

# THE ALBERTA FreeMason



Editor: MWBro  
Robert E. Juthner

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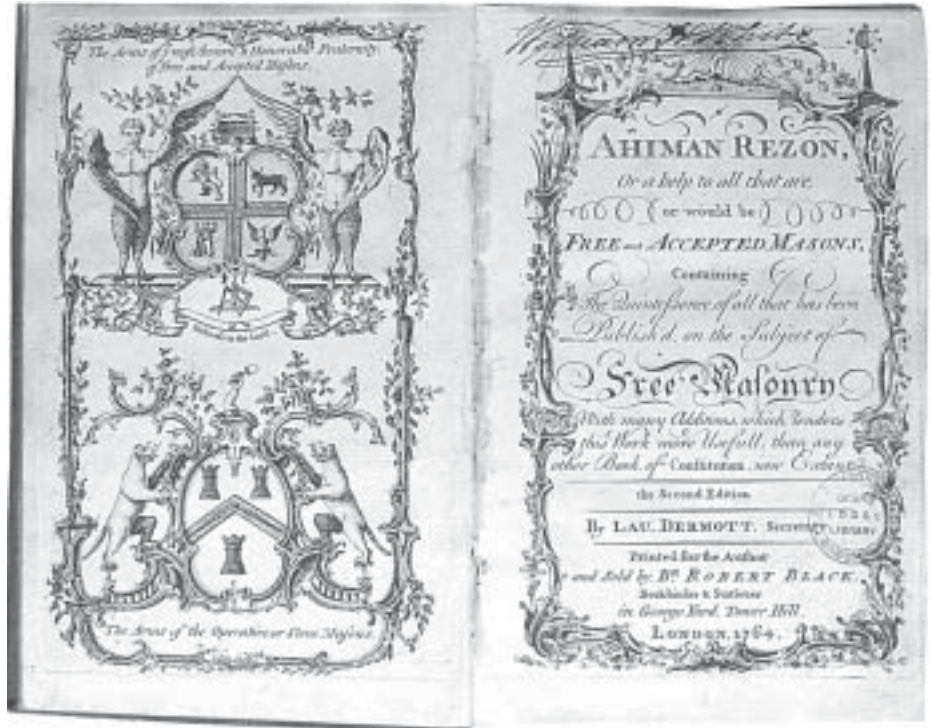
## The Grand Lodge of the Antients

An address by WBro John M. Hamill, PSGD

*(Not many of our Brethren in Alberta are familiar with the historical aspects of the "Antients" Grand Lodge — 1751–1813. They will find the following interesting and informative. Slightly condensed: Ed.)*

MW Pro Grand Master and Brethren, today we are assembled as the United Grand Lodge of England in Quarterly Communication, something which we have done once in each quarter since that remarkable event on 27 December 1813 when, after four years of heavy negotiations, the hierarchies of the premier and the Antients Grand Lodges ended sixty-two years of rivalry by joining in equable union... After 1813, however, there was no further mention in Grand Lodge of the "equable partner", the Antients. Even among Masonic historians little notice was given to them.

On 15 July 1751 at the Turks Head in Greek Street, Soho, London, five independent Lodges of Irish Freemasons met as a General Assembly and formed themselves into a Grand Committee until they had the benefit of a "Noble Grand Master" at their head. For a long time it was believed that the Founders of the Antients Grand Lodge were a **schismatic** group of the original Grand Lodge, but in 1887 my great predecessor as Librarian and Curator of Grand Lodge, Henry Sadler, by comparing the original Antients membership lists with the records of the Grand Lodge of Ireland was able to prove that the overwhelming majority of them were members in Ireland but had no connections with the premier Grand Lodge in England. Because of the popularity of printed exposures of the ritual in England, in the late 1730s the Grand Lodge had made innovations to catch out impostors, including the **reversal of the pillar words in the first and second degrees**. Unfortunately they do not appear to have informed Ireland of the change. [*Nor Continental Europe where the original "J" is still in the 1' and "B" is in the 2' — Ed.*] As a result when Irish Brethren attempted to gain admission to London Lodges, they were rebuffed as impostors. After a decade of this



Frontispiece to Ahiman Rezon (1764), 2<sup>nd</sup> edition, the Book of Constitutions that regulated the conduct of members of the "Antients" Grand Lodge, set up in 1751 by Laurence Dermott.

sort of treatment, on the basis of "if you cannot join them, beat them", the Irish Brethren took matters into their own hands and decided to form their own Grand Lodge.

