



## The 21 Irrefutable Laws of Leadership

*Masonry in Manitoba, Summer Edition, 2013*

Leadership. The very word conjures images of knights on horseback leading their armies into war, or of chairmen in the board room determining the path their country or corporation will pursue, or of charismatic zealots inspiring their followers to one cause or another. We all like to imagine we can be a leader, inspiring the Brethren of our Lodges to achieve the goals that we dare to dream for our futures. One basic realization is that to be an effective leader one needs to be in possession of a great number of skills, more than any one person normally possesses. Hence the fact that in most cases leaders are not born, they are developed. There are many books written on this topic and while they employ different terminology, the basic fundamentals of leadership are common to them all.

Several years ago the Grand Lodge held a training session led by the Grand Master of Michigan, MWBro Bob Conley. His "bible" would be a book written by John Maxwell entitled *The 21 Irrefutable Laws of Leadership*. It was attended by two Brothers from each district with the idea that they would, in turn, conduct training sessions in their respective districts. This, it was hoped, would result in stronger leadership in our Lodges, more efficiently run districts and eventually a body of qualified, skilful men who would gravitate toward Grand Lodge and through their united efforts strengthen the fabric of Freemasonry in this jurisdiction. Like the widow's son, it was hoped they would raise a superstructure perfect in its parts and honourable to the builders, to the Craft and to society as a whole.

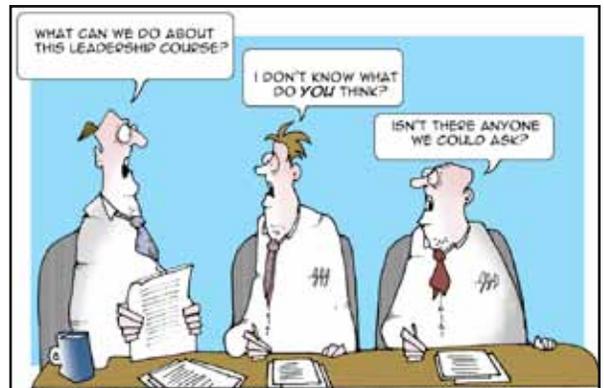
Perhaps now, with an influx of young men at the beginning of their careers, the importance of leadership training will be more evident and this project, which has sat on our tracing board for far too long, will be put into action. The 10<sup>th</sup> District has conducted training this spring.

Mr. Maxwell illustrates his 21 laws with examples with which we might be somewhat familiar, but now we learn the rest of the story and how utilizing this law made such a difference to the eventual outcome. Basically the 21 laws are as follows:

- 1 Leaders are not born but developed. A person's leadership ability determines his level of effectiveness.
- 2 Leadership depends upon team effort. The true measure of a leader is influence, nothing more, nothing less.
- 3 There is a process to be followed. Leadership ability develops as you work on it; nothing is immediate.
- 4 The fourth law is that of navigation. Anyone can steer the ship but the leader is the one who plots the course.
- 5 This is the law of addition. Developing a team approach depends upon serving others.
- 6 Trust is the foundation of leadership. No one will follow a person in whom they do not have faith.
- 7 Hand in hand with trust is respect. Both must be earned!
- 8 Sometimes intuition plays an important part, but evaluation ensures that the course is advantageous.
- 9 Magnetism is important; you become what you attract!
- 10 Connection is also vital. Knowing the sources of needed resources helps to reach the goal.
- 11 These last two laws lead to the law of the inner circle. A leader's potential depends upon his inner circle of advisors.
- 12 A secure leader gives power to others, empowering both colleagues and staff.
- 13 This law is the law of the picture. People need to share the vision, to see and realize the goal.
- 14 The law of the buy-in

explains that people first have to accept or buy into the leader. Once they accept him or her they will be prepared to accept the vision as their own, to take ownership in the project.

