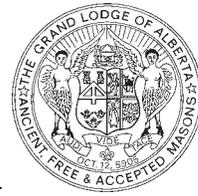


# THE ALBERTA FreeMason



Editor: MWBro  
Robert E. Juthner

Vol. 66, No. 3

## An Historic Organ Sounds Again

By Trevor Bennett

*Reprinted from Organ Canada/Orgue Canada, 13:3, October 2000.*

The Casavant organ that occupies the gallery of the Blue Room in Freemasons' Hall, Calgary, is listed in the official register of the Casavant firm. It is one of six organs built for Masonic buildings in Canada and the United States.

Around 1910, it was installed in the auditorium of Perfection Lodge, located upstairs in the Alexander Block, a turreted sandstone structure at 8<sup>th</sup> Avenue and 1<sup>st</sup> Street West.

Historically, this organ is of extreme value as it was the sixth Casavant organ to be installed in Alberta. Except for it and Alberta's first Casavant (No. 143, 1901) in Saint Michael's Church, Pincher Creek, and the one in St. John the Evangelist in Calgary (No. 492, 1912), all the others have been significantly modified or destroyed. It was one of the earliest organs in Canada and the very first in Alberta to employ electropneumatic action, being developed by the Casavant brothers, world pioneers in the use of electric action.

Early in [1929], this instrument was removed and installed in Freemasons' Hall, a new three-story building (large for its construction period). Freemasons' Hall is managed by a holding company, which has maintained the instrument in its historic condition. Even the sides and bottom of the framework holding the display pipes are fashioned from the original packing case in which the organ left the factory in 1910. The instrument was reinstalled by [a representative of Casavant Frères sent by the Ste Hyacinthe office].

During the 1950s, Casavant representative Robert Blanchard replaced the Vox Humana with a Clarinet. Other than

this change, the organ of Freemasons' Hall is in its original state and exhibits the mellow voicing characteristics of instruments from the turn of the century.

To tour this organ, one has to enter the gallery by a rather steep stairway. At the top of the stairs at the left, the visitor sees the display pipes. These are

not the expected gilded or stencilled pipes popular at the turn of the century. Instead they have been painted to suggest a pastoral country scene with blue sky and gold stars. This compact instrument contains 579 pipes, which fill the hall with sound very well. Immediately behind the display pipes near the ceiling are the Chimes, which are actually tuned metal gongs. Casavant representative Steve Miller says these are the only Casavant chimes he has ever seen.

At the west end of the gallery, at a 90-degree angle to the case, is the console. Raising the roll-top and extending the music rack reveals an interior of highly polished mahogany. There are two 61-note (CC to C) keyboards, 20 drawknobs and a pedal keyboard of 30 notes (CC to F).

[Last summer], Casavant Frères [replaced] the pouch boards and 600 leather valves as well as the blower. [Now] this venerable piece of Alberta's musical history will sing once again.

*Note: a more complete history of the organ by Bros Trevor Bennett and Garth Cochran will be published in Vox Lucis Vol 21 next September. It will be available from Fiat Lux Lodge of Research.*



Photo by Garth Cochran

*Casavant Opus 398, 1910 organ console with the organ case (the original packing case material) and display pipes which hide the actual organ in the chamber behind.*

## Grand Master's Itinerary

### March

- |  |  |
|--|--|
| 5 Empire Lodge and Evergreen Lodge, Freemasons' Hall, Edmonton | 15 Acme Lodge, Community Centre Acme                     |
| 6 Fort McMurray Lodge  | 16 Grand & District Grand Lodges of Canada, Winnipeg     |
| 8 Millennium Lodge, Fort McMurray                              | 24 Airdrie Wild Rose Lodge U.D., Masonic Hall Crossfield |
| 10 Ye Olde Craft Lodge, Acacia Masonic Hall, Edmonton          | 25 Al Azhar Shrine Circus                                |
| 13 Patricia Lodge, Freemasons' Hall, Edmonton                  | 31 Meridian Lodge, Masonic Hall, Stony Plain             |

## What's in a Number?

The rhetorical question "What's in a name?" has found various philosophical interpretations, some more valid than others. "What's in a Lodge name?" should cause less diversity of opinion, should be more straightforward. After all, most Lodge names (not all) are well chosen and meaningful. If we scrutinize those in our own jurisdiction, we find an abundance of geographical place names, with which we cannot argue, augmented by a few proper names of late personages of elevated status, biblical names and words familiar from Masonic rituals, as well as some others. The wisdom of choosing these names has, to the knowledge of this writer, never been questioned, and rightly so. Can the same be said of the numbering?