The first Grand Secretary (of the Antients), John Morgan, served less than one year — departing to follow a seafaring career. His successor was to become one of the major figures of English Masonic history. **Laurence Dermott** was born in Ireland in 1720, becoming a Freemason in a Dublin Lodge in 1741. He came to London in the late 1740s, joined two of the new Antients Lodges and on 5 February 1752 was elected Grand Secretary. He was to serve the Antients as Grand Secretary 1752–1771 and as Deputy Grand Master 1771–1777 and 1783–1787. A forceful

character he ruled his Grand Lodge with a rod of iron in both the offices he held. I think it true to say of him that had he not appeared when he did, and had he not possessed the drive and single-mindedness that he had, his Grand Lodge would not have grown into the serious rival to the premier Grand Lodge that it became... Wishing to give it an ancient heritage, and to upset the premier Grand Lodge, Dermott made sure that all of its documents were issued in the name of the Grand Lodge "according to the ancient institutions granted by Prince Edwin at York in AD 976". Dermott and his members always claimed that whereas the premier Grand Lodge has made innovations, their Grand Lodge was the only

See **Antients**, page 2.

## Editorial On This and That

Don't expect a coherent treatment of a central theme, just accept the following as idle ramblings, or, maybe, just maybe, the reader can find something he can agree with and, more importantly, do something about. But first:

Every month the Brethren in the Edmonton area receive, along with their Lodge summons, a circular from The Central Bureau of Edmonton, giving the particulars of petitioners — a worthwhile service. Now, quite randomly picking up the January 15 issue, we notice that of 15 applicants listed, 5 are in their 20s, 3 in their 30s, 4 in their 40s and 3 in their 50s, in other words, a mean of 37.8 years. Not bad. They all can have many years of an uplifting Masonic experience ahead of them. No statistician will think that a sample of fifteen is significant, but this pattern has shown before and somehow indicates that more younger men take an interest in joining the Craft. The question is, will they be given a reason for maintaining that interest, once they have completed their degrees? Or will they drop out for lack of intellectual stimulation? Who is responsible for making them enthusiastic, active participants in our cause? The sponsors, or the coaches, or the Worshipful Master, or the other officers, or the rest of

the members of the Lodge? No, there cannot be an "or" because it's everyone's responsibility, not in the sense of a duty grudgingly to be done, but rather in that of a welcome opportunity to do good.

It has long been agreed on that interest in Freemasonry cannot be maintained by meetings offering no more than routine business or even our beautiful and meaningful, but repetitive, degenerate work. Fortunately, there are Lodges that enrich their programming with imaginative and informative presentations welcomed by all in attendance. Perhaps not every Lodge has members capable of creating original papers, skits and the like, but all have access to common sources, the annual Proceedings of Grand Lodge and the annual Proceedings of the Conference of the Four Western Jurisdictions. Combined, there is more in these than can be accommodated in a year's Lodge programmes. Does it not say right in front of the Proceedings of the Grand Lodge of Alberta:

*The Proceedings 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 or conduct of the Brethren, to be read in open Lodge at an early date. He should delegate a member 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.*

The 2002 proceedings were received by the Lodges in the late fall of that year, so by now, April 2003, all Brethren received their benefit. Or have they?

Similarly, in the spring of 2003 the Proceedings of the Conference of the Four Western (Canadian) Jurisdictions, held in Canmore last October, will be in the hands of every Lodge. They are chock-full of material prepared by the Senior Grand Wardens of Alberta, British Columbia & Yukon, Manitoba and Saskatchewan, addressing concerns of the day, and one can read about the reactions of their audiences in discussion periods. There is nothing more up-to-date than this, and even a "Reader's Digest" approach to these topics, in Lodge, can make for an educational and entertaining evening.

