



Consider Frederick

John L. Cooper III, Past Grand Secretary, Grand Lodge of California, *California Freemason*, August/September 2010
From a despotic family and a war-torn country, a Masonic king emerged.

On 14 August 1738, a man was initiated into Freemasonry in the middle of the night. The man — who was later to become Frederick the Great of Prussia — was one of the most influential men of his day.

Frederick was truly a “renaissance man,” whose love of art and music was impressive. He was also a military genius. When Napoleon Bonaparte visited Frederick’s tomb at Potsdam, he was reported to have remarked, “Gentlemen, if this man were still alive, I would not be here!”

So famous a Mason was he that the Ancient and Accepted Scottish Rite counts him as a legendary founder of the Rite through the Constitutions of 1786 — for which he was (erroneously) credited as author.

But his path to Masonry was not easy.

Frederick inherited a backward country from a despotic and ill-tempered father. His initiation into Freemasonry in the middle of the night — actually at 2 AM — was directly a result of his father’s opposition to his son becoming a Mason. Frederick tried to flee from his father, but was caught. His father forced him to watch his best friend, Hans Hermann von Katte, be executed as an accomplice in the plot to escape.

A man from such a family background might have ended up with one of the

worst reputations in history instead of one of the best. Many Masonic historians think that it was Freemasonry itself that made the difference in Frederick the Great.

Frederick absorbed the teachings of Freemasonry, and had an unparalleled opportunity as the ruler of an emerging nation to translate his ideals into statecraft. In many respects, Frederick the Great was a Masonic king.

In the first degree of Masonry we are told that “...monarchs have, for a season, exchanged the scepter for the trowel, to patronize our mysteries and join in our assemblies.” That might have described Frederick the Great more than any other monarch in the 18th century, and more than any other great leader of a nation, save for... George Washington, who was a younger contemporary of Frederick the Great.

In addition to being a king and a military leader of genius, Frederick was known for his enlightened rule.

He promoted religious toleration at a time when it was not popular to do so. He encouraged fine architecture; Berlin still boasts many fine public buildings that were erected during his reign. He was a gifted musician, and composed more than one hundred sonatas for the flute, of which he was an expert player, as well as four symphonies.

He had a close friendship with some of the greatest writers of the Enlightenment, including Voltaire — a fellow Freemason. In addition to his native German, Frederick spoke French, English, Spanish, Portuguese and Italian, and understood and read Hebrew, Greek and Latin.

Frederick tried to live up to his ideal of an enlightened monarch, following the model of the ancient Roman emperor and Stoic philosopher Marcus Aurelius. But he was also a military man of singular accomplishment.



Frederick II (1712–1786), third and last King of Prussia, was a noted soldier, musician and Freemason.

His reign, to quote our ritual pertaining to the famous King David, father of King Solomon, was “one of many wars and much bloodshed.” The unification of Germany a century later, essentially accomplished by another Prussian, Otto von Bismarck, would not have been possible had it not been for the military leadership of Frederick.

Frederick demonstrates that Freemasonry can create great leaders of war as well as great leaders of peace. He was a leader of both, and so history remembers a great Freemason who translated his Masonic ideals into the political reality of the dangerous world in which he lived.

The initiation of a Mason in the middle of the night on 14 August 1738, in Brunswick, Germany, had great implications for the future of the world.

Further information on Frederick the Great (1712–1786) may be found in the transactions of Fiat Lux Lodge of Research No. 1980: Robert Juthner, “Frederick the Great.” Vox Lucis 24: 31–37 (2004).



Frederick II, Master, makes his brother, Frederick Margrave of Brandenburg-Bayreuth, a Mason. Painting by Richard Brend’amou is in the German Masonic Museum, Bayreuth.

Friends of the Royal Society

Bro Cason Lane, *California Freemason*, Volume 58, No. 5, pp 18–19, June/July 2010

Masonry's relationship with an underground group of scientists aided the birth of modern science.

Early 17th century England was a tough time for scientists. The church had a monopoly on truth, and those who disagreed with dogma could face imprisonment or death. Likewise, those who experimented with nascent ideas like logic or reason were often punished as heretics.

