



## Report of the Masonic Medal of Merit Committee

MWBro Calvin D. Shaver, PGM, Chairman

It's that time when another year has almost passed, which presents the opportunity for the various committees to report on their actions. With the culmination of the 2014-2015 Masonic year we will be presenting four Masonic Medals of Merit, of which three recipients will be a first for their Lodge. This now brings the total to 84 recipients from 50 different Lodges in this jurisdiction since the first presentations in 1993. Time certainly continues to pass and while it is hard to believe, we will shortly be celebrating our 25<sup>th</sup> anniversary.

You can do the math as well as I can, thus you will deduce there remains a majority of our Lodges who have not previously had a member receive this prestigious recognition. In addition, there are three Districts with only one and one District with only two recipients. These Lodges and Districts are strongly encouraged to give serious

consideration if they have a member meeting the requirements and to submit a nomination in the near future. In the event a Lodge or District requires information, do not hesitate to contact this Committee. We are available to attend meetings to present a summary on the prerequisites and the process for nominating your Brother.

Actions of your Committee for the past year include a suggestion to have a list of all recipients available on the Grand Lodge of Alberta website. Based on this recommendation, the historical list, including the recorded Lodges and Districts, will be submitted following the conclusion of this Annual Communication. In addition, we are presently conducting a review of the nomination form, to endeavour to provide clarification as to the detailed information beneficial in the selection process and for electronic submission.

Brethren, this remains a very prestigious award granted by this Grand Jurisdiction to those Brethren who apply the principals and teachings of Freemasonry in all their dealings with their fellow man in their family, community and church life on an ongoing and continual basis. Please keep the Masonic Medal of Merit in mind when you encounter a Brother who meets these requirements.

This Committee could not function without the hard work of dedicated members and I can only thank them for all their efforts and devotion in serving on this Committee. Your labours truly do make my job as Chairman extremely easy.

Once again, thank you for giving me the opportunity to serve The Grand Lodge of Alberta on this very rewarding and satisfying Committee.

**Bro Roy Jupe** was initiated in Victoria Lodge No. 13 on 26 October 2004, passed as a Fellowcraft on 14 December 2004 and raised to the Sublime Degree of a Master Mason on 8 February 2005. He is currently serving as the Lodge Historian.

While he has not chosen to progress through the chairs, he willingly fills any chair required of him, from Jr. Steward to Jr. Warden, Inner Guard and Tyler and selflessly does many things to support Victoria Lodge. He arrives early to prepare the Lodge, helps with the festive board and enthusiastically greets visitors in a dignified and respectful manner. Among his most significant contributions has



been the mentoring of initiates, ensuring they are welcome in the Lodge, informed of their duties and fully supported in their learning, in order to progress in the Lodge. He is always willing to practice with the junior members and to generally assist them in their Masonic journey. He has been active in the ongoing educational activities within the Lodge, including scheduling papers, organizing a library and generally ensuring that educational materials are available to the Brethren. In addition he takes a lead role in coordinating and organizing the Lodge's involvement and participation in local and district functions. He is also endeavouring to establish a Masonic section at the Fort Saskatchewan Historic Society Building.

Bro Jupe and his wife Mary will be celebrating 46 years of marriage in August. They have two children, daughter Kerry and son Ryan.

Prior to his arrival in Alberta he worked for Rothmans. Subsequently he was employed with Imperial Oil (later Agrium) in Fort Saskatchewan for 26 years and has now been retired for nine years.

Bro Jupe is an active member of Our Lady of the Angels, Fort Saskatchewan and, as with the Lodge, actively supports his church in every way. He participated for many years in the delivery of Meals on Wheels and has now assumed the role of coordinator to ensure that volunteers from the Lodge are available each day for the month of March. He is well known in the community both as a member of his church

and as a Mason.

Quoting his nominators, "He has earned the love and admiration of others without courting praise, never judges others harshly, is a good family man, is free of hypocrisy and promotes the Craft through visitation, work and kind deeds. He is benevolent without ostentation and always, always, is happy to assist others. We in Victoria Lodge are pleased and thankful to have such a Brother Mason."