The Brother who has not been offered the benefit of these experiences is justly entitled to ask his Worshipful Master, politely, "Why not?"

We're back to where we started above, the joy and satisfaction of seeing *just and upright men* in their salad days (well — not quite, but close) seeing fit to devote time of their busy schedules of work and family life to the Craft. We must not disappoint them, and we must not ignore the outstretched hand that offers us valuable assistance in making a Lodge meeting unique and well worth attending.

## Antients, from page 2.

legitimate body practicing ancient Freemasonry and abiding by the landmarks.

This Dermott emphasized when in 1756 he produced for the Antients a Book of Constitutions, with the curious title of *Ahiman Rezon*, usually translated as "a help to a brother." The book was largely a plagiarism of Anderson's 1723 Constitutions for the premier Grand Lodge and Pratt's 1730 Irish Constitutions. Unlike those two works, how-

ever, Dermott did not include a history of Freemasonry.

Within six years of its formation the Antients Grand Lodge had sixty-four Lodges on its register and had moved out from London with Lodges in Bristol, Manchester, Warrington, Nottingham and Worcester. It had also begun a practice which was to greatly assist the development of Antient Freemasonry both at home and overseas — that of granting travelling warrants for Lodges within Regiments of the Army... Travel-

ling military Lodges were to have a significant effect on the development of Freemasonry in Gibraltar, the West Indies, Canada and what was then the North American colonies.

With its founders being of Irish origin the Antients Grand Lodge quickly established relations with the Grand Lodge of Ireland and then with Scotland... In 1771 the long association with the Dukes of Atholl began, leading to the alternative title for the Antients being Atholl Masons... With the evi-

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Deputy Grand Master RWBro Norman R. Thomas  
Senior Grand Warden RWBro Rodney B. Ponech  
Acting Junior Grand Warden MWBro Ray Burton  
Grand Secretary RWBro Jerry W. Kopp

  
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**The Committee on the Grand Lodge Bulletin**  
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WBro Garth Cochran; WBro Loren Kline;  
Bro Trevor Morris — Ex Officio: Grand Master,  
Deputy Grand Master & Grand Secretary

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*The Articles of Union. After 60 years of division, harmony was restored to English Freemasonry with the union of the two rival Grand Lodges — The “Antients” and The “Moderns” — in 1813.*

dence available, it is difficult to say what the differences there were in the rituals practiced under the two Grand Lodges. That they had differing words in the third degree is beyond doubt, hence our having two today. [As in *Canadian Rite — Ed.*] Deacons were regular Lodge officers under the Antients but absent from all but a few of the Lodges under the premier Grand Lodge. From an early period the Antients' installation ceremony appears to have had an “inner working” whereas under the premier Grand Lodge up to 1810... the installation ceremony appears to have been simply a ceremonial placing of the new Master in the Chair. [This also can be found on the *European Continent, to this day. Ed.*]

Where a major difference did exist between the two Grand Lodges was in their attitudes to the Royal Arch and the degrees beyond the Craft. Dermott had been exalted into the Royal Arch in his Lodge in Dublin. As early as 1752 he was referring to the Royal Arch at Grand Lodge meetings. The premier Grand Lodge had no objection to the Royal Arch provided that it was worked as a separate organization. The Antients regarded it as central to their system. Dermott characterized it as “the root, heart and marrow of Masonry” and worked it in their Lodges as a fourth

degree... Beginning with the Craft, they then progressed to the Royal Arch having first taken a Mark degree, a virtual Past Master degree (if the candidate had not been Master), and the Excellent and High Excellent degrees. Once in the Royal Arch they would then progress to the Knights Templar, the Rose Croix and what was termed the “Ne Plus Ultra”, a ceremony similar to that of today's 30<sup>th</sup> degree in the Ancient and Accepted Rite. All of these degrees were worked within a Craft Lodge, which was further opened into the degree to be conferred. They certainly had no separate governing bodies for these degrees.

