

Fifth in a series of articles on Masonic Protocol and Etiquette.

In the last installment of this series we discussed deportment in open Lodge, and some side issues related to the meeting proper. In the following, we look at the usually more informal social hour, sometimes before but more often following the Lodge meeting and also covering separate events such as banquets and Table Lodges.

Wallace McLeod, in *Meeting the Challenge*, states many pertinent matters of etiquette, interspersed throughout these points:

1. "For many Brethren the social hour is the most enjoyable part of the evening. It is the only part into which originality and informality can be introduced, without of course neglecting the tone and spirit of the Lodge ceremonies.... Proceedings at the banquet table may be relaxed and informal... But they should *at all times observe a propriety and worthiness* which is in keeping with the Lodge ceremonies." [Emphasis mine.] Masonic teachings of morality and virtue make it unthinkable to utter, or to listen to, stories of a dubious, often called "off-colour" nature.

2. In the early days of Freemasonry, when Lodge meetings were held in London pubs and long thereafter in many other locations, alcoholic drinks flowed freely. In contrast, there exist today Grand Jurisdictions where the serving of such beverages is forbidden. In our own, in Alberta, it seems to the writer that we have found a middle ground, and he has never seen liquor consumed to excess. Having a drink in moderation is common in polite society and wine served with a fine meal is appropriate. After all, a toast proposed with a coffee cup in hand is rather ludicrous.

3. "Every Masonic banquet room should be equipped with a lectern, as a courtesy to the speaker and a convenience to the chairman..." and also "with a gavel, since it is the proper instrument with which to arrest the attention of the Brethren whenever the need arises." As to the seating at the head table, the WM sits in the centre (wherefore there should always be an odd number of chairs), with the chairman (usually the JW) on his immediate left and the guest of honour or guest speaker on his immediate right. The next in rank are then seated alternating right and left in succession.

4. "At all Masonic functions at which food is served the following three items should always be included on the agenda, without exception, no matter how small or informal the gathering": **Grace**; the toast to '**The Queen and the Craft**'; and the toast to '**The Grand Master and his Officers**'.

- *Grace* or *Invocation*, preceding the meal and invariably to be of purely Masonic (that is universal) wording and not of a specific, religious, denominational nature. Following Grace, the Brethren are to be seated immediately.
- The toast *To the Queen and the Craft*, never touching the glasses, is not to be given until most of the food has been consumed (and definitely not after Grace while the Brethren are still standing). This is in keeping with military and diplomatic protocol and was corroborated by WBro John Hamill, Masonic author, PM of Quatuor Coronati Lodge of Research No. 1076 EC, Librarian and Curator of Freemasons' Hall, London, in a conversation with this writer. (This is mentioned here because of so frequent violations.) Also there must not be such embellishments as "Her Gracious Majesty..." or additions such as "God bless her."

- The toast *To the Grand Master and his Officers* (not to "Grand Lodge" or other wording) may be very brief and need not expound his merits or those of his officers, and it need have no response but is usually responded to by the highest Grand Lodge officer present. It should never be omitted, not even in the absence of Grand Lodge officers (when, as in the case of the Queen, no response is expected). Only the proper wording of this toast should appear printed in the program.
5. Other entries in the programme are optional, depending on the nature of the occasion. A fairly full formal programme might run as follows:
- Invocation
 - One stanza of "O Canada"
 - Dinner
 - Toast to "The Queen and the Craft"
 - Welcome by the presiding officer
 - Introduction of head table guests (guest of honour last)
 - Guest speaker or entertainment
 - Toast to "The Grand Master and his Officers"
 - Response (if agreed to)
 - Expression of appreciation to the speaker if the GM (otherwise immediately after the speech)
 - Toast to the Visitors
 - Response
 - Call on the WM for his closing remarks
 - The "Tyler's Toast" where this is the custom
 - The "Junior Warden's Toast" repeated by the Brethren in unison

At times toasts are given to the newly installed WM, the newly invested officers, the candidates or newly affiliated Brethren, "To the Ladies" when the occasion calls for it, and all with suitable responses. (Toasts at Table Lodge will be covered in a separate article.) Also, in some Lodges it is customary to gather around, joining hands and singing "Auld Lang Syne."

6. Attention should be paid to the dining room décor. The ideal table setting includes (preferably) white table cloths, chinaware, separate cutlery for all courses, crystal (including stemware for wine), salt and pepper shakers and serviettes. Floral centrepieces can add much to the ambience of the fraternal banquet setting. Candle light, though most proper, is seldom encountered.