**Bro Shawn Paul Lamothe** was initiated in Astra Lodge No. 179 on 15 March 2010, passed as a Fellowcraft on 10 May 2010 and raised to the Sublime Degree of a Master Mason on 19 June 2010.

Since the very beginning of his journey into Masonry, this Brother has been an enthusiastic learner and tremendous asset to the Lodge. He seldom misses a meeting, helping to set up and participating in the conferral of degrees. He has planned and successfully carried out several social events, getting members and families involved and motivated to do more. He has recently initiated a joint entertainment committee with the RAM and OES to better focus on the efforts of our Masonic family. He chairs the Lodge Mentor Committee, ensures each candidate is presented with the appropriate lessons and that he does not simply read these papers; initiates discussions that pique the candidates' interest and inspires them to ask questions and seek out knowledge on their own. He is the driving force behind a major renovation of the Lodge building, and through organizing and planning has resulted in the transformation of a 1960s building to one with upgraded plumbing and electrical, and with modern decor.

Bro Lamothe has been married to Caryl since July 1990 and they have four children, Ashley, Shane, Candace and Cole and three grandchildren.

Serving in the Canadian Military from 1980 to 1996, he was awarded the Canadian Decoration Medal, United Nations Peacekeeping Medal with Bar and the United Nations Medal, retiring as an M/Cpl. Subsequently he has been self-employed in the oil industry.



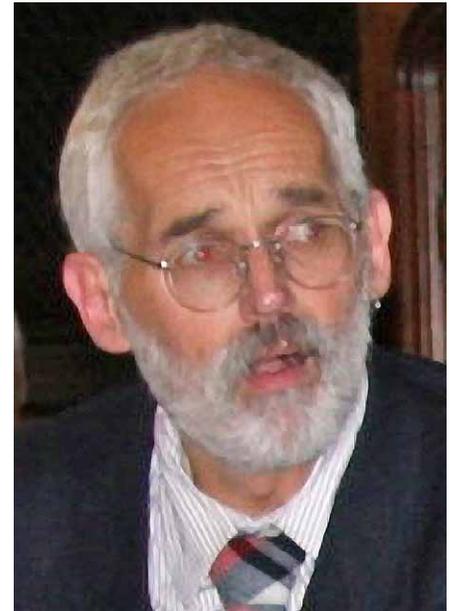
Outside of the Lodge, Bro Lamothe has been a tremendous ambassador for Freemasonry. He continually works to raise awareness of the Fraternity and the important work we do. As Chairman of the Annual Masquerade Charity Ball for the past two years, his work with community leaders and charity organizations has really succeeded in making Masonry well known throughout the Community and has led to several applications into the Fraternity. In the last two years, this Astra Lodge Event has generated \$18,000 for the Hearts for Healthcare Foundation in Cold Lake. In the past year a local Mosque was spray painted with graffiti and messages of intolerance. This Brother, wearing his Masonic ball cap, was one of the first to show up in support of the Muslim community to help in the cleanup. This garnered worldwide attention from the news media who interviewed him. The Masonic ball cap inspired messages of support and congratulations from Brethren worldwide. In addition to all this, he also serves as a Board Member on the Ronald McDonald House organization

To quote his nominators, "This story is provided to try and paint a picture of the character and the credit he has brought to his Lodge and Masonry in general."

**Bro Robert Stanley Lequelenec** was initiated in Commercial Lodge No. 81 on 19 March 2005, passed as a Fellowcraft on 18 June 2005 and raised to the Sublime Degree of a Master Mason on 27 September 2005.

Shortly after joining the Craft he was diagnosed with Parkinson's disease, which has prevented him from taking an office. Originally he gladly assisted with degree work, and although there are now limitations, he always has a positive attitude and is happy to provide advice and assistance to members whenever he is able.

