

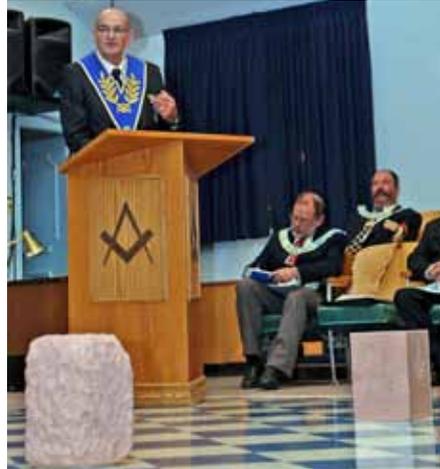


Special Ashlars Presented to King George Lodge

On 12 October 2012, RWBro Lior Schnitzer from Israel presented to King George Lodge No. 59 both a Rough and a Perfect Ashlar fashioned from stones raised in King Solomon's Quarry at Jerusalem. In doing so, he explained some of the significance of the stone and the site.

The quarry, also known as Zidkiyahu's [Tzedkiyahu or Zedekiah] Cave, is about five acres (30,000 square feet) in size, running 990 feet under old Jerusalem in the direction of the Temple Mount at a depth of up to 270 feet. It is named for the last king of Jehuda [Judah].

The cave had been quarried for centuries including, it is said, to provide some of the stone for King Solomon's Temple ca. 964 BCE — hence the name — until it was sealed by



Presentation of new Ashlars from King Solomon's quarry by RWBro Lior Schnitzer, Shimshon Lodge No. 46, Grand Lodge of the State of Israel..

to see your work (back then there was no electricity). There is also no water — except for condensation which drips from above and is called Zidkiyahu's tears — and there is no cooling. Being 270 feet below the temple in the rock, the sound of the quarrying would not be heard. Schnitzer concluded:

When you carve a stone out of a quarry, you do not just take it. You choose it. You estimate the stone and only if it leaves you with the impression that it can fit in your building or suit your target, you start carving and getting it out of its place.

At this stage the stone is raw and is no more than just a stone with a potential...

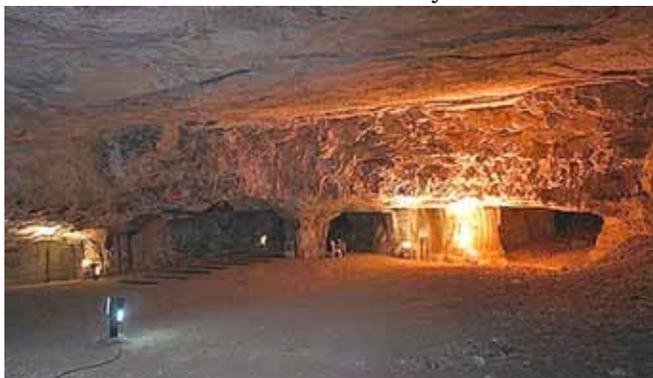
The two Ashlars in front of us are mentioned in the Bible and have names. The rough stone is called Gvil while the polished one is called Gazit. We use the name Gazit today to describe the holy part of the temple. Those two Ashlars express the idea that the route and the path from the rough to the smooth and polished is long and full with obstacles and we never know when our work will be done

Many times in our Masonic life we are tempted to think that we already know all there is. At such moments I look at the Ashlars, checking with myself if I am on the right course. As for me I settle with the idea that I try my best.

Will any of us get to be 100 per cent polished? I doubt it. Yet I will give it a try. Will you?

Suleiman ca. 1540. It was rediscovered in 1854 by Bro Dr. James Barclay.

Schnitzer explained that the two Ashlars were cut only a few yards away from the holy temple. Working in any quarry is difficult, and this one even more so as it is situated in a cave. You need light



Freemasons' Auditorium inside King Solomon's Quarry where Israeli Masons hold a Communication once each year.