- 15 Leaders always find a way for their team to win, even if it is only a partial victory and then celebrate that victory.
- 16 Momentum is a leader's best friend and must be carefully cultivated. It is vital in sports and equally important to achieving success in any circumstance.
- 17 This law is of priorities. Being busy does not necessarily lead to success. Ensure that your activities are contributing to achieving the goal.
- 18 The law of sacrifice is included in the general charge. There can be no real greatness without self-denial.
- 19 Timing is critical. Plan to ensure that key events and activities are executed at the most opportune times.
- 20 This law deals with explosive growth. Its premise is that by working with or leading a group of followers you may well experience growth, but by leading or training leaders growth is more likely and may well be explosive! Hence our interest in developing the leaders entering the Craft today.
- 21 Finally, he concludes with the law of legacy. We all want to leave something to be remembered by and this is a powerful motivating tool in achieving the desired end or goal.



# Some thoughts on Ritual Ciphers

*The Voice of Freemasonry in the National's Capital, Grand Lodge of F.A.A.M. of the District of Columbia, Vol. 30, Number 2, 2013 [The following article is based, for the most part, on two MSA Short Talks (1952 and 1956) and a Digest (1987.) A new hard-cover, fourth edition of the D. C. Masonic Cipher was published in June of 2013.]*

From the early years of Freemasonry, the secrecy of its rituals and their safe-keeping has been a preoccupation for the leaders of the fraternity.

To teach only by word of mouth; to teach mouth to ear and use cipher for help; to depend wholly on ciphers; these are the questions that have vexed some, if not all, of the Grand Lodges in the United States, and in some jurisdictions these issues are still of concern.

Many Grand Lodges at one time did not allow the existence of a Master copy and or forbade the printing of Masonic rituals, but commercial printers stepped in and met the "demand" by Masons and profanes alike. Masonic rituals have been videotaped, passed around on the internet, and even broadcast on cable television

Whether ciphers are used or forbidden, and whether or not there is a master copy of the ritual, is strictly the business of each Grand Lodge. Ciphers do, however, have an inter-jurisdictional aspect; any cipher, purporting to conceal a ritual from the profane and reveal it to the initiated must have a point of origin.

The use of ciphers in the Masonic jurisdictions in the United States apparently began, around the middle of nineteenth century (1861), with the appearance of the *Conservators of Symbolic Masonry* of Rob Morris, a prominent Freemason, and his "Mnemonics," a complicated compilation of letters and figures in one book, which was to his mind, "unreadable" by the non-initiated, and so "perfectly safe."

Modern, commercially published ritual ciphers of the so-called "standard work" are used in some Grand Lodges and forbidden in others, which print their own. Both are entirely forbidden in still some others.

It is common knowledge of all well-informed Masons that many exposés

of the ritual are still in print; they may be seen in any Masonic and most city libraries; they can be bought either new or second-hand from many booksellers.

Grand Lodges which permit the ritual ciphers believe that such ciphers are far less expensive than exposés; that they are far more secret; that forbidding ciphers encourages the printers and sellers of exposés.



*Above: a collection of Masonic ciphers, or monitors (rituals) that have been printed in a form of code, as shown in a N Dak Lodge ritual below.*



It is generally the thinking of Masonic students that exposé is the skeleton without the flesh; the body without the spirit of Freemasonry. Objectionable as they are, they have done and now

do, but little harm to a great fraternity. Ritual requires a Lodge and a candidate and officers to bring forth the spirit from the works and translate them into Freemasonry.

Many Grand Lodges still do not have a Master Copy of the work and or permit the use of ciphers or mnemonics of esoteric work and in some cases their use is considered a Masonic offense, or even high crime. The uniformity of work is maintained through the link between the Grand Lecturer and Assistant Grand Lecturers, DDGMs, Inspectors, and lodge officers.

Those Jurisdictions which do permit ciphers have a wide range of policies governing their preparation, production, availability and protection.