Bro Lequelenec's greatest contribution to his community has been with CHED's Santa's Anonymous Inc. He has been a volunteer and coordinator for over 40 years. He has been instrumental in planning and organizing the logistics of receiving, sorting and shipping gifts during the hectic Christmas season. For many years he coordinated the process



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of moving the whole operation from one temporary building to another and showed up for the big shipping days to direct traffic and keep the less experienced volunteers actively engaged. During the past several years, he has been the driving force in helping to plan, organize and fundraise for the proposed Jerry Forbes Centre, a permanent home for Santa's Anonymous and other non-profit organizations. In 2007, Bro Lequelenec was presented with the Gary Draeger Volunteer Award, presented to an individual who demonstrates "positive and reliable service delivery, a positive working relationship with staff and other volunteers and actively promotes the mission of Santa's Anonymous in the community." In addition, he has been recognized for more than 20 years of support by the Edmonton Symphony and seldom misses an Opera performance.

Bro Lequelenec was born in 1953 in Jersey, in the Channel Islands, and arrived by ship in Montreal in 1956, whence he travelled by train to Toronto. He left there for Edmonton in 1986 and met Brenda on Friday the 13<sup>th</sup> in 1996. They have no children.

He has travelled the world as a photographer and worked in the oil fields industry as an expert in pneumatics and hydraulics. He was involved with setting up the training regimen at NAIT for pneumatics and hydraulics and built more than 30 training boards for high pressure hydraulics that are still in use.

To quote his nominators, "He is a quiet, thoughtful and very well-read member of the Lodge" and "The members of his Lodge are united in recommending their Brother as the ideal of a Freemason."

**Bro Dave Yakimetz** was initiated in Beacon Lodge No. 190 on 15 January 1988, passed as a Fellowcraft on 3 March 1988 and raised to the Sublime Degree of a Master Mason on 4 April 1988. Currently he is serving as the Lodge Registrar/Historian.

While he has held several appointed positions, he has declined to progress through the chairs, but is still 110 per cent involved in activities, regularly stepping up and volunteering in the active role of running and maintaining the Lodge. When asked to help, he has not once said, "It's not my job." Instead he steps in and makes it his job. His smiling face and cheerful disposition greets everyone who enters the Lodge. If you enter as a visitor/stranger and meet him, you will leave as a friend wanting to return. He regularly serves as a coach to new candidates, visits throughout the District and provides

transportation to senior Brethren. A few years ago, when the Lodge wanted a late summer activity, he offered his back yard for a BBQ, inviting the Red Deer Masonic Family. Now, seven years later, it is open to the whole District, for which Dave is up in the middle of the night to cook the meat in a fire pit and also supply all the fresh vegetables from his fabulous garden.

Bro Yakimetz is in a relationship with a beautiful lady, Bernice (Berni) Cowen, whom he has known since Thanksgiving 2008. They were engaged at Christmas 2014. Their plans include saying "I Do" in the very near future. From prior marriages they each have one son and one daughter. While the sons are not married, the daughters are, and at this point, Bro Yakimetz has three grandchildren.

Bro Yakimetz worked for Telus (AGT) from 1971 to 2003 in Edmonton and Calgary, prior to settling in Red Deer, retiring as a Communications Electrician. He is also a retired Residential Real Estate Home inspector.

He served as President of the West Park Community Association and is now active in the Central Park Community Association, assisting with road plowing and upkeep of the community hall. He readily assists neighbours with maintenance and is always ready to lend a helping hand. Bro Yakimetz is very well known throughout the community, assisting in many charity events. Walk into any group of people in Red Deer and someone will know Dave and be happy to see him.

To quote his nominators, "He is always willing to lend a hand, to the Lodge, to friends, or to the community. You can be assured that if anything extra has to be done or is required, he is the go-to guy. He is indeed a Brother and a friend."



## The Other Guy Named Albert

Arturo de Hoyos, *The Short Talk Bulletin*, July 2015

[The author is Grand Archivist and Grand Historian of the Scottish Rite of Freemasonry, Southern Jurisdiction. Brother de Hoyos is Past Master of McAllen Lodge No. 1110 in Texas, Thirty-Third Degree, Grand Cross, and Knight of the York Cross of Honour.]

If, in a conversation, I referred to the great American Scottish Rite Scholar, Albert... you might anticipate that the last name would be "Pike."

It's a fair guess, but it would not always be correct. For we cannot forget that other Albert, a brother who was as important as Albert Pike, a man who was his contemporary, and who was actually the Brother who initiated Albert Pike

into the Scottish Rite, and served as its Grand Secretary General for 37 years.