The Power of the Pen

Gotthold Lessing and Masonic Tolerance

John L. Cooper III, Deputy Grand Master, Grand Lodge of California
California Freemason, December 2012/January 2013

The saying "The pen is mightier than the sword" was coined by Edward Bulwer-Lytton in a play he wrote in 1839. But the phrase, had it been invented earlier, might have been the defining characteristic of a Freemason in 18th century Germany who changed the course of German Masonic history. His name was Gotthold Ephraim Lessing.

Born at Kamenz, Germany, on 22 January 1729, Gotthold Ephraim Lessing was almost a contemporary of Bro George Washington, who was born in 1732. As with our own first president, Freemasonry changed the life of Lessing, and through him Freemasonry in his own country.

See **Lessing**, page 2



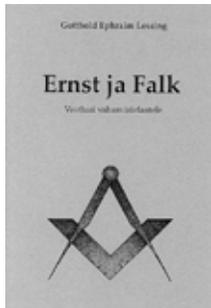
VWBro Roger Matas, Master of King George Lodge No. 59, RWBro Lior Schnitzer, MWBro David Roth, Grand Master of Alberta.

Lessing, from page 1

Freemasonry as we know it dates from 1717 when the first Grand Lodge was formed in London, England. In 1723 the new Grand Lodge at London adopted a regulation declaring that Freemasonry was to be open to all men regardless of their religious affiliation, with the only requirement being a belief in a Supreme Being. In the 1720s Freemasonry had its first Jewish members, and tolerance toward all religions became a defining landmark in Freemasonry. But as Freemasonry spread to the continent this principle of toleration did not follow with it, and in Germany in the 18th century Freemasonry was restricted to members of the Christian religion.

Gotthold Ephraim Lessing enrolled at the University of Leipzig in 1746, and began a journey of personal enlightenment that eventually led him to become a Freemason on 14 October 1771 in Lodge Zu den Drei Goldenen Rosen at Hamburg. It was a logical step for a man whose life by that time had become a passion for learning. The only problem was that his best friend, Moses Mendelssohn, was Jewish and therefore could not become a Mason with him. Out of this personal struggle Lessing created one of the great works of Masonic literature, and caused German Freemasonry to open its doors to men of all faiths.

The work which Lessing wrote is called “Ernst and Falk,” and it is cast in the literary form of a dialogue between two friends. The format is familiar, because Plato used it in writing his dialogues some two thousand years earlier. As with the Socratic dialogues of Plato, Lessing was able to bring the reader into the picture by having him listen in on what purports



to be a private conversation.

In Lessing’s dialogue, Falk is a new Mason, and he is talking with his friend about Freemasonry. His friend asks him why he became a Mason, and Falk — like many new Masons — doesn’t have a very good answer. Ernst asks Falk if he is a Mason, and Falk says, “I think I am.” This vague answer sparks a conversation on how a Mason would know that he is a Mason — in other words, is being a Mason something more than just being a member of a Masonic Lodge? Today we would probably phrase the question, “Is being a Mason something more than just having a dues card indicating that you have paid your dues to a Masonic Lodge?” At the end of the conversation, Falk has a much clearer understanding of what it means to be a Mason — an understanding that is probably expressed best in a play which Lessing later wrote to expand upon the need to truly understand what Freemasonry should mean to a Mason. In his play, “Nathan the Wise,” this description of Freemasonry sums up Gotthold Ephraim Lessing’s understanding of the impact it should have on every Mason:

*Therefore, let each one imitate this love
So, free from prejudice, let each one aim
To emulate his brethren in the strife
To prove the virtues of his several ring,
By offices of kindness and of love,
And trust in God. And if, in years to come,
The virtues of the ring shall reappear
Amongst your children’s children, then,
once more,
Come to this judgment-seat. A greater far
Than I shall sit upon it, and decide.
So spake the modest judge.*

The play was about three brothers whose father gave each one a gold ring — only one of which was the “true” gold ring. The trick was to find out which was the true ring, and the three brothers went before a famous judge to see if he could tell them. He said that the wearer of the true ring would be loved by everyone, while those who wore the false rings would not. You can guess what



Gotthold Ephraim Lessing. Oil on canvas on wood by Anton Graff, 1771. Museum der Bildenden Kuenste, Leipzig, Germany.

happened. Each of the brothers lived his life so that he would be the most loved, and as a result the “one true ring” had actually become three “true rings.” Freemasonry, according to Lessing, does that. It transforms each of us by causing us to practice kindness and love.