To answer the question "What's in a Lodge number?" we could simply say: no more than an orderly system of indicating the historical seniority of a Lodge within the Grand Jurisdiction, and leave it at that. Indeed, article C19.3 of the

Constitution of the Grand Lodge of Alberta reads: *Lodges have priority in accordance with the number of their Warrant as recorded in the books of Grand Lodge.*

There was no question about this, up to Lodge No. 195, after which followed No. 1980, which in turn was followed by a return to regular numbering of Lodges 196, 197 and 198. Let us see how No. 1980 came about. This chartered Lodge is not a "degree granting institution" but a Research Lodge which obtained its number following precedents established in other North American jurisdictions, such as *Virginia Research Lodge "1717"* (even now their regular numbers do not go beyond 351 — they only make exceptions for Research Lodges and Daylight Lodges) and *Idaho Lodge of Research "1965"* (where the highest regular number is 97). These Lodge numbers are clearly commemorative of special events, and so it was with our own *Fiat Lux Lodge of Research "1980"*

authorized to commemorate the 75<sup>th</sup> anniversary of the Grand Lodge of Alberta.

An impassioned plea made by the worthy founding Brethren of the second Lodge in Fort McMurray swayed the members of the Board of General Purposes to sanction the name and number of *Millennium Lodge No. 2000*, even though it was instituted in 1998 and constituted and consecrated in 1999. Understandable, perhaps, if one considers the (unfounded) "Y2K panic" and general ecstasy surrounding the advent of the year 2000 — but hardly of Masonic significance. Nevertheless, we can live with that. However, plans to number the next few Lodges by departing from the regular system appear to be ill-founded and worthy of rejection. The Brethren of these Lodges would be well advised to proudly adopt the perfectly good next numbers on the Grand Register of Alberta, 199, 200, 201 and so on.

Maybe the year 2005, being that of the 100<sup>th</sup> anniversary of Grand Lodge, would be one worthy of commemoration, but until then... let prudence prevail!

### From England

## Electronic Communication of Summonses

The Board has been asked whether it is or should be permissible for Lodge summonses to be sent to members by e-mail rather than through the post. After considering the question, the Board recommends that in those cases where the Secretary of a Lodge is able and willing to despatch summonses by such

means, it should be sufficient compliance with the requirements of the Book of Constitution if summonses are sent by e-mail to those members who have requested it. Any such request should be made in writing and on an annual basis. Every other member should, however, continue to receive sum-

monses by post, and it is essential that at least one printed copy of each summons be retained by the Lodge for its records. In addition any summons required to be sent to the relevant Masonic Authority must be sent in printed form unless electronic transmission has been requested.

UGLE, 10 Nov 2000

## Edinburgh Masons Helped Build White House

The curator of the Masons' museum in Edinburgh has uncovered records which show that George Washington recruited six masons from Edinburgh to help in the building of the White House in Washington between 1792 and 1793.

All six were also founding members of the Federal Masonic Lodge in Washington. George Washington was also a Freemason, having joined the Masonic Lodge at Fredericksburg, Virginia in 1752. One of the Edinburgh masons had met

Washington after the Civil War and may have suggested recruiting the skilled craftsmen from Scotland.