Relations between the two Grand Lodges were nonexistent. Both regarded the other as irregular and each other's members as clandestine Masons. Both adopted rules whereby any Brother wishing to cross over had to abjure his former allegiance and take his obligation anew. That was the official position. At Lodge or individual member levels the situation was quite different... Some Northern Lodges canily backed both horses, taking a warrant from each to be on the right side if one should collapse.

The move towards union begs the question of why it was thought necessary. Both Grand Lodges were strong,

had co-existed at home and abroad for fifty years and below Grand Lodge level had no real problem with each other. A new element, however, had come into Freemasonry in the late 18<sup>th</sup> century: international Masonic relations. In addition to Ireland and Scotland, Grand Lodges were emerging in Europe and the new United States of America. Ireland and Scotland had good relations with the Antients and were not keen to have relations with a second Grand Lodge in England, even if the Prince of Wales was at its head. There was a similar reluctance on the part of the other Grand Lodges to have relations with more than one Grand Lodge in England. Some sort of amalgamation resulting in one sovereign body for the Craft in England was obviously a sensible solution, but it took a great deal to achieve it.

In 1809 both Grand Lodges appointed Commissioners to negotiate an equitable Union. This threw up another major difference between the two Grand Lodges. The premier Grand Lodge was a very hierarchical and autocratic body. Its Commissioners were given full authority to negotiate on its behalf. The more democratic Antients Grand Lodge, whilst allowing its Commissioners to discuss, gave them no authority to decide. Any proposals coming out of the discussions had to be reported back for decision at a Quarterly Communication of the Antients Grand Lodge itself. That made negotiation and agreement tedious and lengthy. By 1813 the negotiations had almost foundered when major events took over. HRH The Prince of Wales had become Prince Regent and resigned the Grand Mastership of the premier Grand Lodge, to be replaced by his brother HRH The Duke of Sussex. The Duke of Atholl decided that it was time for the Antients to have a new Grand Master and stood down in favour of HRH The Duke of Kent. In less than six weeks the new Royal Grand Masters knocked heads together, had the Articles of Union between the two Grand Lodges drawn up and agreed and planned the great ceremonial which brought the **United Grand Lodge of England** into being on 27 December 1813.

Two major areas of discussion had been the composition of Grand Lodge and the Royal Arch. The premier Grand Lodge membership had been limited

Concluded on next page.

## Antients, from page 2.

solely to the Grand Officers and the actual Master and Wardens of Lodges. The Antients Grand Lodge also included subscribing Past Masters of Lodges... In their view Past Masters had an immemorial right to a place and a vote in Grand Lodge and if they were to be denied it in the United Grand Lodge, the deal was off. Fortunately for us they won through.

The Royal Arch was more difficult, but again the Antients won through. By Article 2 of the Articles of Union the Royal Arch was recognized as an integral part of Freemasonry... Whilst they won through on recognition of the Royal Arch, the premier Grand Lodge was satisfied when it was agreed that, although recognized as a part of "pure

Antient Freemasonry", the Royal Arch would be attached to but worked separately from the Craft. Thus we should commemorate the Antient Grand Lodge. To them we owe the presence of Deacons in our Lodges... We owe our Installation ceremony. We owe the continued presence and membership of Past Masters in Grand Lodge... Our American Brethren also owe much to the Antients. Their use of military Lodges to spread Freemasonry in North America; their claim to be working according to old institutions granted at York; and their working of the Royal Arch and other degrees as a coherent system gave rise to the Americans describing their Craft, Royal Arch and Knight Templar system as the **Ancient York Rite**. The Antients' Book of Constitutions — Ahiman Rezon — has as

much influence as the Constitutions of the premier Grand Lodge and in a number of State Grand Lodges their Rule Book still bears Dermott's curious title.

Today the memory of the Antients is kept alive by those Lodges which originated under the Antients Grand Lodge and are still working today. The Association of Atholl Lodges keeps that memory bright and has forged links between those Lodges. Long may it continue.