So, in the mid-1640s, a group of philosophers and experimenters took their discussions underground, forming an “invisible college” that met in different places to discuss the ideas that others condemned. From this organization was born the Royal Society of London, which still exists today as the oldest scientific academy in the world.

Indeed, for more than a century, the Royal Society was virtually the only group in Britain dedicated to scientific research, and it played a critical role in the “scientific revolution.” It included members such as Isaac Newton and Albert Einstein, and is credited for the birth of modern science. But without early support and contributions from

Freemasons, the Royal Society may not have flourished.

According to the Royal Society, the organization was officially founded on 28 November 1660, shortly after the restoration of King Charles II. On this date, 12 members of the invisible college met at London's Gresham College to hear a lecture by astronomy professor (and future Freemason) Christopher Wren. Afterward, they formally established a club that would meet weekly to discuss the mechanisms of nature and perform experiments.

In addition to Wren himself, this group of founding members — or fellows, as they were called — included Freemason Elias Ashmole, an astrologer and alchemist; Freemason Robert Moray, a natural philosopher; and other visionaries of the time, such as chemist and physicist Robert Boyle, best known for Boyle's law; and philosopher John Wilkins, founder of the metric system. After Moray secured the approval of the king, the organization was named the Royal Society.

In the early 1700s, Freemasonry continued to support the Royal Society — a risky allegiance, considering the boiling



Elias Ashmole (1617–1692) painted, ca. 1688 by John Riley (1646–1691) [PD-Art]

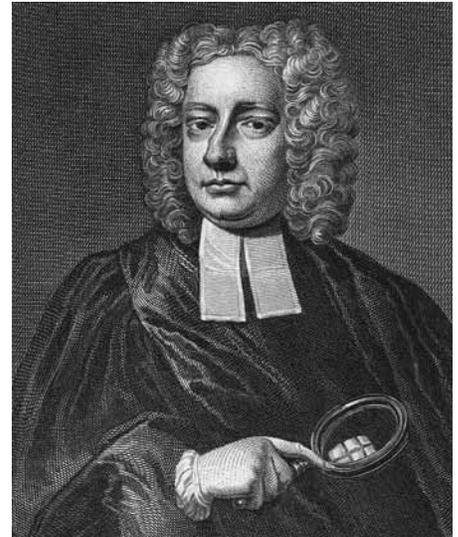


Robert Boyle (1627–1691)



John Wilkins (1614–1672)

controversy surrounding science. From Mackey's *Encyclopedia of Freemasonry*: “At a time when preachers thundered against these scientists,



John Theophilus Desaguliers (1683–1744), engraving by James Tookey. [Smithsonian Institute Library.]

when newspapers thundered against them, when street crowds hooted at them, and neither Oxford nor Cambridge would admit science courses, Masonic lodges invited Royal Society members in for lectures, many of which were accompanied by scientific demonstrations.”

Meanwhile, philosopher and Freemason John Theophilus Desaguliers — who in 1719 became the third Grand Master of England — was becoming very active in the Royal Society,

befriending fellow visionary Isaac Newton and advocating his theories. Desaguliers, who served as curator for the organization, received its highest honour, the Copley Medal, in 1734, 1736 and 1741, with the last award recognizing his discoveries of the properties of electricity. Desaguliers is also credited for inventing the planetarium and for improving the steam engine by adding a safety valve.

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Sir Joseph Banks (1743–1820), botanist, painted in 1810 by Thomas Phillips (1770–1845). [PD-Art]

Another Freemason who made notable contributions to the Royal Society was Joseph Banks, a naturalist and botanist who was president of the organization from 1778 until his death in 1820. According to the United Grand Lodge of England's Library and Museum of Freemasonry, Banks believed the Royal Society's membership should

include not only working scientists but also wealthy amateurs, who could sponsor the scientists' research before the government considered doing so itself. Several of these sponsors — or patrons — were Freemasons, and they sometimes met with scientists in Masonic Lodges.

Banks' views grew less popular in the first half of the 19th century, as science became more professional and the Royal Society began electing fellows solely on the merits of their scientific work. But Masonic Lodges continued to attract these "amateur" scientists, and as science education expanded to include university science degrees and medical schools, many Masonic Lodges drew their membership from these colleges, hospitals, and other groups of forward-thinkers.