7. Finally, a word about the Guest Speaker, if there is to be one. If the Grand Master is present on his fraternal visit (note that a GM does not pay "official" visits as does the DDGM in performing his "official" duties), then he should invariably be the featured speaker (unless he declines), and if the DDGM be present on his official visit, he is the speaker. The following, also taken from McLeod, is worthy of noting: "There are certain courtesies which the WM should extend to an invited speaker or guest of honour, particularly if he is from out of town. They include:"

- confirming the invitation by letter;
- arranging, or inquiring about, transportation and accommodation;
- meeting him, and escorting him to the Lodge or to his hotel;
- introducing him at the time he was invited to speak;
- attending to his departure;
- writing a letter of appreciation;
- if the speaker's address is the principal event, it should close the programme — it is an anticlimax for the chair-

man to call on some other Brother 'for a few remarks' later;

- the Lodge summons sent before the visit of a special guest should contain complimentary references to him and the next summons should include an expression of appreciation or a mention of the favourable impression left by the guest.

McLeod rightly concludes: "Such courtesies are long remembered. Their neglect is seldom forgotten."

Till we meet again, at the Festive Board or before, yours as always, Masproquette

REJ

Cairo Lodge No. 32 celebrated...



...a first in their history when, on October 19, 1999, WBro Gordon Morrison (in the centre of the picture) was presented with his 50-year Past Master's jewel, and WBro Kenneth Dahl (on left) and VWBro Kenneth McDowell (on right) both received 50-year membership jewels. The three Brothers' service to Freemasonry adds up to 155 years.

Alberta Miscellany

Mountain View Lodge No. 16 — Thoughts on Public Relations: To do a good job and then tell the people *about it!* This does not mean to brag about our daily deeds. This is no contravention of the words in the General Charge, as some Masons point out in opposition to any kind of publicity for our Lodges.

The Chinese have a saying: "Bragging may not bring happiness, but no man who has caught a big fish goes home through an alley." We are human beings and we are trying to attract other human beings to share in the personification of brotherly love, relief and truth, so we must inform them about the things we do to bring these great attributes into our lives. We have a duty to spread the light of FREEMASONRY.

Griesbach Lodge No. 191 — I have heard that we have about three seconds to make a favourable impression on someone we have just met. Some refer to the judgment process as intuition. Judgment is necessary as it helps us to determine what is good and what is bad, but just how sound is our judgment, whether we have three seconds or three months to decide?

Let's consider that we need to select a new world leader and have three candidates to choose from. Candidate A is known to associate with crooked politicians and to consult with astrologers. He's had two mistresses. He chain smokes

and drinks eight to ten martinis a day. Candidate B was kicked out of office twice, sleeps until noon, used opium in college and drinks a quart of whiskey every evening. Candidate C is a decorated war hero. He is a vegetarian, doesn't smoke, drinks an occasional beer and hasn't had any extramarital affairs. Which of these candidates would you choose? On the surface, Candidate C looks like a logical choice while the other two appear to be less than desirable.

Let me introduce the candidates. If you picked Candidate A, you would have picked Franklin D. Roosevelt. Anyone who picked Candidate B, selected Winston Churchill. And if Candidate C was your choice, you picked Adolf Hitler. Perhaps the example of picking a world leader highlights the importance of exploring beyond the superficial, whether we are judging people or situations. How well did you choose our world leader?

Ashlar Lodge No. 28 — Remember we are challenged (financially) to contribute 5 pounds of pennies for each member of the Lodge to donate to the Alberta Masonic Foundation. If you are unable to attend Lodge to make a 5 pound contribution, you may wish to send a cheque to the Secretary in the amount of \$10.00 (roughly equivalent to 5 pounds of pennies).

Kitchener Lodge No. 95 — "Existence and Expectations": Existence itself isn't too hard for us to accomplish. A minimal amount of food, air, water, shelter, and instinct will do it. That works for everything, from bacteria to wolves. But if a man is to have a life, expectations have to be added to existence. We have to have expectations of ourselves and others, and we have to meet the expectations others have of us. There are many expectations which turn an existence into a life. A short list might include:

- We expect ourselves to be honest, and we expect others to be honest with us.
- We expect ourselves to be able to love and to be loved by others.
- We expect to be trustworthy, and we expect to be trusted.
- We expect to follow our own faith and others to follow theirs.
- We expect to have our right to freedom of thought respected and to respect the same right in others.
- We expect to improve our world for the betterment of all and hope that others will do the same.
- We expect to have relationships with trusting, dependable, compassionate friends who share our values, and we expect to be such a friend.