[WBro John M. Hamill, Past Master of Quatuor Coronati Lodge of Research No. 2076 EC, 1993 Prestonian Lecturer and former Librarian and Custodian of the UGLE, is now their Director of Communications. He has addressed Edmonton and Calgary Brethren in May 1989, and spoke again in Calgary in October 2000.]

## Brother John Hamill Recently Honoured

(Author of article beginning on front page)

The proceedings of the Quarterly Communication of 11 September 2002 of the United Grand Lodge of England, Antient, Free and Accepted Masons, carry the following item [edited]: "I [the Pro Grand Master, MWBro the Most Hon. The Marquess of Northampton, DL] would... like to thank... WBro John Hamill and his department for their efforts at the centre of communications, dealing with the media and co-ordinating all the different events. Bro Hamill gave live broadcasts on some thirty-five different occasions. We are very fortunate to have such [a Brother in position] of great responsibility and [his] knowledge of internal and external matters is invaluable. I am pleased to tell you that in recognition of [his] past service to Freemasonry, and of

course in expectation of more to come, the Grand Master has promoted [him] to Past Grand Sword Bearer and has asked me to invest [him] today on his behalf. [*loud applause*] I can tell you, Brethren, this is a complete surprise to [him]."

Also, under Amendments to the Book of Constitutions, among notices of motion given on 11 December 2002 for consideration by Grand Lodge on 12 March 2003, to take effect from 1 October 2003, Rule 6 and the associated footnote be amended to read: "6. The prefixes to be accorded to and used by Brethren are as follows:

"Most Worshipful (M.W.):

"The Grand Master and Pro Grand Master, and Past Grand Masters and Past Pro Grand Masters.

"Right Worshipful (R.W.):

"Present and Past Deputy Grand

Masters, Assistant Grand Masters, Metropolitan, Provincial and District Grand Masters and Grand Wardens.

"Very Worshipful (V.W.):

"Present and Past Grand Chaplains, Presidents of the Board of General Purposes, Grand Registrars, Grand Secretaries, Presidents of the Grand Charity, Presidents of the Masonic Trust for Girls and Boys, Presidents of the Royal Masonic Benevolent Institution, Presidents of the Masonic Samaritan Fund, Grand Directors of Ceremonies, **Grand Sword Bearers**, Grand Superintendents of Works, and Grand Inspectors.

"Worshipful (W.):

"Other Grand Officers, present and past, and Masters of Lodges, present and past. All other Brethren shall have the style "Brother" only."

If this editor is interpreting the above correctly, effective 1 October 2003 our good friend, John Hamill will be known as **Very Worshipful Brother**.

Congratulations from Alberta!

## Northern Lights District Church Parade

The Northern Lights District Church Parade will be held at St. Andrew's United Church on **Sunday, May 4, 2003**, commencing at **10 00 h**. All Brethren participating, in full regalia, should be at St. Andrew's by 09 30 h.

## Grand Master's Itinerary

### April

4-5 All Canada Conference, Winnipeg, MB

11-13 Masonic Spring Workshop, Kananaskis, AB

## Celebrating Next Door

On 10<sup>th</sup> May 2003, tying at 15 00 h (3 PM), **Columbia Lodge No. 38, GRBC&Y**, will be celebrating its **100<sup>th</sup> Anniversary** in the **Invermere** Masonic Lodge Room (over Lambert-Kipp Pharmacy). This will be followed by a banquet at **Radium Hot Springs Resort**.

Accommodations: a block of rooms is reserved at Radium Hot Springs Resort at a special rate (\$89.00 plus tax). There are additional Motel Rooms, RV sites and other amenities such as Golf,

Hot Pools, Hiking, and Sightseeing. Make this a special weekend.

To assist the organizers in planning and when to expect you, contact:

E-mail: [andykell@rockies.net](mailto:andykell@rockies.net)  
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Phone: 250-342-0168, RWBro Stuart-Hill, Chairman; 250-342-6587, WBro Roy Martin, Secretary; 250-342-2896, Bro Don Merrin, Accommodations

Our Brethren of British Columbia will appreciate the support of their Alberta counterparts.