- Ciphers are produced in one, two, three, four, and sometimes in five letters.
- Unauthorized production of ciphers is forbidden.
- Ciphers are sold by the Grand Lodge to Lodge Secretaries for use by the members.
- Copies of the ciphers with serial numbers (in some cases with recipient's name) are sold to Lodges and lodge secretaries must account for each copy at the end of each year.
- Most cipher books begin by an admonition that under no circumstances should the words be written out in this ritual nor should be given to the candidates for the purpose of learning any part of their proficiencies.
- Protection of the manuals in most cases is entrusted to the integrity of the Brethren authorized to purchase them.
- A few Grand Lodges print the text of the three degrees in book form and sell to Lodges. Only obligation and pass words are coded.
- Some are sold without restriction,

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# United Grand Lodge of England's Position on the Grande Loge Nationale Française

Quarterly Communication, September 2013

Twelve months ago UGLE voted to withdraw recognition from the Grande Loge Nationale Française (GLNF). Since then its Board of General Purposes and its External Relations Committee have continued to monitor the situation in France.

Last December the GLNF installed a new Grand Master, MWBro Jean Pierre Servel, as a result of which the mandate of the Court-appointed administrator ceased, so that the GLNF is once again in full control of its affairs. His predecessor as Grand Master, having failed to attend a disciplinary hearing, has been expelled. The new Grand Master has already made changes welcomed by his Brethren and is setting in train constitutional processes to return to the Grand Lodge and its constituent Lodges powers and authority removed by his predecessor. His actions appear to be restoring harmony within the GLNF.

Five Grand Lodges in Europe — Austria, Belgium, Germany, Luxembourg and the Swiss Grand Lodge “Alpina” — have been in discussion with four other Grand Lodges in France with regard to the formation of a “Federation of Regular French Grand Lodges.” The four Grand

Lodges, none of which has ever been recognised by UGLE, are: the Grande Loge de France; the Grande Loge de l’Alliance Maçonnique Française; the Grande Loge Traditionnelle et Symbolique Opéra; and the Grande Loge Indépendante de France. In June they agreed on a charter outlining the basic principles on which the Federation will be founded but have not yet given any details as to how it will be organised and administered. So far the discussions have not included the GLNF, despite its having been internationally recognised for almost one hundred years as the only representative of regular Freemasonry in France.

Whilst the five European Grand Lodges have kept us informed of the progress of the discussions it is important to note that UGLE has not been a party to them nor has it given any sanction to the project. It is equally important to note that, should the Federation come into being, before we could consider extending recognition UGLE would have to be wholly satisfied that each of its constituent Grand Lodges fully complied with our Basic Principles for Grand Lodge Recognition.

The “blogosphere” is, as usual, full of rumour and misinformation, particularly regarding what the United Grand Lodge of England is supposedly planning in relation to France. We continue to believe that the problems in France are internal to that country and that the French Brethren should be allowed to sort out their problems without interference from outside. Whilst we welcome the changes taking place within the GLNF, we do not have under active consideration any plan to recognise or re-recognise any Grand Lodge in France. We will continue to monitor the situation and, in doing so, will not enter into any formal discussions with any of the Grand Lodges in France.

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## Grand Master's Itinerary March

- 11 Patricia Lodge Blarney Night, Freemasons' Hall, Edm
- 22 Sakara Temple, Daughters of the Nile Installation, Al Azhar Shrine Temple, Calgary

For changes or updates, please check the Itinerary at the Grand Lodge of Alberta Website:

[www.freemasons.ab.ca](http://www.freemasons.ab.ca)

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## The Crowning Glory of Freemasonry

*50 Years Ago in The Alberta Freemason, Vol. 29, No. 7 (March 1964)*

The philosophy of Freemasonry is to prepare, educate and train its members for the higher relationships of life. In so doing it demonstrates its faith in mankind and, in return, invites confidence, trust and loyalty. It believes that the humblest life launched on the sea of humanity has within it the slumbering forces of noble manhood waiting only for the sympathetic touch to rouse and stimulate the innate qualities of the soul.

Masonry invites no one to join its ranks, but it embraces men of all creeds, colour and conditions. By the practice of the spirit of charity, the toleration of varied and oftentimes opposite creeds, and by a universal Brotherhood, it brings and holds together men of every country and nationality who otherwise would have remained apart, but who, by means of Masonry, meet on the level and separate on the square.

