



Grand Lodge Bulletin

Vol. 63, No. 4

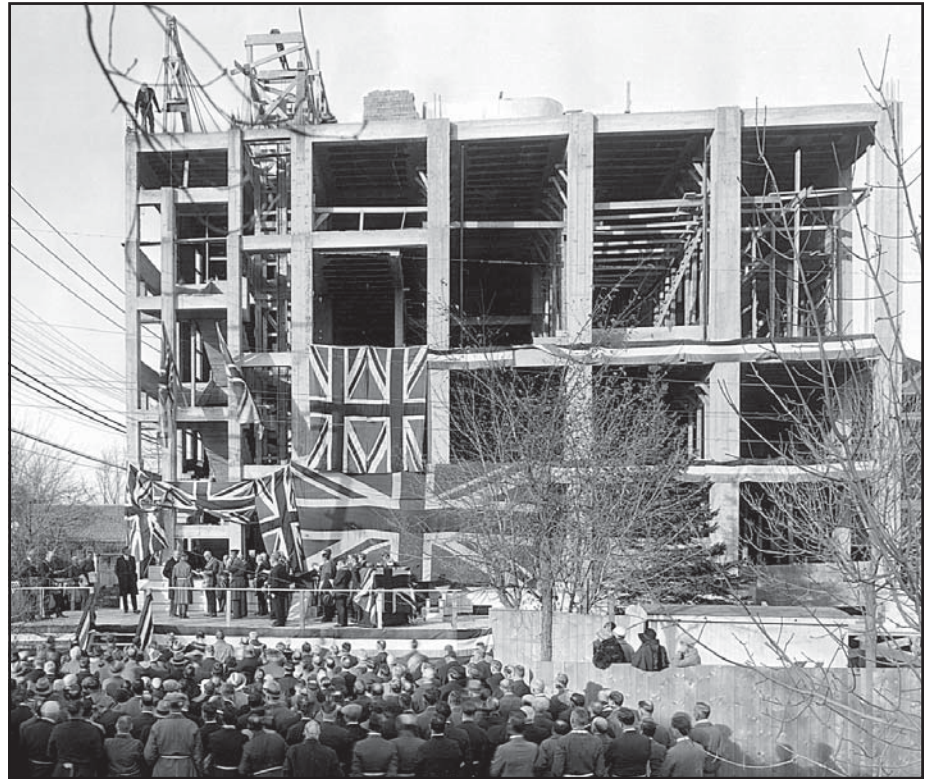
Editor: MWBro Robert E. Juthner

April 1998

Edmonton's Freemasons' Hall

If less than seventy years already qualify as "history," then we should not hesitate to speak about Edmonton's centrally located Masonic edifice with pride, as if it were in the same league with the medieval cathedrals or even the pyramids! Although lacking such antiquity, some of the information to follow may be of interest to our younger generation of Freemasons.

During the early years of the 20th century, the Edmonton Masonic Lodges — with some exceptions — were housed in a building on 102nd Street, south of Jasper Avenue, a replica of which now stands in Fort Edmonton Park. Masons of those days, however, felt the need for a larger and more representative building and, to this end, an ad appeared in the *Edmonton Bulletin* on September 9, 1910, stating "Subscriptions for shares in the Edmonton Masonic Temple Association Limited are now (available for purchase at \$10) open at their office, 114 Jasper Avenue W." There was less than a rush to buy these, as it took the Association another 19 years, until November 3, 1929, to purchase the land on 100th Avenue at 103rd Street from MWBro Dr E.H. Braithwaite (a member of Edmonton Lodge No. 7 and former Grand Master of Manitoba in 1903) who had inherited the property from his mother in



Cornerstone laying November 1, 1930

1914. It was he who conducted the sod-turning ceremony on July 12, 1930. It had been suggested that, as a Mason, Dr Braithwaite was more than fair in his asking price of \$12,500.

William Blakey, a well known architect and member of Ivanhoe Lodge No. 142, designed the structure, and R.W. Ritchie, a member of Empire Lodge No. 63, was selected to be the general contractor. The subcontractors included such firms as Lockerbie & Hole, Hillas Electric, Empire Marble, Marlboro Cement, Thomas Dyke and Manning Lumber — again with a number of Freemasons involved in this group.