# Honour Roll



## Recognition by Long Service Awards — January to December, 2002

The following Brethren were awarded the indicated jewel or bar, and are to be congratulated on their many years of loyalty and their contributions to their Lodge in particular and to Freemasonry in general. Should you see one of these Brethren, be sure to congratulate him.

### 60 YEAR BARS

Chant, R. Cornerstone Lodge No. 19	Haines, G. Mayerthorpe Lodge No. 148	Thacker, H. Medicine Hat Lodge No. 2
Galbraith, J.R.	Spooner, W.T. Symbol Lodge No. 93	VanDusen, B.E.
Highlands-Unity Lodge No. 19	Thacker, G. Medicine Hat Lodge No. 2	Highlands-Unity Lodge No. 168

### 50 YEAR PAST MASTER JEWELS

Campbell, S.F. Vulcan Lodge No.74	Millar, A.J. Whitecourt Lodge No. 153	Thorssen, E.A. Gleichen Lodge No. 36
County, C. Rockyford Lodge No. 123	Smith, J.R. Beacon Lodge No. 190	

### 50 YEAR JEWELS

Airth, F.J. Norwood Lodge No.90	Glover, W.W. Mount Lebanon Lodge No. 54	Owen, D.C. Drumheller Lodge No.146
Anderson, G.W. St. Mark's Lodge No. 118	Graham, B.C. Mizpah Lodge No.35	Parker, M.R. Saskatchewan Lodge No. 92
Baillie, R.S. St. Mark's Lodge No.118	Gray, I.P. Diamond City Lodge No.65	Parks, E.S. Peace River Lodge No. 89
Bate, T.E. Ivanhoe Lodge No. 142	Gray, R.A. Vermilion Lodge No. 24	Pruden, R.W. Highlands-Unity Lodge No. 168
Berreth, W. Irricana Lodge No.137	Gushaty, M. Carstairs Lodge No. 20	Ritchie, G.R. Elbow River Lodge No. 180
Bissell, J.R. Peace River Lodge No.89	Haines, T.A. Tawatinaw Lodge No. 71	Roddick, J.H. Graton-Connaught Lodge No.144
Blair, J.O. Hanna Lodge No.78	Herman, J. Rocky Summit Lodge No.30	Rycroft, D.F. Grande Prairie Lodge No. 105
Bowes, A.G. Medicine Hat Lodge No. 2	Heron, G.D. Edmonton Lodge No. 7	Scheer, J.H.W. Strathmore Lodge No.53
Braithwaite, G.W. Beacon Lodge No.190	Hewitt, N.J. Beaver Lodge No.56	Selby, G. Avon Glen Lodge No. 170
Bramley, L. Cornerstone Lodge No.19	Heyler, L. Brooks Lodge No. 73	Shirvell, C. Highlands-Unity Lodge No.168
Carroll, C.R. Bow River Lodge No. 1	Hogle, B.W. Highlands-Unity Lodge No.168	Shute, E.H. Foothills Lodge No.174
Collins, L.B. Chinook-Spitzie Lodge No. 6	Hunter, J.F. Cornerstone Lodge No.19	Sinclair, A. Commercial Lodge No. 81
Cornford, G.J. Saskatchewan Lodge No. 92	Hunter, T. Highlands Unity Lodge No.168	Smith, D.A. Saskatchewan Lodge No. 92
Crawford, R. Strathcona Lodge No. 77	Hutton, O.L. Hanna Lodge No. 78	Smith, J.R. Beacon Lodge No.190
Dalley, J.E. Jasper Park Lodge No.143	Jacobsen, G.O. Peace River Lodge No. 89	Van Heel, S. St. John's Lodge No.25
Davies, M.J.M. Norwood Lodge No. 90	Jarvis, W.R. Saskatchewan Lodge No. 92	Waines, W.J. Jasper Park Lodge No. 143
Dolling, R.A. Beaver Lodge No.56	Jasper, R.A. Bow River Lodge No. 1	Walker, D.G. Vulcan Lodge No.74
Duff, A.R.W. Hanna Lodge No. 78	Jepson, G.P. Bow River Lodge No. 1	Walker, J.F. Wetaskiwin Lodge No.15
Dunlop, E.W. Jubilee Lodge No. 173	Johnson, L.E. Wetaskiwin Lodge No.15	Waterhouse, G.V.E. Wetaskiwin Lodge No.15
Ellis, G.I. Medicine Hat Lodge No. 2	Juchli, A. Strathcona Lodge No. 77	Weir, A.W. Balmoral Lodge No.185
Emmott, L. Vermilion Lodge No. 24	Larsen, R.E. Hussar Lodge No.130	Wilkins, G.D. Hanna Lodge No. 78
Fisher, G.F. Medicine Hat Lodge No. 2	Marshall, J.T. Stavely Lodge No.33	Wood, R.S. Harmony Lodge No.75
Fleming, D. Dominion Lodge No. 117	Matheson, I.G. St. Mark's Lodge No. 118	Wright, H.A. Beacon Lodge No.190
Freeman, E.C. Dominion Lodge No.117	Metz, H.R. Concord Lodge No.124	
Frey, E. Commercial Lodge No. 81	Moxham, G.H. Zetland Lodge No.83	
Frisk, E.A. Highlands-Unity Lodge No.168	Munro, D. Foothills Lodge No. 174	
Furlong, A.E. Lethbridge Lodge No. 39	Obee, B.B. Rockyford Lodge No. 123	
Fyfe, J.C. Jasper Park Lodge No. 143		