In conclusion, the Royal Society helped shape the future of science, and Freemasons helped shape the Society.

"We enjoy a high standard of living today only because the Royal Society

changed public attitudes to science and technology," writes author Robert Lomas in his book *Freemasonry and the Birth of Modern Science*.

Today, the Royal Society continues to promote excellence in science by funding new and established scientists, rewarding scientific achievement, furthering science education and research, and advising governments on aspects of science.

Their link with Freemasonry remains strong, from their storied pasts to their values today. Just as both organizations draw upon long histories of visionary thinkers, both continue to attract men of character and vision who advance them into the future.

Want to know more about the Royal Society? Click here to visit the official Web page at <http://www.RoyalSociety.org>. You can watch and listen to Royal Society events online, sign up for e-mail newsletters, and browse more than 70,000 books and journals in their archives.

Like a Sinking Star

New Zealand Freemason Vol 37, No 2, pp 6–7, 2009

The following is from the oration given by VWBro Max Currie, Grand Lecturer, Grand Lodge of New Zealand, at the dedication of the Top of the South Research Lodge No. 470, 28 February 2009.

The title I have given this address, "Like a sinking star" is taken from Tennyson's poem *Ulysses* and it refers to that wanderer's yearning to "follow knowledge, like a sinking star, beyond the utmost bound of human thought." You might well think that such a title, with its connotation of finality, is a paradox. This research Lodge is just starting its existence — why evoke its nadir? However, the sinking star refers to the fact that the earth is constantly revolving on its axis, and therefore the poet has the old mariner make a decidedly Masonic connection to the apparent movement of the celestial canopy...

I want to use this address to discuss how we build on our Masonic knowledge, and to what ends. As we are metaphorical stone-squarers, the manner of our daily advancement needs to befit the purpose. We hope our Research Lodge will provide inspiration and help us to shape the blocks with which we build. We need to work to a plan, to create a lasting benefit, to labour for satisfaction beyond the pleasure of

employment, to make a difference, to help Freemasonry thrive and prosper.

We need to become better at telling our stories. Moreover, we need to develop a better understanding of just what our stories are. The daily advancement we are all enjoined to make is one of enlightenment and each degree has its particular attributes, from material light in the First, through to intellectual discovery in the Second, and finally to spiritual enlightenment in the Third. Those attributes have inspired our predecessors through many ages, in peacetime and in war. The better we are able to understand how that has stimulated and impelled men to become better Masons, the better we will be able to serve our institution.

That is where the Top of the South Research Lodge will come into its own. Think how satisfying it will be to develop and expand upon the body of Masonic knowledge, using local resources, authorship and authentication. Imagine for a moment the reception of the first products of our Lodge. Think of the pride in our institution that we will feel as we improve our methodology, gain confidence and see our work accepted.

What stories we will have to tell. Freemasonry has been a part of our communities in this country since the

days of the pioneers. The contributions made by our predecessors, ancient as well as recent, deserve to be elucidated and celebrated. Their importance to us should not be underestimated. Just as we value Freemasonry for its tenets, so should we write and talk about those Freemasons whose legacy includes the very institution we love and the ways in which that has affected the life of our communities for the better. Brotherly Love, Relief and Truth are but abstract concepts unless we can bring them to life. What gives them life is the example handed down to us. What makes them real is the personal meaning that we draw from our traditions and the people who have guarded them. We need our mentors — we need our heroes. I believe that Freemasonry has given many men the inspiration to do remarkable things, not for personal aggrandisement, but for the benefit of the Craft, the satisfaction and the sense of self worth that comes from doing the right thing. As Mother Teresa said "Few of us can do great things, but all of us can do small things with great love."

Doing the right thing, though it may be small, is essential to our self-image. It creates a feeling of well being, making a worthwhile contribution, and being of use. "Service is the rent we pay for the space we occupy in this world"; so said Harry D. Strunk (1892–1960), a builder from Nebraska.