On November 1, 1930 the ceremony of laying the cornerstone with Masonic honours was conducted by MWBro S.M. Snedden. Coins of the day, copies of the *Edmonton Journal* and a number of Masonic memorabilia were embedded in the cavity of the stone whose face is clearly visible and legible to this day, however, not in the NE corner of the building but, for obvious reasons, near the SW corner of the facade.

The construction of the \$170,000 building continued until, after completion, during the 26th Annual Communication of Grand Lodge, it was



View of large Lodge room, eastward

Grand Lodge Bulletin

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Editorial

“It’s Ours”

Thus goes a common sentiment of ownership, of pride in one’s possessions, coupled with letting the world know about one’s inheritance or acquisition. As this applies to society at large, it may well also apply to us as Freemasons. Of course we take pride in the intangible values of our teachings, but this is not what these considerations are about — they are concerned with material possessions, for a change, even though they are not the property of individuals but belong to organized Masonic bodies by law. Let us talk about our meeting places, those owned and operated by Freemasons for Freemasons. Some other time we may look at buildings built by Masons for the benefit of the general public too.

There are many Lodge halls in Alberta, some more stately edifices than others. What they have in common is “ownership.” What differentiates them may be the facade, the outward appearance. They may also have differently worded signs, such as Masonic Hall, Lodge Hall, Freemasons’ Hall (hopefully with the apostrophe in the right place to indicate the plural ownership), the local Lodge’s name or Masonic Temple. The latter term has somehow come into disrepute, of late, for the supposed reason that the public might misinterpret the word “Temple” as meaning a place of worship or, worse, a cult. Silly, isn’t it? As an aside, in continental Europe they usually designate the buildings as Lodge Halls while reserving the term “Temple” for what we call the Lodge Room.

A clean facade, a friendly exterior, shiny square and compasses, well-kept lawns and snow-free walkways present a wholesome picture to the passerby, something we can be proud of. The interior of the building is just as important, whether serving the members or being displayed at open house or other functions to which the public is invited. Again, something to be proud of.

Most of us know a handful of such meeting places, but may never have had the opportunity to see those farther away in this Province. Therefore, in this issue, we introduce one such building, in the hope to be able to publish many more articles with pictures — probably at irregular intervals — in the future. The Editor therefore invites write-ups and photographs from all over Alberta, no matter how large or small the

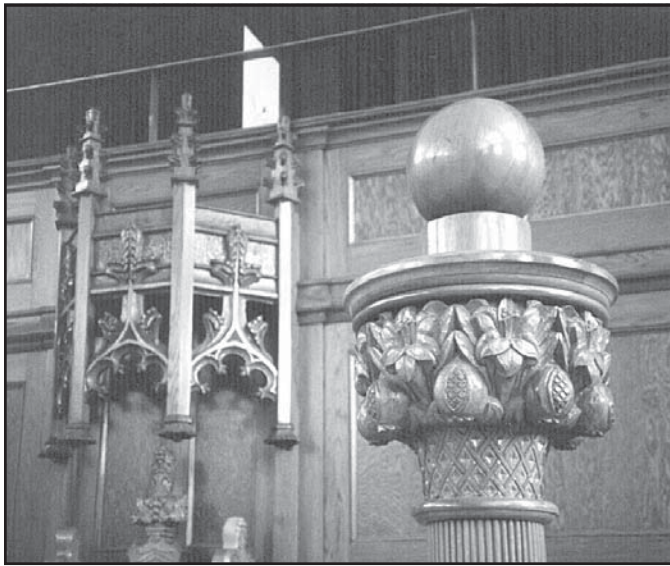


Exterior of Freemasons' Hall, Edmonton, 1998

dedicated “...to Masonry (to) be ever the sanctuary of Virtue, Charity and Universal Benevolence...” by the Grand Master, MWBro Sylvester M. Snedden, on June 10, 1931.