## The Aims of Freemasonry

An often asked question is, "What are the Aims of Freemasonry?" It is a difficult question [to which] to give a precise answer, because every person who becomes a Mason takes the same lessons, but internalizes them (individually), so that Freemasonry is a very personal matter. The result is that *"The aims of Freemasonry are Brotherly Love, Relief and Truth — achieved with Temperance, Fortitude, Prudence and Justice."*

What is so often misunderstood is the fact that there is no "Litmus Test" for Masonic membership. There are no "Religious Correctness" examinations, and one's personal beliefs on any controversial topic are left outside the door of a Masonic Lodge. A Mason promises that he will not bring anything of an offensive or defensive nature into a Lodge. This prohibition extends to thoughts, words and deeds — and thus Masons have for centuries been able to meet "on the level" (that is, as equals) regardless of their religious or political views or social position. Masons

believe in the concept of Brotherly Love, Relief, Truth, Faith, Hope, Charity, Temperance, Fortitude, Prudence and Justice and, as a result, have no problem setting aside "differences which divide" in favour of "similarities which unite." For those who preach a message of divisiveness and or hate, this ability is both confusing and abhorrent — yet to Freemasons, it is entirely within character.

Does this mean that Masons don't have opinions on matters of the day? Of course not! They can be passionately for or against any controversial issue. Rather than risk a disagreement with a Brother Mason, however, he will usually retire from a disagreement rather than press it in a place where Masons are meeting as such. It is that respect for the opinion of others which makes Masonry a Fraternity which so many have come to enjoy.

Masonry has no predefined belief system: one's beliefs and opinions are the Mason's own.

Yellowknife Lodge No. 162, October 2002  
Author not stated

## Father and Son



A historic event took place at King George Lodge No. 59, Calgary, on Friday, December 6, 2002, when a Past Master of King George, WBro Brian Prosser, installed his son, WBro Paul Prosser, in the chair of King Solomon.

While such an occasion has occurred many times in other Lodges, this was a first for King George Lodge.

## India

*From the agenda for the Quarterly Communication of 11 December 2002 of United Grand Lodge of England, Antient, Free and Accepted Masons.*

"3.28 In September 1992 Grand Lodge withdrew recognition, for reasons unconnected with regularity, from the Grand Lodge of India. The Board has kept the situation under periodic review and is glad to report that, following an extensive period of discussion with the Grand Lodge of India, it now feels able to recommend that recognition should be restored to the Grand Lodge."