Masonry is not a religion in the eccle-

siastical or theological sense. It creates no church, administers no ordinances and has no ministerial or sacerdotal class. It is an ally of religion, indeed the most powerful auxiliary to religion we know, but it is in no sense a substitute for it. Religion is at the foundation of Masonry and fundamentally it is spiritual. It teaches the essential spiritual truths on which all religion is based — faith in God, love to man and hope of immortality. Religion builds civilization and Masonry works on the civilization built. The one supplements the other.

Masonry does not seek to usurp the place of the Church. It aims, rather, to aid and support all the ethical teachings of the Church. A man should not be less, but more religious, through his association with Freemasonry, for it instills and enforces the sacred duties of brotherly love, relief and truth, and inculcates all mutual duties and obligations of man to

man in the relationships of life.

The vitality of Masonry is not due to exalted patronage or to social influence. It is due to the moral effect of its teaching, to the sense of duty by which its members are animated and sustained in ungrudging and unwearying devotion to every good work. Masonry may be likened to a mighty stream penetrating every hill and mountain, gliding over plain and valley, bearing on its beneficent bosom the abundant waters of love and charity for the needy, and for the widows and orphans of Brethren in all lands. This ever-flowing stream vitalizes every man who seriously participates in it, and the result is seen in men living more deeply, more bravely and consistently, and in their being drawn closer together in mutual goodwill and service. It cannot be otherwise so long as Masonry instructs its members in the active principle of universal beneficence

and charity, and bids them solace their own distress by extending relief and consolation to their fellow creatures in the hour of affliction.

In the shaping and moulding of character, Freemasonry makes a valuable contribution to the life of the modern world. It really exists for this, and when it has succeeded in implanting in its members the great cardinal virtues of friendship, morality and brotherly love, supported by an unswerving faith in T.G.A.O.T.U., before whom all Masons must humbly bow, and sends them forth to live after this manner before their fellowmen, then it has accomplished a great task and made a supreme contribution to the lift of the world. He who learns these lessons will not only walk humbly before his God, but will express his Masonic character in an inflexible fidelity to his country's ideals and laws, for Freemasonry is rooted deeply in the sterling virtue of patriotism; and will give himself in a ready and helpful service to his fellowmen insofar as he can do without detriment to himself and those dependent upon him.

Freemasonry also makes for friendship. Friendship-Fraternity is indispensable in human life. Friendship should be simple, sincere and reliable. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend" are words credited to Solomon in the far distant past [Proverbs 27:17] but they are still true and pregnant with meaning. Cicero said, "They seem to take away the sun from the world who withdraw friendship from life, for we have received nothing

better... nothing more delightful." One of our great English poets [Shakespeare] says,

*The friends thou hast and their adoption tried,  
Grapple them to thy soul with hoops of steel.*

*Hamlet, Act I, Sc. iii, 62-63*

Freemasonry promotes friendship and the kind of friendship the world is craving for, a friendship that means a better spirit of concord and harmony between nations, a deeper fellowship between communities, and a more warm hearted sympathy between individuals. If there must be another war, let it be a war against ignorance, selfishness, sinful indulgence and greed, and led by the spirit and teaching of Masonry, victory will be assured.

Freemasonry is a life to be lived, not a formality to be perfunctorily observed or a set of empty creeds to which lip service is given. It is a life grounded on religion, organized in morality, mellowed by good fellowship, humanized in charity, dedicated to service, and must ever stand for the love of God, the dignity and worth of man and for the realization of true brotherhood.

The glory of our ancient landmarks can never be preserved better or be more enhanced than when we as individuals are giving ourselves in obedience to our God, in patriotic devotion to our country, and in deeds of service to our fellowmen. Let us not forget that the crowning glory of Freemasonry is not in its forms and ceremonies, but in the

sterling character it seeks to implant in the lives of its members. Masonry does not measure men by the standards of knowledge, eloquence or wealth but by their character and service. It delights in the development of a Fraternity of great hearts, of Brethren who are never knowingly rude, selfish, resentful, never glad when others go wrong, but always courteous, generous, eager to believe the best, ever ready with outstretched hand to lift the fallen, cheer the disheartened, and to give relief and comfort to those in distress. This is the surest way to secure "Peace on earth" and "goodwill among men."