*From Celtic Connection (Vancouver, BC) Issue 90, October 2000. Submitted by VWBro Ben Niven, St. Mark's Lodge (118).*

Provided to Freemasons of Alberta and the Northwest Territories west of the 4<sup>th</sup> Meridian who are members of **The Grand Lodge of Alberta, A.F. & A.M.**  
330 - 12 Avenue SW, Calgary, Alberta T2R 0H2  
Tel 403-262-1140 — Fax 403-290-0671  
www.freemasons.ab.ca

Grand Master MWBro Gerald T. Webber  
Deputy Grand Master RWBro Douglas N. Troock  
Senior Grand Warden RWBro Terry A. Drolet  
Junior Grand Warden RWBro Norman R. Thomas  
Grand Secretary *pro tempore* RWBro Ed Hunter



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**Editor: MWBro Robert E. Juthner**  
14103 Buena Vista Road NW, Edmonton, AB T5R 5S2  
Tel 780-483-5124 — Fax 780-486-4512  
e-mail: praga@compusmart.ab.ca

### The Committee on the Grand Lodge Bulletin

MWBro Robert E. Juthner (Chairman);  
WBro S. Garth Cochran; WBro Loren Kline;  
Bro Trevor Morris — Ex Officio: Grand Master,  
Deputy Grand Master & Grand Secretary

Annual subscription rate for non-members of the GLA is C\$10.00 plus mailing costs. Republication rights are granted to other Masonic Jurisdictions, but acknowledgement of the source is requested. The Editor reserves the right to accept, reject and re-write material submitted for publication. Deadline for copy is the 1<sup>st</sup> day of the month, two months prior to the month of issue.

# Grand Master's Message

A few weeks ago, I shared a table with a stranger in a downtown food kiosk. As we sat talking, he revealed that he had a young family. He was a petroleum engineer, and his grandfather had been a Mason. He observed my lapel pin and asked **why I was a Mason**. Before I was able to answer this young man, he asked two more probing questions: "Why should I join the Freemasons?" and "What would be expected of ME, should I join Freemasonry?"

So, ask yourself how you would answer this young man. Would you be tempted to default to the time-tested generic Masonic answers? Such as: *We take good men and make them better*; or *It is a trinity of purpose: Brotherly Love, Relief and Truth*; or *You get out of Freemasonry what you put into it*; or *I can't tell you — we're a secret organization*. The list goes on... But what sense has Masonry today to the young men living and working in this 21<sup>st</sup> century? Is it a thing of the past? The irony is that it seems to be an untouchable subject. Why do Masons keep themselves hidden and not want to



declare themselves publicly?

Now this leads me back to the image Masons project to those outside the organization. In not knowing about certain subjects, many Brethren leave things wrapped in mystery. However, if individual Masons unite in a common undertaking to increase their Masonic knowledge, Freemasonry will reach its full development of service to mankind. All the working tools you need are in place: **The Foundation for the Future — Doric Plan; our Charities; the Public Awareness**

**and Communications Strategy; and Community Involvement and family programs**. Now is the time to use them.

In **April 2001** there will be a great opportunity for the Brethren to participate in two of the best seminars Freemasonry has to offer in North America, which incidentally are products of Alberta Freemasons: **The Masonic Spring Workshop** at Kananaskis and the **Hands Across the Border** at Camrose. Thanks to the many dedicated Brothers who are responsible

for organizing these forums, many diverse Masonic subjects are presented through dynamic speakers. Combine this with diversified workshops or schools of instruction, Masonic subjects to which you may have been seeking the answer will no doubt be addressed. It should be the objective of every Mason in the Jurisdiction to attend at least one of these forums in April.

Three Especial Communications of the Grand Lodge will open in May 2001. **On May 5, 2001**, a **Cornerstone Laying Ceremony** will be held at Camrose Lodge No. 37. It will be an exciting day, **May 12, 2001**, when the Grand Lodge Officers and Brethren conduct the **Ceremony of Constituting and Consecrating** Airdrie Wild Rose Lodge U.D. And on **May 26, 2001**, the members of Canada Lodge No. 165 will invite the Brethren to join them to celebrate their **50 Years of Freemasonry** in Calgary. Please mark these dates on your calendars.