Lessing did not live to see German Freemasonry become open to men of all religious faiths, for he died in 1781. But his influence eventually won out, and by the 19th century Freemasons who were Jewish sat down in Lodge beside their Brethren who were Christian, in a new understanding of the true meaning of brotherhood.

Grand Master’s Itinerary February

- 6 Redwood Lodge No. 193, Fraternal Visit; Highlands Hall, Edmonton
- 12 Patricia Lodge No. 92, Fraternal Visit; Edmonton Freemasons’ Hall
- 16–20 Conference of Grand Masters of North America; Kansas City, Missouri

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Provided to Freemasons of Alberta and the Northwest Territories west of the 4th Meridian who are members of

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

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Published each month except July and August by
The Grand Lodge of Alberta, A.F. & A.M.

Editor: RWBro George Tapley

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Ben Franklin Meets Voltaire

WBro Larry Jacobsen, PM, Shiloh Lodge No. 327, Omaha, Nebraska

The Short Talk Bulletin, The Masonic Service Association of North America, Vol. 90 No. 11, November 2012

“So what?” you might ask. An American diplomat encounters a French philosopher, both well-known and renowned in their respective endeavours. But it was Freemasonry that brought these two iconic figures together, and that makes the encounter all the more interesting.

Ben Franklin we know quite well, not only as a Mason, but as an 18th Century Renaissance man — writer, inventor, scientist, media baron, and one of early America’s most respected political leaders. Walter Isaacson, author of *Benjamin Franklin — an American Life*, provides a thoroughly researched chronicle of Franklin’s life, particularly Franklin’s lengthy tour of duty in France as a diplomat seeking the support of the French in the American colonies war with England.

Voltaire is equally in the pantheon of history’s intellectualelite. HewasaMason and revered among his contemporaries — a French Enlightenment writer, historian, philosopher and known for his advocacy of civil liberties, including freedom of religion, freedom of expression, free trade and separation of church and state.



A painting depicting Benjamin Franklin wearing a Master’s collar, jewel and apron hangs at the George Washington National Masonic Memorial.

Franklin and Voltaire were, as Walter Isaacson described, “soul mates — both were aging embodiments of the wit and reason of the Enlightenment, playful yet pointed parodists, debunkers of orthodoxy and pretense, disciples of deism, tribunes of tolerance, and apostles of revolution. That the two should meet seemed predestined.”

While in France, Franklin paid his first visit to Voltaire in 1778 as a ceremonial gesture asking Voltaire to give his blessings to Franklin’s grandson Benny Bache. Later that year they appeared together at the Academic Royale and gave each other a French embrace, wildly acclaimed by the audience. Voltaire by this time was 84 and ailing and would die within a month.

Lodge of the Nine Sisters

And so we come to the Lodge of the Nine Sisters. This was a Parisian Lodge whose name refers to the nine muses of the arts and sciences from Greek Mythology. This Lodge evolved from a traditional businessman’s social club into a movement led by the philosophers and other freethinkers who challenged the orthodoxy of both the church and the monarchy. Its membership boasted important thinkers, artists, scientists and statesmen.

It was formed in 1776, and in 1778 Franklin affiliated with and Voltaire joined the Nine Sisters Lodge. Franklin went on to become Venerable Master of the Lodge from 1789–1791, a tribute to his reputation among the French intellectual society.

This Lodge was also influential in organizing French support for the American Revolution, so the organization provided Franklin with influential supporters and enjoyable evenings. But, as Isaacson noted in his book, it was risky. Both the king and the clerics were wary of this renegade Lodge and of Franklin’s membership in it.