The Aprons

by Bro. Norman Senn, PDDGM

From the papers of Fiat Lux Lodge of Research No. 1980

First consider this most important Masonic item, the white leather apron. It is highly significant to every Mason for his life should remain like it, unblemished by his actions. This simple, white lambskin apron is the first thing given to a new Mason and also one of the first things which is fully explained to him. In the beautiful lecture which explained the significance of the apron, the Mason's responsibilities as the wearer are outlined, as is the requirement that it should accompany him to the grave,



he is also told that his apron is the distinctive badge of a Freemason. This simple white object is the one item which labels a Freemason more so than any number of lapel pins, rings or pieces of paper that might be given to him in the future. Living up to the standards symbolized by this simple piece of animal skin should lead every Mason on the path of honesty, integrity and brotherhood.

The Masonic apron that is first given to a Brother, to be legitimate, must be of white lambskin — nothing else will do. It is primarily a symbol of purity and innocence as displayed by the lambs which gave up their lives so each Mason can possess one. Aprons given to Brethren later in their Masonic career are in our modern age being more and more made of synthetic materials as in many cases, especially in tropical climates and places where there is high humidity, they last longer.

Where does the wearing of aprons come from? They are said to be simply a direct transfer from the operative tradesmen who worked stone. There is however a series of interesting facts associated with aprons. Many ancient mysteries, in countries widely spread across the world, girded men with aprons or similar items at initiation ceremonies. Ornamental girdles were used in the priesthood of many religions, both ancient and modern. This was particularly the case in the Jewish faith where the rank of a Priest was clearly demonstrated by the girdle worn. Do we, as Masons, just accept the explanation that we copy the men who worked with hand skills in dirty or heavy work, especially where they had to lift or carry? I do not think so, because so much of our symbolism is taken from religious sources with just enough veneer of the working man to satisfy the speculative Masonic symbolism.

The apron we were given at our initiation changes only in form and decoration as we progress through the Craft, but is always based on the white lambskin which remains visible. Let us look a little more at the apron and then consider how it changes as one advances in the Craft in this jurisdiction. I specify "in this jurisdiction" because it can be different in shape, size, colour and decoration in many parts of the world. For those interested in additional information, just look up "aprons" in any Masonic reference books and be surprised at the extent of the information.

In the Ancient York Rite, the only difference in the degrees is whether the flap or the left corner is turned up. When the York Rite Mason is made a Master Mason he is allowed to wear his WHITE apron in the regular pattern. A special time is required to present the blue edged apron.

In the Canadian Rite, the white lambskin of the Entered Apprentice becomes embellished with rosettes as the candidate progresses. The Fellowcraft has two rosettes on his white lambskin and on becoming a Master Mason he gets a regular apron dressed in sky blue. Sadly, this is often taken back and not returned until the Brother "proves up," but this is not specified in the Constitution or ritual.

The regular Master Mason's apron:

- is made of white lambskin with three rosettes;
- in each rosette is a button on which is the letter G within the square and compasses united, which are the principal symbols of Masonry;
- is bordered with sky blue moire ribbon, including the flap;
- has two tassels or "solid strikes" (the name in the Regulations) which consist of a bar top from which are suspended

seven chains; and

- has either a rope tie or a "serpent" fastener on a web belt.

The shape is interesting because in the full apron we can see a square overlaid by a triangle. There are five clear corners visible and five is a significant number in Masonry. It relates to the five orders of Architecture, the Five Points of Fellowship, the five senses, the five who hold a Lodge, and the blazing star with its five points. These are only a few of the many references to the number five and a presentation on symbolism would extend this coverage.

There are two sets of "threes" on the apron. First we have the triangular position of the three rosettes and then the three-sided flap. Three is an even more significant number for Masons as it represents the trinity for the Christian Masons; it represents fire which became "spirit" in numerous religions; it represents the threefold nature of the universe, the divine, the human and the natural; and within the individual it represents body, mind and soul. For us it reminds us of the three moral virtues, the three ruffians, the principal tenets of our profession, the knocks, the Great Lights, the lesser lights, the three Grand Masters, God and the Holy Saints John, the three steps and of course the three principal officers who rule a Lodge.