Not doing the right thing gives rise to feelings of failure and hopelessness. In Tennyson's poem, Ulysses says "...and vile it were for some three suns to store and hoard myself, and this grey spirit, yearning in desire..." This emotion has a name, *accidie* — world-weariness and misery that arises from failure to do our duty. *Accidie* is a word you do not hear much these days, because of the decline in the influence of the church. But the emotion still exists. The twenty-four inch gauge directs us to apportion our hours to their proper objects. The lesson is that too much of any one thing is not in our best interests. We are enjoined to strive for balance. That way lies freedom. In this electronic age, passive and mindless pursuits absorb much of people's time. In this materialistic age there is an ever-increasing compulsion to work to pay for lifestyles we can barely afford. For many people the reality of modern existence is drab and pointless. People are becoming enslaved. So much advertising is intended to promote consumption that it depletes society and leads to the waste of resources, social capital, and even threatens our very survival. Advertising mantras bolster an unrealistic self-image "because you're worth it" breeding counterfeited self-esteem. We see the effects of *accidie*, this obsolete name for an unfashionable emotion, in self-destructive behaviour, in the decline of standards and the failure of venerable institutions.

The ancient Greeks observed that hubris comes before nemesis. The expectation of reward may sweeten labour, but rewards without merit, effort or realistic exchange of value, have created a prideful, selfish culture. There is a universal desire to hit the "undo" button and reset the world economy in the direction to which we have become accustomed. There is a parallel desire in the Craft to grapple with the looming demographic changes that threaten to deplete our ranks. There may not be much we can do about the economy, but there are surely things we can do for the Craft.

The very existence of Freemasonry gives us hope. What a sad place our world would be without it. There have been many times when the benign influence of Freemasonry was sorely needed. During the interregnum, in England, in the middle of the Seventeenth Century, the outlook was bleak. Society was riven with religious intolerance. King Charles

I, having failed to bend Parliament to his will, had been beheaded. Accusations of treachery, often unfounded, but unable to be defended, resulted in hideous public executions.

It was against this background that the philosopher Thomas Hobbes wrote in his treatise *The Leviathan* that without strong government the natural condition of mankind was "solitary, poor, nasty, brutish and short." Hobbes knew first hand about political turmoil and the wastage of social capital. All war is hell, but civil war must be doubly demoralising. Carnage, wreckage, decay and the very basis of brotherhood ruined. Who can you trust? Get it wrong and you could forfeit everything, not only your life, but the expectations of your heirs and their successors.

Yet such adversity saw the foundation of one great institution, The Royal Society, and the dawning of the modern era of another, Freemasonry. We know they had a lot in common — many of the founders of the one were active members of the other. It is no coincidence that both excluded discussions of a religious or political nature at their gatherings. The early sparks of scientific knowledge were fanned by many of the same people whom we know to have been involved in the Craft. It would be drawing too long a bow to suggest that Masonry gave rise to the Royal Society, but men with liberal and charitable views were as likely to be attracted to the idea of science in the service of humanity as to the tenets of Freemasonry. It was as if society needed to strike a blow for common sense. The sheer privilege of being able to assemble under the protection of an organisation which provided a safe haven for learned moral discourse must have given hope in a time of great distress. A fresh reading of the Antient Charges gives some indication of what those unstable times were like, and how important it was in the view of its authors, to be peaceable citizens.

A well-ordered society is an antidote to Hobbes's "natural condition"; that miasma of selfishness, anarchy, gloom and despondency.

If we are to preserve our order, we need the external context of stability with well-supported rights, obligations and freedoms. That is our virtual Petri dish, necessary to the growth of our culture. What that culture comprises, our internal context is over to us. Our daily advancement is embedded in the metaphorical light of Freemasonry. When that light shines in what we do and the way we act, then we shall be able to convey those underlying messages to others, and enable Freemasonry

to supply what many people seek.

I believe we have reached a turning point. We know the great challenges that lie ahead of us. We need to develop levels of competence equal to the rapidly developing situation of

decline in membership numbers. Our biggest competition comes not from the noisy vexation of fundamentalist opponents. Rather it comes from the claims on a man's time, energy and imagination. All of us are looking for meaning. We all desire fellowship; we all need peace and harmony. We know that when we are performing at our best, when our Lodges function, as they should, that Freemasonry gives direction and purpose to our lives. We must learn how to convey those values to qualified prospective members in ways that will attract them to join our ranks.