Exacerbating this situation, Voltaire, on his deathbed waved off priests seeking to give him last rites, and at his memorial service in November 1778, some influential friends thought it wise to avoid the service, but Franklin not only attended, but also took part in it. Isaacson’s research provides a rare glimpse into the Lodge of the Nine Sisters and Voltaire’s memorial service:

The hall was draped in black, lit only dimly by candles. There were songs, speeches, and poems attacking the clergy and absolutism in all forms. Voltaire’s niece presented a bust by Houdon [Houdon, a member, also did a bust of Franklin for the Lodge, which is now in the Philadelphia Museum of Art.] Then a flame of light revealed a grand painting of the apotheosis of Voltaire emerging from his tomb to be presented in heaven by the goddess of Truth and Benevolence. Franklin took the Masonic wreath from his head and solemnly laid it at the foot of the painting. Everyone then adjourned to the banquet room, where the first toast included a tribute to Franklin — “the captive thunder dying at his feet” – and to America.

Louis XVI, though partial to the Masons and who may have actually been a Mason, was somewhat annoyed by the Lodge of the Nine Sisters and sought to have the Lodge expelled. After some months of deliberations, the Lodge of the Nine Sisters reorganized itself and Franklin took over as Venerable Master. He later would induct many Americans into the Lodge including naval warrior John Paul Jones, the spy Edward Bancroft, and Franklin’s own grandson Temple.



Portrait of François-Marie Arouet nom de plume Voltaire (1694–1778) by Nicolas de Largillière, 1718. The colours of Voltaire’s clothing — red (the vest) with dark — symbolized the enlightened man.

All this was part of the much broader political soup that preceded the French Revolution, during which Louis XVI would meet the guillotine along with countless influential acquaintances Franklin made during his years in France.

Like the Masonic symbols that enlighten us to a higher understanding of ourselves and our relationship with others, the Franklin/Voltaire encounter is also a symbol — a symbol of the fruit that flourishes from dialogue on important ideas. Both Franklin and Voltaire had been given a gift for communicating and acting on ideas so relevant to their time, but can also translate to all time. We are now removed from their encounter by more than 230 years, and yet their ideas resonate as strongly as ever with us today.

Franklin carried the banner and led the life of middle class values. Those virtues included diligence, honesty, industry and temperance. As for civic virtues, it was Franklin who helped create the social order that promoted the common good.

And as for Franklin's view of religious tolerance, Isaacson noted, "it was in fact no small advance for civilization in the eighteenth century. It was one of the greatest contributions to arise out of the Enlightenment, more indispensable than that of the most profound theologians of the era."

Voltaire, though operating at a higher

philosophical level, coined phrases that one might mistake for Mark Twain and would be relevant openers for discussion anywhere today:

- *What we find in books is like the fire in our hearths. We fetch it from our neighbours, we kindle it at home, we communicate it to others, and it becomes the property of all.*
- *Love truth, but pardon error.*
- *It is dangerous to be right in matters where established men are wrong.*
- *Opinions have caused more ills than the plague or earthquakes on this little globe of ours.*
- *I die adoring God, loving my friends, not hating my enemies, and detesting superstition.*
- *Let us read, and let us dance; these two amusements will never do any harm to the world.*
- *Man ought to be content, it is said; but with what?*

So What?

So it is with a slight degree of envy that we reflect on the meeting of these two unique characters from the past. They will forever live in the realm of recorded history.

The recent movie *Midnight in Paris* by Woody Allen comes to mind. A young writer seeking to find his own way in the world is magically transported back in time amidst Hemmingway, Stein, Picasso and other great creative thinkers, writers and artists of the past.

There was the momentary illusion that life different from his own is better, but the young writer quickly recognizes that his life is his because of the here and now, good or bad, and he leaves inspired and confident of his place in the world.

So where do we go to revive that spirit of Franklin and Voltaire in the 21st century?

Try a Masonic Lodge meeting, but with a twist. After concluding the necessary protocols, gather together and pose a question, perhaps Voltaire's "Man ought to be content, but with what?" and let the discussion grow.

The biggest problem may be calling an end to the discussion. The ideas discussed will not likely transform the world, but an open discussion of virtues and values will likely transform an individual—or two—or three... and maybe the entire culture of the Lodge.

We don't live in the past. We don't even live in the present — that just transferred to the past when you read it. We live for the future and we have so much to do, and there are just not enough venues like a Masonic Lodge to grow that spirit of communicating and living your ideals.