Albert Gallatin Mackey, 33<sup>rd</sup>, (1807–1881) was born in Charleston, South Carolina, a descendant of Old Covenanter Scots. His father was Brother John Mackey, M.D., a member of Charleston's Lodge No. 51.

Following Albert's elementary education, he tutored other students

and later attended the Medical College of South Carolina, graduating in 1832. He is reported to have received a prize for the best thesis of his graduating class. He practiced medicine, notably during the 1836 cholera epidemic, and taught anatomy at the medical college, but retired in 1854 to devote himself to Freemasonry, research and writing.

Brother Mackey's Masonic record is

nothing short of remarkable, and is so extensive that it must be abbreviated. He was initiated, passed and raised in Charleston's St. Andrew's Lodge No. 10, in 1841; he then joined Solomon's Lodge (in the same city), and was elected Worshipful Master there in 1842. The following year he was elected Grand Secretary of the Grand Lodge of South Carolina (an office he held for 23 years).

Brother Mackey was also active in the York Rite. In 1845 he was elected Grand Lecturer of the General Grand Chapter of South Carolina, and in 1854 he was elected Grand High Priest. Four years later he was elected General Grand High Priest of the General Grand Chapter of the United States, an office he held until 1855. He was also elected Grand Master of the Grand Council of Royal and Select Masters of South Carolina at its creation in 1860.

At the time he joined the Scottish Rite in 1844, most of American Freemasonry was just beginning to reawaken from the effects of the anti-Masonic episode, which began in 1826. The Scottish Rite was a small organization, and in South Carolina it was largely localized in Charleston. Recognizing Brother Mackey's abilities, the Supreme Council conferred upon him the Thirty-Third Degree and appointed him Grand Secretary General the same year. In addition to this position, he also acted as the Supreme Council's de facto archivist and historian, preserving records and later compiling a history. At the time of his death in 1881, he was the oldest Active Member of the Supreme Council.

As mentioned, Ill Brother Mackey's contributions also include an act which affected high degree Masonry worldwide. On 20 March 1853, he communicated the Scottish Rite degrees to Albert Pike in Charleston.

The two men knew each other from their association in the Grand Chapters of Royal Arch Masons, and met in Charleston to discuss matters of mutual concern.

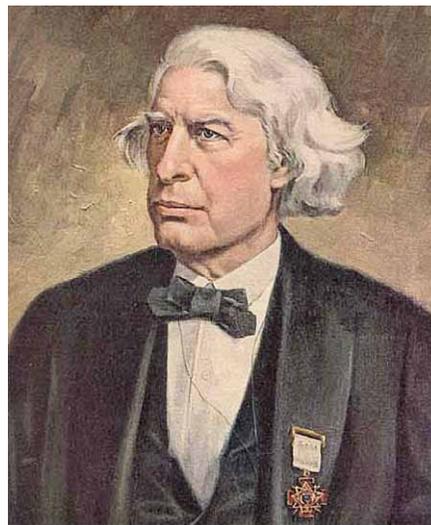
The term "communication" refers to a method of conferring the degrees without

dramatic performance. Brother Mackey gave an outline of the content of each Scottish Rite degrees, he then obligated Brother Pike in each of the same, and gave him the secret work.

Then, over the next couple of years, he encouraged Pike to study the degrees, [lending] him the rituals. Brother Pike transcribed them all into a 1,200-page bound manuscript he titled *Masonic Formulas and Rituals*. This collection became the basis for Pike's later ritual revisions (the early ritual collection was printed by the Scottish Rite Research Society in 2010, and is available at [scottishritestore.org](http://scottishritestore.org)).

As Mackey and Pike worked closer together, Mackey became convinced of the need for Pike's leadership, which he worked to promote. In a letter written 7 July 1858, Mackey, who was the senior member of the Supreme Council and entitled to the office of Grand Commander by succession, wrote to Pike: "I am not yet done, however. The A. & A. Rite must be resuscitated... You must and shall be at its head... I waive, absolutely, my own claims as the oldest member now living." This noble act cleared the course for the future success which the Scottish Rite would enjoy.