It is through our commitment to learning that we can bring about an improvement in ourselves, in our Lodges and to our lives. The essence of that improvement comes from education. With education we can reinvent ourselves. The Top of the South Research Lodge has the potential to help us shape and direct our daily advancement, so that we can develop our skills, tell our stories, and follow knowledge "like a sinking star."



Meeting of the Royal Society of London at Somerset House, its third home from 1780–1857. [Joseph Mead, London Interiors, 1841.]

Honour Roll

Recognition Through Long Service Awards — January to December 2010

The following Brethren were awarded the indicated jewel or bar, and are to be applauded for their many years of loyalty and contributions to their Lodges and to Freemasonry. Should you see one of these Brethren, be sure to congratulate him.

60-Year Bars

Brocklesby, J.W.	North Star Lodge No. 4	Brodie, B.A.	Avon Glen Lodge No. 170	Malcolmson, P.A.	Victoria Lodge No. 13
Foster, W.E.	Kenilworth Lodge No. 29	Campbell, W.A.	St. Mark's Lodge No. 118	McCulley, J.M.	
Gussman, H.	Strathcona Lodge No. 77	Church, F.	Concord Lodge No. 124		Medicine Hat Lodge No. 2
Malacko, E.	North Star Lodge No. 4	Collier, R.W.	Beaver Lodge No. 56	McKinnon, J.B.	Bow River Lodge No. 1
McLean, J.E.	Strathcona Lodge No. 77	Coxford, R.B.	Strathcona Lodge No. 77	Pahl, G.C.	Saskatchewan Lodge No. 92
Oliver, J.T.	Strathcona Lodge No. 77	Cramton, H.N.	Strathcona Lodge No. 77	Patmore, R.J.	
Pointer, K.D.	Excelsior Lodge No. 80	Edgar, S.D.			Forestburg-Alliance Lodge No. 128

50-Year Past Master Jewels

Dobie, D.J.	Dominion Lodge No. 117	Edgelow, G.W.	Temple-Centennial Lodge No. 167	Paul, E.W.	Canada Lodge No. 165
Foster, W.E.	Kenilworth Lodge No. 29		Star of the West Lodge No. 34	Porteous, G.C.	Crossfield Lodge No. 48
Lewko, P.	Lethbridge Lodge No. 39	Fox, L.D.	Star of the West Lodge No. 34	Riddell, J.L.	
Malacko, E.	North Star Lodge No. 4	Gardiner, G.R.	Cairo Lodge No. 32		Foothills Kelvingrove Lodge No. 174
Moses, A.R.		Gardiner, G.R.	Mizpah Lodge No. 35	Romick, W.M.	Strathcona Lodge No. 77
	Foothills Kelvingrove Lodge No. 174	Gordon, L.E.	Cascade Lodge No. 5	Romine III, R.T.	Zetland Lodge No. 83
Powell, K.W.	Acacia Lodge No. 10	Hall, F.R.	Medicine Hat Lodge No. 2	Rowe, R.K.	Vermilion Lodge No. 24
Robinson, W.G.	Cascade Lodge No. 5	Hansen, K.B.	Zetland Lodge No. 83	Samis, R.F.	
Stevens, R.A.	Granite Lodge No. 127	Heimbecker, G.R.	Canada Lodge No. 165		Drayton Valley Lodge No. 182
Waines, W.J.	Jasper Park Lodge No. 143	Jeater, L.D.	Bow River Lodge No. 1	Scheidt, W.E.	King Hiram Lodge No. 21
		Kelso, R.G.	Elbow River Lodge No. 180	Scott, K.L.	Elbow River Lodge No. 180
		Kinloch, H.	Avon Glen Lodge No. 170	Sinclair, J.R.	North Star Lodge No. 4
		Kitt, W.A.	Star of the West Lodge No. 34	Smith, J.L.	Exemplar Lodge No. 175
		Klapproth, E.		Stuart, R.M.	