Isaacson noted that Franklin did not embody each and every transformative ideal, but he did embody the most practical and useful ones. The Mason's working tools are a good start, and a noble one at that.

Freemasonry and Society

Mansour Hatefi, PGM, Grand Secretary, Grand Lodge of the District of Columbia
The Voice of Freemasonry, Vol 29 No 3, 2012

Public discussion of the influence of Freemasonry on society has persisted since the early 18th century. Moreover, increasing attention is now being focused on the role that Freemasonry may play in the world as mankind searches for peace, unity and the social and moral advancement of mankind.

Scholars worldwide are studying the impact of Freemasonry on society. In response to the widening of interest in our institution, once a presumed bastion of secrecy, Masonic leaders are striving to inform the public of our institution, hoping that by so doing to change imperfect perceptions of the founding principles and current practices of the Craft.

Tradition-minded Masons have agonized over these developments. Many have declared that Freemasonry

has no role other than to maintain its founding trust and to exert a benevolent influence over its members.

Some critics of the trends maintain that while Freemasonry may gain some public plaudits for its charitable and other philanthropic works in the community, they also aver that the most important image we can project is the one that individual Masons personally portray in public — that of being proud of their Masonic membership.

Admittedly, while we must convince ourselves that we are a force for good, we must be also seen to be so. This we can do successfully without compromising the Order's cardinal principles or jeopardizing its ancient mysteries. As Freemasons, we can and we must continuously accentuate the positive, always keeping in mind that

membership in our prestigious Order is a privilege.

Having entered the second decade of a new millennium we must be steadfast in our adherence to our aims and principles. Let us never attempt to obtain public acceptance through the promotion or pursuit of non-Masonic activities which can only, in the long term, prove our undoing. We must maintain our established standards while safeguarding our dignity. There can be no compromise in terms of quality with any facet of our institution. Let us hold firm to the symbolism of the Square and Compasses and let them continue to be the measure of thoughts and actions that establish the position of our fraternity in the societies of this world.

It cannot be denied that the universality of Freemasonry has had a profound influence on the advancement of life throughout the world. Moreover, in addressing socio-political issues as they evolve, Freemasonry is given

an opportunity to participate in the search for appropriate solutions to the many problems facing civilization. It is essential that Masons cooperate by using our beliefs to enhance brotherhood in this turbulent world.

Freemasonry offers a plan of life-long development based on strong principles and moral values that perfect personal character and personality. The Freemason demonstrates his commitment to these purposes by practicing tolerance, charity, and compassion, respecting the opinion of others and by attending to need as it evolves.

Although Freemasonry's stated goal is the improvement of the individual man, there is no doubt that through this emphasis on the advancement of the individual, society as a whole has benefitted. Whether this is due to the improvement of the individuals who take part in society, or by the broad application of Masonic principles on the evolution of institutions and the social order, is up for debate

Freemasonry is a fraternal organization that simply seeks to elevate the character of men so that they may, in turn, improve the society around them. Our vision is simply to have Freemasonry recognized within the community as an organization of high moral and social standards, one that benefits both its members and the greater community at large.

It must be clearly understood by every member of the Craft that membership does not in any way exempt

him from meeting his responsibilities to the society in which he lives. Every new Initiate is charged to be exemplary in the discharge of his civil duties, which extend throughout his private, public, business or professional life.

Freemasonry demands that members show a respect for the laws of the country in which they work and live. The principles of Freemasonry do not in any way conflict with the duties they owe to the nations in which they live. There is and should be no conflict of interest between a Freemason's obligation and his public duty.

Our actions should be guided by spiritual values which are the *raison d'être* of Freemasonry. It was spiritual values which determined the significance of the work done by our forefathers. Driven by faith, they built their inner temples according to our philosophy, and guided by spirituality went on to build better worlds of freedom and justice, all the while following the example of Masons who fought, without self-interest, for the values and causes of free men everywhere. The desire for freedom, a universal and eternal cause, has no bounds, and it remains symbolized today by Brothers around the world.