Brother Mackey had an insatiable interest in the history, philosophy and ritual of Freemasonry, and wrote many works that are still available today. He did not limit himself to one particular rite, but produced texts for the Blue Lodge and York and Scottish Rites. His first published Masonic book, the *Lexicon of Freemasonry* (1845), would be revised and expanded until it was so thor-



Portrait of Alberta Gallatin Mackey, the frontispiece from his *Encyclopedia of Freemasonry*.

oughly enlarged that it became his renowned *An Encyclopedia of Freemasonry* (1874). In the introduction to his encyclopedia he explained that for an entire year he suffered vision problems which required him to recite the individual articles, which his daughters transcribed. What a remarkable demonstration of dedication!

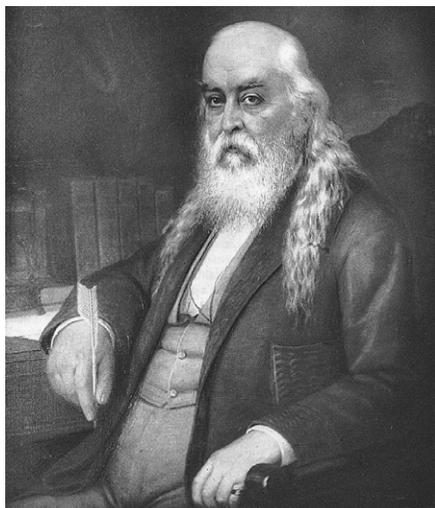
His other works included *The Mystic*

*Tie* (1851), *The Ahiman Rezon of South Carolina* (1852), *Principles of Masonic Law* (1856), *Book of the Chapter* (1858), *Text-Book of Masonic Jurisprudence* (1859), *History of Freemasonry in South Carolina* (1861), *Manual of the Lodge* (1862), *Cryptic Masonry* (1867), *Symbolism of Free-Masonry* (1867), and *The History of Freemasonry* (Seven volumes, 1898) [in several versions for the various Masonic bodies]. In addition to his books, he was also editor of Masonic journals and newspapers.

During the War Between the States, Brother Mackey continued to hold faith in and support the Federal Government, and after the war in 1865, President Andrew Johnson appointed him Collector of Customs at the Port of Charleston. Three years later he was elected a delegate of Charleston County to help form a constitution for the state, and upon the convention's creation, he was elected its president. At the state's first session of the legislature, he was but a single vote shy of being elected to the Senate of the United States. Following this, he withdrew from politics and moved with the Supreme Council to Washington, D.C., in 1870.

Brother Henry Buist, who was initiated into Freemasonry while Brother Mackey was Grand Secretary of the Grand Lodge of South Carolina, became Grand Master of South Carolina in 1860 and said that Mackey "was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust."

Surely, this is a man not only worth remembering, but emulating.



Portrait of Albert Pike found opposite page 883 in Mackey's *History of Freemasonry, Volume 4, 1898 & 1906*.

# Ancient Symbols of Office

Province of East Lancashire, UGLE.

We meet in our Lodge room so often that it is easy for us to take for granted the things that we see around us there and which there take place. There are times, however, when those who are new to Freemasonry, or who are getting more interested in what we do, want to know why certain things are as they are or happen as they do.

One of these things that we can so easily take for granted is why the two Deacons and the Director of Ceremonies have wands. What is sure is that they did not suddenly appear from nowhere. There is an explanation for why they are where they are today. Let us begin with the Deacons.

As with the very name of this office the source of our practice lies in what took place in the old parish churches of our land. The two principal lay officers of each local church had for a thousand years been called the Wardens, which name came from the old Northern French word *wardein*, meaning 'to protect' or 'to Guard' and was the word the Anglo-Saxons used. The Wardens protected the rights of the people in the church, and as a sign of their authority they were given rods which were later called 'wands.' To this day the wardens in a local Anglican church carry wands when on duty.

In the Middle Ages the lodge of stonemasons on a working site was ruled by a Warden who protected the rights of the working craftsmen, and as a sign of his authority he too had a rod. When the masons created their trade guild they followed the church custom of having a Master, instead of the Rector, and two Wardens, and all three of them had wands. Eventually this practice was also adopted in the guild lodge and that is why, when the guild and Lodge separated, the custom of having a Master and two Wardens remained.