The **96<sup>th</sup> Annual Communication** of the Grand Lodge of Alberta, AF&AM, will open in the Fantasyland Hotel in the City of Edmonton at 10:00 AM on **Friday, June 8<sup>th</sup>** and continue to **Saturday, June 9<sup>th</sup>, 2001**. This is YOUR Grand Lodge, so make your arrangements to ensure that your Lodge is represented.

Brethren, Freemasonry faces many exciting challenges in the 21<sup>st</sup> century, but with faith, hope, courage and labour we will triumph. **Let's Do it!**

MWBro Gerald T. Webber  
Grand Master

## Masonry and Morals

By John Day, PM, Rocky Summit Lodge No. 30, GRA

Many of our Masonic writings and exhortations contain references to Almighty God and all our rituals and ceremonies contain prayers addressed to Him. Yet Masonry is not a religion. We do not demand the acceptance of any doctrines. We do not have sacramental rites. We do not require any regular set observances or belief in any particular revelation. But we do expect acknowledgment of the existence of God. Pretty well every faith can find a home in Masonry, but we cannot accept an atheist.

We often say we *believe* in the existence of God, but this is perhaps incorrect terminology. Belief is accepting a truth that is not self-evident on the grounds of some authority or

pronouncement. Some of us *believe*, for example, in the teachings of Christ or Mohammed. But God's existence "*is*" self-evident. The conviction of His existence is based on philosophy rather than faith. It is contrary to reason to deny that there is a God. Reason tells us that there must be a cause for all that exists — and God is defined as "The First Cause."

Every effect must have a cause, and every effect must be present supremely in its cause. Things like beauty, truth and goodness all exist — so they must exist preeminently in their cause — in God, the ultimate beginning of everything. We know by experience that love exists — therefore God must be loving. This leads us to say "*may the God of*

*peace and love delight to dwell with you and bless you.*" The sense that we are creatures and that we have a creator on whom we are dependent, this sense permeates all our Masonic writings and rituals. All of us can be convinced of this dependence, whatever our religious beliefs or affiliations.

If God is the cause of all that exists, and undoubtedly evil exists — then it would seem that God is the cause of evil. This problem has vexed thinkers throughout the world and throughout the centuries. Some philosophers may be giving us a little light when they tell us that evil is not a "thing." It is, in fact "no" thing. It is the absence of something — the absence of due order.

Through the gift of free will we have, unfortunately, the power to pervert the order of nature and the order of justice.

See **Morals**, page 4.

# Brotherly Love, RELIEF and Truth

The **Calgary Masonic Board of Relief**, founded in 1908, is one of the 170 member boards of the **Masonic Board of Relief of the United States and Canada**. The Grand Lodge of Alberta contributes to this association, but each individual board is responsible for raising its own funds.

The prime purpose of each board is the same, to assist sojourning Masons and their families, when required. Each board may also establish local initiatives in respect to relief or to matters which would bring credit to the Craft. In 1992, the Calgary Masonic Board of Relief made a commitment to assist the Cancer Car Driver program, first under the direction of WBro Karl Hansen of Zetland Lodge No. 83, and now co-ordinated by RWBro Chuck Stuart of Calgary Lodge No. 23, who is well-known for his dedication to the Craft.

The Cancer Car Driver program is in need of drivers. Brethren in the Calgary area, interested in this rewarding service to those who really need that support,

can call Bro Stuart at 281-5714, or Bro Watson at 238-0664, for further information.

Bro Larry Watson  
Secretary-Treasurer, CMBR

**Tornadoes** have again struck the state of **Alabama**. We have been advised that hundreds of homes, businesses and churches were destroyed or damaged. It is known that several Masonic Brethren and many, many others have lost their homes or suffered damage.

The need for **disaster relief** help

in Alabama is very great. Please forward to the MSA (Masonic Service Association of North America) such funds as you feel will be appropriate to help our devastated Brethren in this stricken jurisdiction. Please make cheque payable to the *MSA Disaster Relief Fund* and send to:

8120 Fenton Street, Suite 203  
Silver Spring, MD 20910-4785, USA  
Thank you very much for your help.  
Richard E. Fletcher, PGM  
Executive Secretary, MSA  
Phone 1-301-599-4010

## A Parallel

The New Zealand State Registered Nurse is given a five-pointed star which marks completion of training and success in the State final examinations, and is presented at a graduation ceremony. The badge is an enamelled broach in the form of a star worn with two points upward.