*We are building every day  
In a good or evil way;  
And the structure as it grows  
Must our inward self disclose,  
Till in every arch and line  
All our hidden faults outshine.*

*Do you ask what building this,  
That can show both pain and bliss —  
That can be both dark and fair?  
Lo! Its name is Character.  
Build it well, what e'er you do!  
Build it straight and strong and true!  
Build it clean and high and broad —  
Build it for the eye of God!*

"Build it Well"

1800s hymn by I.E. Diekenga

[Editor's Note: This article was originally published in *The Masonic Record*, circa 1927, by WBro the Rev. Joseph Johnson, PAGChaplain. WBro Johnson was also the Prestonian Lecturer for 1937.]

## Will *The Freemason* Movie Show Too Many Secrets?



A wealthy banker lies ritualistically and brutally murdered. The banker's daughter and only heir, Rana (Alex McKenna), calls upon Cyrus Rothwell (Randy Wayne), a brilliant but eccentric freelance writer, to assist in the investigation. Teaming up with veteran homicide detective Leon Weed (Sean Astin), they suddenly find themselves thrust into the cryptic world of Freemasonry — pitted against a killer searching for a legendary relic, shrouded by hundreds of years of myth and mystery.

Rothwell's troubles multiply as he deduces the killer is one of the banker's close inner circle. He is forced to come

to grips with powers beyond his natural senses as well as his own mysterious past ties to Freemasonry in order to unmask the killer before he strikes again.

*The Freemason* is described as a suspense thriller — part Sherlock, part Hitchcock — with Freemasonry weaving throughout. Producer Joseph James (a Mason himself) wanted to give the moviegoer's appetite for the mysterious a glimpse into the secretive world of Freemasonry and its rituals. James says "*The Freemason* is the first film of its kind to highlight actual initiation practices."

Some think the movie may show too much, but one reviewer on IMDb said, "I am somewhat knowledgeable about Freemasonry and I greatly appreciated that the scenes including "Masonic Ceremonies" revealed enough to peek someones interest, yet respected the privacy and discretion of the organization by not revealing too much.

A pre-release of the film played to mixed reviews, but it is also up for several State awards in Utah (it was filmed in Salt Lake City). It went into limited release in February, 2014.

# Russian Freemasonry and the West — The Master-Apprentice Dynamic

Natalie Bayer, Ph.D., *California Freemason*, December–January 2014

*Natalie is an assistant professor at Drake University in Des Moines, Iowa. Her research focuses on the transmission of ideas to Russia via Masonic channels in the 18<sup>th</sup> century. In 2010, Bayer worked with Masonic scholar Margaret C. Jacob, Ph.D., to develop a European Freemasonry course at the University of California, Los Angeles, as part of UCLA's partnership with the Masons of California.*

During the last years of the Gorbachev era, when perestroika had hit the buffers and the Berlin Wall had been breached, Georgii B. Dergachev befriended a French Freemason who was visiting the Soviet Union. The Frenchman did not shy away from discussing Freemasonry, and in Dergachev found a receptive listener. Indeed, Dergachev was so interested that he took up an invitation from the Frenchman to visit France, where he was initiated into a Lodge.

In 1991, as the Soviet Union was collapsing, Dergachev established the first Russian Lodge in more than 70 years, Northern Star. Four years later, after six more Russians travelled to France to be initiated into Freemasonry, he became the first Grand Master of the Grand Lodge of Russia, when it was officially recognized by the Grande Loge Nationale Française. By the end of 1997, the Grand Lodge of Russia had also been recognized by the United Grand Lodge of England, heralding the onset of a new era of Masonic legitimacy in Russia. After absorbing the traditions of Western European Freemasonry, Russian brothers were now entitled to officially practice these rituals in their own country.