The four-storey structure is constructed of steel and concrete and has a brick and artificial stone facing (crushed stone combined with cement and sand). It has two identically designed entrances, the one on the right for public access to the cloakroom and the main floor auditorium which has been incorporated from the start to generate revenue, and the left one for the “special prerogative of the Craft” (according to a 1931 article in the *Edmonton Journal*). Both feature double oak doors with bronze lock plates with those on the inside displaying Masonic emblems. The exterior work follows Gothic design and the lines of piers, buttresses and turrets gives the structure a quasi medieval appearance. It is interesting to note that above the second storey windows there are six canopied recesses, meant to hold statues. These have never been added and we have no knowledge whom or what they were to represent. The foyer has a terrazzo floor, inlaid with copper Masonic emblems. The auditorium, complete with stage, will hold an audience of 200 on the main level and 50 on the

place may be. We are certain to find interested readers who appreciate to learn something new to them and who would love to share the justified feeling of pride of those who let us know about their particular Masonic building. Yes, let’s show it off. IT’S OURS!



Detail of carved oak canopy and SW's column: network, lilywork and pomegranates.

balcony. An office, library, storage rooms and washrooms make up the remainder of the main floor. An elevator, vintage 1930, serves the basement and the two upper storeys. On the second floor the original library was remodelled into a "cozy," intimate Lodge room for small gatherings, holding modern furniture; a ladies' dressing room, more wash rooms and the Scottish Rite office and regalia room. The main attraction is found on the third floor which is actually a two-storey open beam ceiling unit and which houses the two main Lodge rooms. The larger one features oak panelling, furniture (including the oak columns in the West) and intricate canopies above the Master's and Senior Warden's stations. There are four stained glass windows, the work of W.H. Crushing Co. Ltd., which depict symbols of the three degrees of Craft Masonry and those of the Scottish Rite and Royal Arch. The tiled floor is a fine example of the Mosaic Pavement referred to in the ritual.

The somewhat smaller Lodge room is of similar design, but done in mahogany which gives it a darker appearance, and with only three stained glass windows showing symbols of the Craft degrees of Freemasonry. Unfortunately, some time in the past, parts of the stained glass panels were broken and were replaced by plain glass, one tinted but meaningless, and one whole window replaced upside down! (It would be nice if someone would endeavour to restore these windows to their original beauty.) Both Lodge rooms provide additional seating on balconies. Originally it had been planned to install pipe organs in both rooms, but this did not come about. Electronic organs have taken over. The top floor accommodates a comfortable meeting room and a number of small cubicles for the storage of regalia by the tenant Lodges.

The basement holds the main banquet room (with seating for 150), the kitchen, wash rooms and the panelled and popular lounge room, tastefully decorated, with a feature wall composed of donors' plaques, and a (more or less) well-stocked bar.

At the present time, the building is home to fourteen Craft Lodges, the three bodies of the Ancient & Accepted Scottish Rite, three Chapters of the Order of the Eastern Star, one Bethel of the International Order of Job's Daughters and, without a Masonic affiliation, the Women's Canadian Club. Wedding

and funeral receptions, as well as numerous other public functions are also accommodated there. Recently two wedding ceremonies were performed in the large Lodge room.

It may be very worthwhile for any visiting Mason or friend to come and talk to the amicable building manager, and take in a tour of Edmonton's outstanding Masonic edifice.

Editor

England's Grand Secretary to Retire Early

By request of the Grand Master's advisers, with the agreement of the Board of General Purposes and the approval of the Grand Master, the Grand Secretary of the United Grand Lodge of England, Commander Michael Higham, Royal Navy, is to retire on 31 July 1998.

He has served during 17 years of major changes in English Freemasonry, developing in particular the policy of openness, including relations with the public and the media.

At Grand Lodge the Pro Grand Master, Lord Farnham, referred to the Grand Master's advisers' belief that changes were required in the way Freemasonry was administered. Their conclusion that it would be right to seek a successor to plan for the future in no way diminished the value of the most important contribution the Grand Secretary had made to the reputation and well-being of English Freemasonry.

"I believe his most important contribution is that he has succeeded in leading and indeed thrusting the Craft into accepting that openness is essential," he said.

Lord Farnham added that the Grand Secretary had learned the difficult skills needed in appearing on television or being interviewed on the radio and had persuaded many others in the Craft to do the same. "They too have gained the confidence necessary to carry conviction when presenting the excellent case we undoubtedly have," he said.