Recipients are usually given some explanation of the symbolism of the badge. This type of star is said to have originated with the priests and priestesses of Isis in ancient Egypt, who were recognized as having considerable knowledge of medicine. The five-pointed star is a well-known symbol of Craft Masonry. It may, therefore, be of interest to Freemasons to give some consideration to this similar star. The five points are said to represent:

**The Hand:** That my hand shall ever be extended to help, comfort and relieve the suffering.

**The Foot:** That my feet shall not falter, loiter or linger when journeying to relieve the suffering of the sick.

**The Knee:** That my knee shall bow in supplication to Almighty God for aid in my endeavour to succor the sick and suffering.

**The Breast:** That my breast shall be the safe and sacred repository for any secrets entrusted to me, or divulged during sickness or delirium or otherwise obtained.

**The Head:** That I will constantly pursue the study of the Sacred Arts. That I will exercise my knowledge to the benefit of those suffering mental or bodily distress, and that I will disseminate such knowledge among others as my preceptor may authorize and direct.

The above is reprinted from the Masonic Record of the *Transactions of Masters and Past Masters Lodge No. 130* (Christchurch, NZ), December 1960. republished in the *BCR Bulletin*.

Submitted by  
RWBro Clyde Elford (184)

## Morals, from page 3.

We can destroy our environment — and this is evil. We can murder and commit adultery — and these are evil. But it is not wrong for a man to want a woman and to enjoy intimacy with her. Everything about the experience is good and natural. It becomes evil when it violates the rights of her husband, when the order of justice is denied. It is not evil to stick a knife into someone — doctors do it every day, but it becomes evil when there is an intent to deny others their right to life, when there is a perversion of the order of justice, and it is we who make the unjust or evil decision — not God.

All societies over the world and over the centuries have crystallized the general laws of justice. We know that there have to be moral codes which protect us from those who would disturb right order by hurting and stealing and lying, and so on. These codes are being violated constantly, but God is not responsible for such evils — we are. He respects the free will He has given us. He allows us to abuse this free will — perhaps because He wants love, and love has to be freely given and therefore perhaps freely refused.

Because of the freedom we enjoy we

have a serious responsibility to preserve moral law and uphold moral rightness. This responsibility is a central pillar of Masonry. We are constantly exhorted to “cultivate the moral virtues laid down in our Masonic trestleboard and improve in everything that is good” — “to cultivate an active benevolence” and “a correct knowledge of the duties we owe to God, our neighbour and ourselves” — to avoid animosities and work for the happiness of others.

Masons do not take on particular local programs or social projects, but they do undertake to become better men so that they can be more effective in every sphere of human life, social, political, economic, domestic. They undertake to grow in virtue and integrity, in honesty and justice, so that their lives may be a silent but powerful influence. This growth is one of the primary reasons why we meet. Some inspiration, encouragement and growth should be the outcome of every gathering. Not that we are constantly looking into the mirror and polishing up our image, but inevitably, when good men meet together, the goodness will rub off. We will feel to be better men. We will be better men!

# The Young and the Old



At a dinner held on November 6, 2000, by Whitecourt Lodge No. 153, WBro Pete Griston presented the Lodge's \$1,500 bursary to Erica Jeffery, a local student who is attending the University of Alberta.

On the same occasion, WBro Griston presented WBro Allan J. Millar (on the right in picture) with his 60-Year Bar to the 50-Year Jewel, both obviously enjoying the event.

A perfect example of looking back and into the future!