While there were more than 800 Masons in Russia belonging to 28 Lodges by 2009, the Fraternity has failed to appeal to the overwhelming majority of Russians and is still viewed with deep suspicion and hostility by large segments of the population. This is partly due to the perception of Freemasonry as an alien cultural import, in which initiates are effectively apprentices to Western masters. The rise of Russian nationalism in the Putin era has not lent itself to the expansion of Freemasonry in Russia, with Western instruction in general being dismissed as patronizing and unnecessary.

## **The Tsar Apprentice opens the way for Freemasonry in Russia**

This was not the case for much of the

18<sup>th</sup> century, when Freemasonry flourished in Russia on a scale far greater than its current modest standing. The foundations for the growth of Freemasonry in Russia were, to a large extent, laid by Peter the Great, who endeavoured to learn from the West in order to reform his realm. The personal ring-seal that he adopted encapsulates his willingness to learn from Western masters and is inscribed with the following motto: "I am in the rank of an apprentice and seek those who can teach me."

After serving out his apprenticeship, Peter the Great devised a new seal about 1711–1712, which depicts him as a skilled stonemason transforming a rough rock (Russia) into a majestically sculpted form.

Peter the Great's apprenticeship in Western Europe served as an example to emulate for the sons of Russia's elite. It became commonplace for Russian noblemen to send their sons to study in Europe, where from the 1730s an increasing number also embraced the burgeoning phenomenon of Freemasonry.

## **Learning from the Western Masters, 1730s–1780s**

For roughly half a century, Russian Masons were guided by their Western European Brothers. This knowledge exchange took place in Lodges in France, Holland, Prussia and elsewhere, and also on Russian soil. By the 1740s, Russian noblemen were returning from the West, having embraced Freemasonry, and seeking to spread the light in their motherland. At the same time, a stream of Western European teachers ventured to Russia in order to promote a dizzying variety of Masonic rites. The first to arrive was James Keith in 1728, who was appointed provincial Grand Master of Russia in 1740 by the Grand Lodge of England. Russian Freemasons continued to look to England for authority until the 1770s.

At the same time, however, Russian Freemasons were increasingly seeking alternative authorities and teachers.

Among the most successful in the early 1770s was Baron Georg von Reichel, from Brunswick, who promoted the Zinnendorf System. By the early 1780s, Johann Schwarz, a Transylvanian German, had gathered a circle of devoted Russian adherents, including the famous publisher Nikolai Novikov, who were attracted to his espousal of high degree Rosicrucianism.

## ***We are the teachers now***

By the early 1780s various leading Russian Freemasons began to express their distaste at how they were still bowing down to the authority of foreign Masonic masters. In 1782, for example, Pyotr I. Melissino berated his Russian Brethren for "sending out missions to buy wisdom from abroad." In short, he was proclaiming that Russian Masons should cast off their apprentices' robes and "apply ourselves to expanding our knowledge" without the aid of their erstwhile masters. Prince Nikolai N. Trubetskoi was even more strident in his denunciation of those Russian Masons who trailed "after every kind of [European] vagabond" who passed themselves off "for something great." Trubetskoi could have had Count Alessandro Cagliostro in mind when he wrote these words. The notorious adventurer spent six months in St. Petersburg between 1779 and 1780, where he sought to promote his evolving form of Adoption Rite Freemasonry, as well as offer alchemical panaceas to ailing Russian aristocrats.

In the 1780s, against a background of growing hostility from Catherine the Great, many leading Russian Freemasons tried to seek knowledge from within the cultural traditions of their homeland. In doing so they embarked on the difficult process of stepping out of the shadows of their Masonic mentors in the West in order to develop their own identity. However, this was a journey bedeviled by the hostile forces of the Russian state, including the monarchical opposition to the Fraternity displayed by Catherine the Great and Alexander I, and the repressive actions of the Soviet government. Ultimately, when Freemasonry re-emerged in post-Soviet Russia in the early 1990s, the members of the newly opened Lodges had no teachers within their own country. They were once again apprentices who had to venture west in order to re-establish a tradition that had never fully established deep roots.