50-Year Jewels

Ashton, R.J.	Avon Glen Lodge No. 170		Temple-Centennial Lodge No. 167		Star of the West Lodge No. 34
Babb, K.E.	Strathcona Lodge No. 77	Klumph, S.G.	North Star Lodge No. 4	Teel, F.R.	Mizpah Lodge No. 35
Barclay, A.	Canada Lodge No. 165	Lyons, G.E.A.	Vermilion Lodge No. 24	Thompson, J.R.	Bow River Lodge No. 1
Barns, J.A.B.	St. Mark's Lodge No. 118	MacDonald, K.G.		Watson, A.V.	Crossfield Lodge No. 48
			Balmoral Lodge No. 185	Wells, A.	Sentinel Lodge No. 26

In the Quarries

RW Stephen L. Zabriski, Grand Lodge of New York, *The Empire State Mason Magazine*, Volume 57, No. 1, pp 4–5, Spring 2008

When we refer today to working in the quarries of Masonry, we universally take it to mean we are executing the organized work of Freemasonry, following our Master's Trestleboard, endeavouring to improve the public good. This is a legitimate and useful interpretation and should not be dismissed. When we examine some of the early writings and usages, however, we find different, stricter emphases on the quarry and its product.

An old ode sung at the laying of a cornerstone uses a familiar Christian symbolism:

*Deep in the quarries of the stone,
Amid vast heaps of other rock,
In darkness hid, to art unknown,
We found this rude and shapeless block.
Now shaped by art, its roughness gone,
And fit — this noble work to grace;
And lay it here, a corner stone.
Chosen and sure, in proper place.*

*Within this stone there lies conceal'd
What future ages may disclose,
The sacred truths to us reveal'd,
By Him who fell by ruthless foes.
On Him, this corner stone we build,*

*To Him, this edifice erect;
And still, until this work's fulfill'd,
May Heaven the workman's ways direct*

Here we recognize the shapeless block as a representation of our untutored selves. The words of the ode suggest that we may consider ourselves fortunate to discover, in the first place, the shapeless block. What does it take — imagination or luck — to see the potential that lies in the core and grain of the uncut stone? In *The Agony and the Ecstasy*, Irving Stone's evocative story of Michelangelo, the artist is said to carve his sculptures according to the character of the material. One ten-foot block of marble is not every ten-foot block of marble; the stone that yielded up the David could not have produced the Pieta. Whether we are quarrying stones for the Builder or the Artist, we must be able to identify the raw material and find the seeds of the finished product. And then we apply the art — the Freemasonry that shapes. As we use our Masonic tools do we fit ourselves for the strong foundation of our life's work. At the same time, the Craftsman becomes a building block in

the fabric of a better society.

The second stanza is a clear reference to Christ as the cornerstone of the Church; but it may also be read, without offense given or taken, as a reference to Hiram Abif, or to every Mason's Creator. Every Mason, like a chromosomal ashlar, is a singular image of the Great Architect; each stone contains the potential for realization of the Master Plan. As Michelangelo's discerning hammer and chisel coaxed forth the pieces that glorified God, so must the Mason work upon the hard and soft places of his ashlar. And just as the Masters numbered the stones from the quarries so the builders could set them in their proper place in the structure, so are we designated by our Architect for certain roles in society. When the fit is right we actively promote harmony and accord in the greater enterprise. It is the Mason's responsibility, and it should be his joy, to discover his finished stone. On our belief and faith we construct our work, dedicated to God, and accomplished with His assistance.

In *The Symbolism of Freemasonry* Albert Mackey made the quarry image

specific in his definition of the rough and perfect ashlar. The former is a “stone in its rude and natural state”; the perfect is a “stone that has been hewed, squared, and polished, so as to be fit for use in the building.” The rough represents man’s ignorance, or his existence in the profane world. The perfect ashlar is the state of perfection conferred by the study and practice of Masonry. These blocks, says Mackey, “bear the same relation to each other as ignorance does to knowledge, death to life, and light to darkness. The rough ashlar is the profane, the perfect ashlar is the initiate.”

Contemplating the meanings of the quarry, the Mason is brought back, as though by a jerk of his mental cable, to consider his own progress through the three Degrees and the Working Tools of each. Thus he learns to shape himself: to measure his time and cleanse his heart; he learns to use the finishing tools to assure morality, his upright conduct, and his proper place in a position of equality—as a child of God—with his fellows; and he spreads brotherly love as the cement that binds the whole structure of Masonic society.