New interests create intense feelings and new directions, thereby offering our lodges wider boundaries of challenge and service. Satisfaction of these challenges provides Freemasonry new avenues of opportunity to continue our work in the interest of the betterment of society. The foundations laid and the

principles upheld by our founders are guiding this evolution and controlling the nature and the rate of change. This will serve us well for the future and ensure that we maintain the principles of our organization, while at the same time being relevant in society today.

Technological advances are a certainty for the future. It can be argued that, in the last decade alone, we have progressed farther and faster technologically than we have in the sum of the last two centuries. The future is inevitable; it's coming whether or not we are ready, so we should prepare to address its challenges before they become overwhelming

With the gradual opening of Freemasonry to the public, and with it, the spotlight on the myriad of virtuous and praiseworthy activities, Freemasonry represents changes in public perceptions of the Craft. Its influence on society is becoming more and more apparent to the public, which is, by virtue of the new openness of the Craft, now connecting Masonic history with the acceptable maturing of society generally.

We have confidence in the future and we remain determined to make Freemasonry a more and more potent influence for good in our national life. In fact we believe that the Craft, growing in numbers from a world-wide perspective, is now on the cusp of new greatness. The challenge to "do good unto all" persists; our response, without equivocation, must be positive.

Alberta Filipino Degree Conferral Team Clarification

Bro Reyisidro L. de Guzman, Symbol Lodge No. 93

The Filipino Degree Conferral Team has now decided to adopt the ritual of the Ancient York Rite and is offering to confer the Master Mason Degree in that Rite.

While it has been the tradition in past years for the degree ceremonies in the Philippines to be quite vigorous, that practice has changed there and will not be part of the Team's degree conferrals in Alberta. As part of Lodge education, they are also willing to exemplify the opening and closing of the Lodge in the Master Mason Degree using the Philippine Works. They are also able to provide education on the history of Philippine Freemasonry and the very interesting life of their national hero, Bro Jose Rizal, who, according

to members of the Team, has uncanny similarities with our Scottish Brother and hero, Robbie Burns. They are also willing to help the host Lodge prepare traditional Filipino foods and beverages for their festive board. These activities can be done in Lodges practicing both Canadian Rite and Ancient York Rite rituals. Team members wear their traditional Filipino garment, the barong tagalog, during the conferral ceremony. The Filipino Brethren received high praise for their first performance in conferring the Master Mason Degree in Symbol Lodge No. 93 in Drumheller on 15 September 2012.

In the future, the team is planning to exemplify the Philippine Works in their native Filipino language and host

fundraising dinners featuring traditional Filipino food, Masonic education about Freemasonry in the Philippines and Filipino-style entertainment. They are also planning to have fundraising projects to benefit the Masonic Higher Education Bursary Fund of the Grand Lodge of Alberta.

The Degree Team is growing and is open for membership to any Master Mason who was raised to the Sublime Degree in the Philippines or to any brother of Filipino descent who is a Master Mason.

You can contact the Alberta Filipino Conferral Team through Bro Rey DeGuzman (587-436-9680) or Bro Martin Gatan (403-671-7266).

Royal Jubilees and Loyal Freemasons — Part 1

RWBro Dr J.W. Daniel, PJGW, United Grand Lodge of Antient, Free and Accepted Masons of England
Given at the Quarterly Communication, 13 June 2012

MW Pro Grand Master, distinguished visitors and Brethren, the last year in which the loyal Freemasons of the English Constitution had occasion to celebrate a royal Diamond Jubilee was 1897. You will recall, however, that in the Charge after Initiation we are enjoined *...to be exemplary in the discharge of our civil duties... above all, by never losing sight of the allegiance due to the Sovereign of your native land...*

Of course, we demonstrate that allegiance at every Masonic banquet when we honour the loyal toast to “The Queen” — indeed, I doubt if there is any other organisation in Her Majesty’s dominions that has drunk her health more often over the last 60 years. But there have been no greater expressions of the English Craft’s allegiance and loyalty to the sovereign of its native land than at the two ‘Special Meetings’ of this Grand Lodge held in 1887 and 1897 to commemorate the Golden and Diamond Jubilees of Queen Victoria, two of the largest Masonic meetings ever held in England. Both were held in the Royal Albert Hall, and the Prince of Wales (later King Edward VII) presided over both as Grand Master, yet neither is (yet?) included in the list of “Outstanding Masonic Events” in the Masonic Year Book, and little has been said or written about them since. So, in this address of between 15 and 20 minutes (you have been warned), I will attempt to repair that loss, taking as my theme “Royal Jubilees and Loyal Freemasons.” First, though, the “back story.”