The four sides of the base apron remind us of the four Cardinal virtues and the foundations of morality which are purity, truth, sincerity and honesty, and the four points of the compass about which we so carefully locate our Lodge.

Then we observe the two tassels which are thought to represent the ends of the cord used to tie the apron in earlier days. There are seven chains on each and the number seven is also highly symbolic. It represents the seven stars found on most Lodge ceilings, the days of the week, the time to build Solomon's Temple, the years of apprenticeship and the seven liberal arts and sciences which were, for the ancients, thought to be the sum of human knowledge. Of course it also represents the number that makes a Lodge perfect.

When a Mason occupies one of the three principal offices of a Lodge he can wear a Master Mason's apron with the jewel of his office embroidered on its centre. A number of Lodges have a set of such aprons which are presented with the jewel of office.

The Worshipful Master gets a substitution for the rosettes; they look like levels but they are not. He gets "three several sets of two right angles." If you work that out, the Worshipful Master gets six squares, each of which is his jewel of office but this is certainly a strange way to show them, for the manufacturer creates no break in the surface decoration to suggest this arrangement. From this time onwards, all who become Past Masters have the right to wear the squares instead of rosettes.

The Past Master may add to his apron the embroidered Past Masters' jewel and this may be surrounded by the Lodge name and number if desired.

Aprons used in this jurisdiction may have a rope tie or they may have "serpents" as fasteners if a web belt is used. There has been a lot of discussion about the snake being used. There is no strong symbolism and it may be that the shape just lent itself to this design. The open design snake does represent wisdom and if we gird ourselves with wisdom we can only be of benefit to our fellow man. An interesting point about the tie or belt of the Grand Master's apron is that its length and method of use is completely spelled out in the Regulations. It is more sensible than an equal length tie securing at the back.

The Grand Master's Apron is required to be tied at the top right side of the apron where it is easy to manipulate the tie.

There is one more group of regular Craft Lodge aprons which look very different because they are gold trimmed and have gold coloured metal similar to those of Grand Lodge but they retain the sky blue trim. These are for members of Lodges which have been in operation for one hundred years. That does not mean under the jurisdiction of the Grand Lodge of Alberta for that whole period because we were only established as an autonomous jurisdiction in 1905, but they are within the area now covered by this jurisdiction.

To be continued..

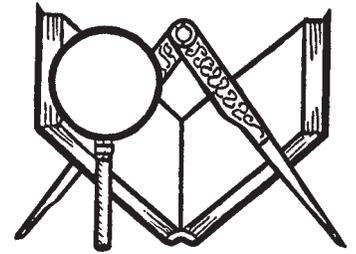
Book Review

How Far from Austerlitz?

Alistair Horne

ISBN 0-312-15548-4

Books strictly about Freemasonry can be hard to find. I have decided to diversify my offerings to books on topics that may also be of interest. *How Far From Austerlitz?* by Alistair Horne is an examination of Napoleon's career and an examination of human nature. Since several of the British and Prussian generals who fought Napoleon were Masons, the book loosely fits into a category of possible interest.



The book can be enjoyed on two levels. The easiest level is that it gives a good review of Napoleon's rise to power, his many battles, and his defeat. Rather than being just a rather exciting description of battles, Horne looks at the politics of Europe at the time and tries to frame events in terms of what was happening in Europe as Napoleon was both a political and military force.

The title of the book comes from an examination of hubris (excessive pride or self-confidence, arrogance). Napoleon's success at Austerlitz was so complete and overwhelming that it distorted his way of thinking. Horne suggests this success was actually Napoleon's downfall. His confidence in himself and the harsh and excessive terms of peace he demanded ensured that his enemies would join against him and not cease until he was destroyed. Horne suggests a softer touch in the aftermath of Austerlitz could have kept Napoleon's enemies divided and his hold on Western and Central Europe stronger and longer lasting. Alas, for Napoleon, his overwhelming success and heavy hand were his ultimate undoing.

I found the book a very enjoyable read. Both the military and "psychological" aspects were well written and integrated in an agreeable manner. Those with an interest in military history will enjoy the book.

Loren Kline

Relatively Speaking

"Something deeply hidden had to be behind things."

"That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God."

"I want to know God's thoughts... the rest are details."

Albert Einstein, 1879-1955