It is interesting to consider that all the symbols are ones dealing with permanency. We begin with our rough nature, and while it may take a great deal of shaping through hard labour, we learn to control the product and we are confident that we may build a sound structure upon it. We may need to return for a recalibration from time to time — squaring our actions by the square of virtue, comparing ourselves to the model on the Trestleboard, keeping ourselves so circumscribed that we may not materially err — but we are not working with Jello. We are building for the future...

It is the wise man who knows he knows nothing. In this stage of his quarry life the Mason has some accomplishments; but still must rely on guidance by his Masters. He has been instructed how to break off his rough edges, how to divest his heart and mind of vices and superfluities. These are assignments that require his vigilance and he may need to rethink his work. He knows how to circumscribe his desires and square his actions. But just as wooden squares warp and wear, the world has a way of wearing on the Craftsman and he must try and re-try his square by the square of virtue. And who holds the secret of

the square? The Master.

Manley P. Hall, in *The Lost Keys of Freemasonry*, takes the quarry to a slightly higher level of meaning. This is where the initiate must prepare himself for the next stage of advancement. It is not just to become a better man and more useful part of society, but it is to spiritually justify himself to acquire the next set of tools and to qualify himself to appropriately use them. For Hall, the shaping of oneself is to take the mystical pathway to a closer, more spiritual life with God. This preparation will naturally contribute to a more harmonious society at the physical level; but the Mason is to focus on mastering the seven liberal arts and sciences and shaping his character and gaining control of his own self. From this posture he may hope for the advancement in the Degrees of Freemasonry that goes beyond a ceremonial conferral.

“The quarries represent the limitless powers of natural resources. They are symbolic of the practically endless field of human opportunity; they symbolize the cosmic substances from which man must gather the stones for his temple... These rough and broken stones that as yet will not fit into anything are the partially evolved powers and senses with which he labors. In the first state he must gather these materials, and those who have not gathered them can never true them...”

The Mason must realize that his innermost motives are the index of his real self, and those who allow social position, financial or business considerations or selfish and materialistic ideals, to lead them into the Masonic Brotherhood have thereby automatically separated themselves from the Craft... Watch fobs, lapel badges, and other insignia do not make Masons; neither does the ritual ordain them. Masons are evolved through the self-conscious effort to live up to the highest ideals within themselves; their lives are the sole insignia of their rank, greater by far than any visible, tangible credential. [pp 38–39, 43.]

So it is our charge every day to go off to work... into the quarries to select our material; to measure and rough out a block; to shape it with the common gavel. This process, we will find, takes some time and calls for repeated effort. The rough stone will seem to regenerate

outcroppings and imperfections where they were chipped off the day before. It calls for diligent study and application of our learning. One day, when we have achieved mastery of the material, we will stand ready to be tried by the tools of the Fellowcraft. The plumb, the level and the square are also implements of the quarry and we are consigned to work in that place until we achieve the standards of equality, morality and uprightness that are expected by the Craft and the Architect.

Our personal quarry is wherever we are in our several walks of life: Or in our home; or in the street; or in the many circles of our acquaintance. But it is also located by the word of the great Grand Master, which comes loud and clear, giving us proper instruction for our labour: Go and find the rudimentary elements of friendship, morality and brotherly love and make them your own. These building blocks you will find in the quarry within.

Grand Master’s Itinerary

April

- 1 All Canada Conference, Winnipeg
- 6 Granite 127 Oyster Night, Blackie
- 7 Ivanhoe 142, 50-Year Jewel, Edm Fmns’ Hall

- 15–17 Masonic Spring Workshop
 - 30 Provost 61 100th Anniversary
-

Natural and Fraternal Brothers Exchange the Chair of King Solomon



On Saturday 5 February 2011, at the joint installation of Symbol Lodge No. 93 and Hussar Lodge No. 130, WBro John Ewing received the gavel as the newly installed Worshipful Master of Symbol Lodge from his younger and Fraternal Brother, Don Ewing, now the IPM of Symbol Lodge.

In the Photo (l to r): WBro John Ewing, RWBro Doug Wade, DDGM Dinosaur District, WBro Don Ewing.