# Giving us a Life



On December 14, 2000, Acacia Lodge No. 11 had the official ribbon cutting for the new lift installed in Acacia Masonic Hall, 10433 – 83 Avenue NW, in South Edmonton. Funded primarily with the sale of Acacia Building Association Ltd. shares to Strathcona Lodge No. 77, the ceremony was well-attended and saw the Worshipful Master of Acacia Lodge as well as RWBro Bob Taylor, Chairman, and RWBro Rod Ponech, Treasurer of the Acacia Building Association Ltd., watching WBro Gordon Smith cut the ribbon to open the use of the new lift. WBro Smith, SW-elect of Acacia Lodge, was the first passenger to utilize the new elevator up to the Lodge room on the second floor. Also equipped with an outside wheelchair ramp, this is the only Masonic hall in Edmonton that is wheelchair accessible.

The picture shows, L-R, WBro Gerald Wilson, WBro Gordon Smith, RWBro Bob Taylor, and RWBro Rod Ponech.

# ...And There Was Light

On December 16, 2000, three tour coaches filled with Masons and their associates participated in a "Tour of Lights" in Edmonton. **Avon Glen Lodge No. 170** organized the tour which also hosted other members of the Masonic community, their families and friends. The event featured a visit to three of the most popular sites in Edmonton for viewing Christmas lights: Candycane Lane; the Legislative Building; and Hawrelak Park. Snacks were provided for all passengers on board, hot chocolate was served inside the Legislature, and special gift packs were provided for the children.

Three luxury coaches from Diversified Transportation rang with the sounds of laughter, animated conversation and Christmas carols as the 141 passengers enjoyed the festive lighting

displays provided by homeowners, businesses and the government of Alberta. A special "Thank You" to Scott Hucal at Diversified/PWT for the coaches, Dan Dorosh at France Compressor Products, the Edmonton Chamber of Commerce, and the staff of

the Alberta Legislature tour guide office, and to all who contributed to make the event a huge success. The joy that was shared was appreciated by all.

Bro Steve Urch, SD  
Avon Glen Lodge No. 170

# Trivia

A Master Mason's certificate returned to the Grand Lodge office recently is that of the late MWBro William Lloyd McPhee, showing he was raised to the Sublime Degree on the 13<sup>th</sup> day of May, 1924, at Bow Island Lodge No. 64. It bears the name of the Grand Master, MWBro Philip Reid and is attested to by the Grand Secretary, MWBro S.Y. Taylor, who had been Grand Master in 1915. Bro Lloyd McPhee became the Grand

Master in 1962. This may be the only MM certificate in Alberta thus far bearing the names of three Most Worshipful Brethren: a Grand Master, a Past Grand Master and a future Grand Master.

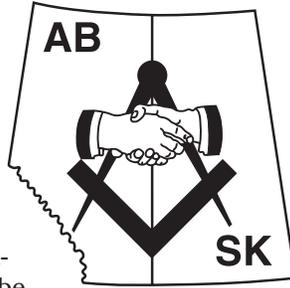
It may also be of interest to note that Bro McPhee's Grand Lodge number is not entered in the face of the Perfect Ashlar, but on the line of the Grand Secretary's signature.

RWBro Ed Hunter  
Grand Secretary *pro tempore*

# Hands across the Border

The 12<sup>th</sup> Annual "Hands Across the Border" Masonic Speaking competition will be held on April 7<sup>th</sup> and 8<sup>th</sup>, 2001 at Camrose Lodge No. 37, Lodge Hall, 5021 – 48 Street, Camrose, AB, commencing with registration at 1130 h, and the "Speak-Offs" from 14 00 h to 16 00 h, followed in turn by the banquet at the Norsemen Inn (West Camrose) at 18 00 h.

The Grand Masters of Alberta and Saskatchewan will be in attendance. The meeting will be chaired by WBro Richard Duncan, with MWBro Stan Harbin as Master of Ceremonies. Speaker at the banquet will be MWBro Art Jones, IPGM of Alberta and member of Patricia Lodge No. 91, Edmonton.



All events including "Speak-Offs" are open to Masons, Ladies and Guests. Cost per person, covering the main event, luncheon and banquet, is \$35. Mail letter of intent to register, and cheque to:

Hands Across the Border  
31 Haviland Crescent  
St. Albert, AB T8N 6P8

For accommodation information phone:

VWBro Bob Smith at 780-672-5134 or  
VWBro Darrell Peterson at 780-672-4258, or  
FAX VWBro Bob Smith at 780-672-7289.