In some old Lodges the wands were further adorned with a cross for the

Master, moon for the Senior Warden and a sun for the Junior Warden. The cross originally represented Christ, the head or cornerstone. The moon represented the close of the day, and the sun was at

the meridian. After the 1813 Union the new form of ceremonial encouraged by the Duke of Sussex required that the three principal offices of a Lodge should not leave their places as they had done in the previous century. The office of Deacon, which had been introduced into some of the Atholl, or Antients Lodges as assistants at the table, mainly for help with eating, drinking or bearing messages from the Master, were now given the duty

of attending on candidates which had previously been discharged by the Wardens. To show that they were now acting with the authority of the Wardens they were given the wands of those senior officers, and that is why, to this day, in the Lodge rooms at Queen St., Sunderland and Old Elvet, Durham you will see the Deacons carrying wands that have a sun and moon on them. This proves to whom those wands really belong.

What is more, it is when we understand how the Deacons originally behaved that we appreciate why, at the opening of a Lodge, they are described as those who carry messages from the Master to the Wardens and it is only at the Installation that they are told of their further tasks of attending on the candidates. It is only right that we should know why the wands held by the Deacons no longer have a sun and moon. In some 18<sup>th</sup> century Lodges the knowledge of

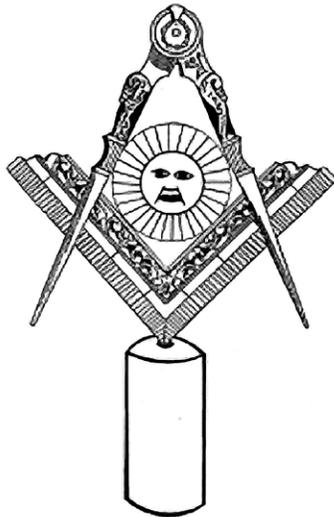
the classics suggested that the figure of the messenger of the gods, Mercury, was a most apt symbol just because he carried messages and did so with promptness. Hence many Lodges still have wands with his figure on them. Following the Union there was a happy return to a very ancient aspect of English Freemasonry, the presence of Noah in the ceremonies. Since the dove was the creature that symbolized peace and was also the messenger that showed Noah a leaf of a tree emerging from the subsiding flood, this was adopted as the most common new attachment to the wands. Whilst these latter symbols accurately represent part of the Deacons' tasks they have obscured the original source of the wand's authority. At least we can now see them being used and appreciate better their significance.

What is even more intriguing is the fact that because the Worshipful Master was also not allowed to move from his place his wand or rod was given to a new post-Union officer, the Director of Ceremonies. He was the one who now controlled the work on the floor of the Lodge, made sure that all the officers were present and accompanied, or even introduced any special visitors on their entry. It is worth noting that it was not intended that he should ever take charge

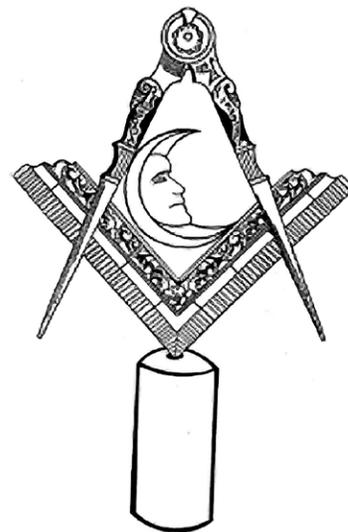
of the gavel which was placed in the hands of the Worshipful Master at his Installation.

As another matter of interest it should be noted that just as the original rod or wand of a church rector was surmounted by a cross so the wand entrusted to the Director of Ceremonies from the Master still has a cross at its top. It is also worth noting that the first conductors of an orchestra were provided with a wand but as this in time became unwieldy it was duly shortened to a baton

or stick. That is why some Directors of Ceremonies now have a baton rather than a wand. In the end the authority it symbolizes is the Master's and not just that of the D of C. The latter always needs to remember whom he serves.



*Top with Sun now used on a Senior Deacon's wand (Macoy).*



*Top with Moon now used on a Junior Deacon's wand.*