When HRH Albert Edward, Prince of Wales, was elected Grand Master in 1874, the close connection with the British Royal Family that had been broken with the death of HRH The Duke of Sussex, the Grand Master, in 1843, was restored. The Duke of Sussex and his brother, the Duke of Kent (sons of King George III), had supervised the union of the two English Grand Lodges in 1813; the Duke of Kent was the father of Queen Victoria, and when he died, the Duke of Sussex gave her away at her marriage to Prince Albert, and Prince Albert Edward was the first of their four sons.

Although Prince Albert Edward, the Prince of Wales, and of course Duke of Cornwall, had been a Freemason since his initiation in Sweden in 1868, and had

been appointed as a Past Grand Master of the UGLE a year later, it was almost as an afterthought that he was formally offered the Grand Mastership in 1874 after the resignation of the Marquess of Ripon on his conversion to Roman Catholicism. Indeed I suspect that it was somewhat to the surprise of the Earl of Carnarvon, the Deputy Grand Master, that the Prince accepted the offer. However, the Prince immediately appointed Lord Carnarvon as his Pro Grand Master, and the Earl then installed him as Grand Master in the Royal Albert Hall in April 1875 at a meeting which thousands of Freemasons attended.

In his address to the Prince, Lord Carnarvon emphasised what he saw as the key aspect and value of “English” Freemasonry, namely its alliance with *...social order and the great institutions of the country, and, above all, with the monarchy, the crowning institution of all.*

That was the first sound of the theme of loyalty that was to be heard ever more clearly and frequently during the Queen’s reign and the Grand Mastership of her son. Lord Carnarvon also claimed that Freemasonry’s “works of sympathy and charity” had earned it “respect even in the eyes of the outer world.” And for his part the newly installed Grand Master added that “as long as Freemasons do not, as Freemasons, mix themselves up in politics so long I am sure this high and noble Order will flourish, and will maintain the integrity of our great empire.”

The Times described the event as a “gathering unequalled alike in the numbers and social status of those who took part in it,” representing “the largest association of English gentlemen,” an event that marked out the difference between Freemasonry as practised in England, with its “solemn protestation of its loyal, religious, and charitable principles,” and continental Freemasonry where it was “quite possible that under the pressure of past



Thomas Sully's Portrait of the young Queen Elizabeth, is considered the best.

tyranny Freemasonry was really used... as a means of revolutionary agitation.” Indeed, the favourable press the Craft then received as “a perfectly innocuous, loyal and virtuous Association,” constituted a high-water mark in the public recognition of “English” Freemasonry at the outset of the last quarter of the nineteenth century.

The Prince of Wales thus got off to a flying start as Grand Master. He was the head of an

ancient and well respected institution that was perceived to be socially useful and, above all, loyal to the monarchy that crowned the largest empire the world had ever seen and over which, in due course, he would preside. The Empire was still growing apace and the Craft under the English, Irish and Scottish Grand Lodges grew with it. At every Masonic function throughout the Empire, Freemasons drank the Queen’s health. Even in the Dominion of Canada and the colony of South Australia, where the majority of the British Lodges had broken away to form their own independent Grand Lodges, their new Grand Lodges insisted that they remained loyal to the British Crown.

To be continued next month

Music in Masonry

VW Bro Hu Puffer, Producer

On 10 September 2012, *Music in Masonry* was made available to Lodges through the News and Information section of the Grand Lodge’s website (<http://www.freemasons.ab.ca>). There has been a very positive response to this project, and there is a growing number of Lodges that are now enjoying the benefits of having music in their Lodge meetings.

Has your Lodge downloaded the 13-page Guide and the album of 26 music selections? You will be impressed and will find it very user-friendly. Check it out.