## Did You Know?

### A Famous Mason

**Walter P. Chrysler** was born April 2, 1875 at Wage, Kansas. Beginning as a machinist's apprentice with the Chicago and Great Western Railroad, he later held high positions with Buick, General Motors, Willys-Overland, Maxwell and was chairman of the board of Chrysler Corporation. He died on August 18, 1940.

Brother Chrysler was raised on September 7, 1900 in Apollo Lodge No. 297 at Ellis, Kansas. On December 6, 1918, he demitted from Apollo Lodge and affiliated as a charter member with the newly organized Fellowship Lodge No. 490 in Flint, Michigan: it was given dispensation to operate on January 27,

## What is Freemasonry to You?

If a non-Mason were to ask you, "**What is Masonry?**", how would you answer? When I am asked this question, I usually say: "*To me, Masonry is ten things:*"

1. **In the Lodge Room**, Speculative Masonry is information and inspiration.
2. **In the home**, Masonry is kindness and fidelity.
3. **In business relationships**, Masonry is honesty and veracity.
4. **In my daily work**, Masonry is thoroughness and dependability.
5. **In social contacts**, Masonry is moderation and self-control.

## Masonry is Friendship,

...first with the great companion who, as our own hearts tell us, is always nearer to us than we are to ourselves and whose inspiration and help are the greatest fact of human experience. To be friends with all men, however they may differ from us in creed, colour, or condition; to fill every human relation with the spirit of friendship; is there anything better than this that the wisest and best of men can hope to do?

From ancient days the apron has been an emblem, a symbol, as well as part of a craftsman's dress. To the Speculative Mason, the apron is first and foremost a badge, and as he is taught in Lodge, "the badge of innocence and the bond of friendship." Blue is said to be the symbolic colour of universal friendship, and blue is emphatically the colour of Freemasonry. It is to the Freemason a symbol of uni-

6. **Toward the fortunate**, Masonry is congratulations and best wishes.
7. **Toward the weak**, Masonry is compassion and assistance.
8. **Toward wickedness**, Masonry is rebuke and resistance.
9. **Toward the penitent**, Masonry is forgiveness and another chance.
10. Finally, **toward God**, Masonry is reverence, love and obedience.

Warren F. Schueler Sr. 33",  
*Scottish Rite News*

Valley of Wilmington, DE

Submitted by RWBro Norman J. Senn  
Editor emeritus.

versal friendship and benevolence, because it is the colour of the vault of heaven which embraces and covers the whole globe. We are thus reminded that in the breast of every Brother these virtues should be equally as extensive.

In the centre of the degree ceremony, the candidate is invested with an apron, accompanied by such words as "*it is more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star or Garter... [it] being the badge of innocence and the bond of friendship.*" The blue border of the apron should always be on the mind of every Brother who puts on his apron before entering the Lodge, and should always remind him of the **Friendship** that should take place in the Lodge, once the apron is donned. It is evident that the Mason's apron is a badge and emblem of great significance.

VWBro C. MacKay  
Empire Lodge No. 63

1919. He also received the 32<sup>nd</sup> Degree and was a Shriner.

From *Philatelic Freemason*  
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### Portrait of a Killer

[There is] a new book... dealing with Jack the Ripper. The book is titled *Portrait of a Killer, Jack the Ripper Case Closed* and was released to bookstores on November 12, 2002. The book focuses on an artist named Walter Sickert as the real "Jack the Ripper".

In a book discussion held in New York by the author Patricia Corneal, a member of the Masonic Information Steering Committee, William Feigned, posed this question to Patricia Cor-

neal: "In your research did you find any connection linking Jack the Ripper to the Masonic Fraternity?" Her response, "Absolutely none."

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## Attention Lodge Secretaries

Lochearn Lodge No. 151 has a carpet, size approximately 30 x 50 feet, of a black and white mosaic pattern, which was removed when the former building was sold. Anyone interested in acquiring this carpet please contact Lochearn Lodge No. 151 at Box 1236, Rocky Mountain House, AB T4T 1A9, or phone the Worshipful Master, WBro Thomas R. Clark at 403-729-2340.