**See you there — Let's Do It!**

## More about "Hands Across the Border"

In 1990, a public speaking contest involving participants from four Masonic districts, two in Saskatchewan and two in Alberta, was started in Lloydminster, Canada's only true border town. The idea was spawned by a few dedicated Masons from both sides of the border to promote friendly interaction between the two jurisdictions. These districts had long been working together because of their geographical location, but this was an event to promote even further interaction.

Ideally, two speakers are selected from each district for a total of eight. Some years there have been less, and

on a few occasions nine contestants vied for the honour. Topics are generally based on a Masonic theme — although in the past this has varied — but all speeches are to appeal to a general audience of Masons and non-Masons alike. Since the start in Lloydminster, the contest has been alternating annually between the Provinces. On the Alberta side, the event has been hosted by Wainwright (twice), Provost, Cold Lake, Forestburg and (this year) Camrose. In Saskatchewan it has been held in Lloydminster (twice), Lashburn, Unity, Kindersley and the Battlefords.

Covering Lodges from Cold Lake to

Castor in Lakeland and Battle River Districts on the Alberta side, and from Meadow Lake to Kindersley in Saskatchewan, this event has maintained its enthusiasm, but not without a lot of hard work by local board members, district representatives and, of course, the chairman and original committee member, MWBro Stan Harbin of Camrose.

Plan now to attend the first "Hands Across the Border" competition of the Third Millennium in Camrose, April 7<sup>th</sup> and 8<sup>th</sup>, 2001.

RWBro Wendell Warman (144)

## More from the UK

*Reported in "Grand Lodge News" after the Meeting of the United Grand Lodge of England on 13 December 2000:*

### Ministry of Defense — Success

On 20 October, with the full support of the Board of General Purposes, Bro Wing Commander Peter Harborne applied to the High Court to seek leave for a judicial review of the offensive DCI

[Defence Council Instruction] on Freemasonry issued by the MOD [Ministry of Defence]. Within the hour, the Treasury Solicitor, acting for the MOD, faxed Grand Lodge's solicitors that the DCI was being withdrawn. The case is still lodged with the Court pending evidence that the DCI has been withdrawn, that the withdrawal notice is issued on the same spread as the original, Grand Lodge recovering its costs.

## Help!

**Jasper Lodge No. 14**, of Edmonton is planning to celebrate its 100<sup>th</sup> Anniversary on September 15, 2001 and is now preparing a collage of all Worshipful Masters who have served since the year 1900, to be permanently displayed in Freemasons' Hall, Edmonton. All would be well if everyone's picture could have been found — alas, one is missing and, ironically, it is of a Brother who was a professional photographer.

**WBro Holgar Rudolph Fabricius**, who was the owner of Alberta Photo Company (in Edmonton), had been Master of the Lodge in 1940/41. He is believed to have left Edmonton for (probably) Ontario about 1942.

Is there anyone out there who can be of help? If so, please contact **RWBro Jack Manson**, c/o Jasper Lodge No. 14, AF&AM GRA, 10318 – 100<sup>th</sup> Avenue, Edmonton, AB, T5J 0A2 — Or phone, fax or email the Editor, *The Alberta Freemason*, as soon as possible.

### Police

Chief Constables and Police Authorities have now responded to the Home office discussion document on registers of Police officers and civilian support staff who are Freemasons. Those Chief Constables who have made public their response have declined to conduct further 'voluntary' polls and have suggested that if the government really wants the information they should legislate for it, but in doing so should bear in mind the Human Rights legislation.

### Local Authorities

Three county and one Borough Councils, on legal advice, have now withdrawn the requirement that employees register their membership of Freemasonry. An interesting statistic came to light. Despite Masonic 'perception', only seven of the thirty-three County Councils had mandatory or voluntary declarations as policy. The four remaining are being worked on.