Grand Lodge News
UGLE, 10 December 1997

Our Readers Abroad

The Editor's article *Our Sister Grand Lodge of Israel* which appeared in Vol 63 No 4, April 1997 was reprinted in full in Vol LXIII, No 2, 1997 of *Haboneh Hahofshi — The Israel Freemason*. Although VWBro Hershhal Bookhalter, Grand Representative of the Grand Lodge of the State of Israel near the Grand Lodge of Alberta may have been instrumental in drawing the article to the attention of their editor, it is still nice to see that our *Bulletin* is being read around the globe.

Yet Another Cornerstone

Regarding the listing of cornerstone layings in Alberta, reproduced in the January 1998 *Grand Lodge Bulletin*, we regret that (at least?) one was missed, ironically affecting Cornerstone Lodge No. 19: On May 1, 1964, MWBro Sam Hardin laid the cornerstone of the High River Masonic Temple.

RWBro G.H. (Harry) Moxham, who was then the DDGM of District No. 6, and participated in the ceremony, and who now resides in Victoria, BC, phoned the Editor to bring this omission to our attention. Thanks, faithful reader of our *Bulletin*!

Editor

Masonic Spring Workshop Speaker Receives Kentucky's Highest Honour



Brother Dr Gary Leazer

At a meeting of Clarkston Lodge No. 492 at Clarkston, Georgia, on October 11, 1997, the Reverend Dr Gary Leazer received Kentucky's highest honour.

Dr Leazer, who will be Keynote Speaker at the Masonic Spring Workshop in April, was made a Kentucky Colonel by authority of the Governor of Kentucky.

In making the presentation on behalf of the Governor, the Reverend Walter Brookshire said, "Gary Leazer is a contributor. Because he has

been faithful in sharing his abilities and standing steadfast in his convictions, he has touched the world through his ministry; and Kentucky embraces him. His reputation has not gone unnoticed; but it has travelled into the nooks and crannies far and wide touching lives."

As President of the Center for Interfaith Studies, Inc. of Georgia, Dr Leazer has also accepted an interim position as associate editor of *Baptists Today*. Based in Georgia, this is an independent newspaper established in 1983 in response to the fundamentalist takeover of the Southern Baptist convention.

Dr Leazer's book *Fundamentalism & Freemasonry* is now available by contacting the Masonic Spring Workshop Committee at (403) 335-4384. The author will be delighted to autograph all copies of his book at the Workshop.

Letter

I read, with interest, the January 1998 *Grand Lodge Bulletin* and the Letter "Where is the Fraternity Going" by RWBro Clyde Elford of Glenbow Lodge No. 184, and would offer the following in answer to that letter.

We, as members of the Craft, should look closely into a mirror and ask that face we see: *Am I, as a Mason, practising the tenets of Freemasonry, as they are taught?* It would appear to me that the ill-considered thoughts and actions of some of our present members, to satisfy their own personal ambitions and egos, are a factor in the increased number of demits and suspensions.

Grand Lodge has in the past prevailed, does so at present, and will — I believe — continue to prevail upon the Brethren to use careful consideration and deliberations when the name of a candidate for initiation and membership is proposed. Don't blame Grand Lodge — we should conduct personal self-evaluation before placing the responsibility elsewhere. RWBro Elford should be well aware that "Grand Lodge" consists of the whole membership and that the Grand Master and his officers are just volunteers whom the members elected to their respective positions. Don't blame them; look in the mirror.

RWBro Chuck Stuart, Calgary Lodge No. 23

The Significance of the East

A short paper by MWBro W.J. Collett, PGM
Member of FIAT LUX Lodge of Research No. 1980

Many of our Masonic traditions may be traced back through the Old Testament. One marked exception is that the Jewish Tabernacle had its most Holy Place in the West and the entrance to the Tabernacle in the East.

The sacred nature of the East likely comes from the other ancient religions which placed great significance in the fact that the sun rose in the East and the sun has always been regarded as the source of warmth and life. Thus, when a number of the ancient peoples prayed they turned toward the East. In time wisdom was added to the attributes of the sun.

Early Christianity placed emphasis on the East because according to Christian Tradition the resurrection of Jesus Christ occurred on the First Day of the Week as the sun rose.

When the Christian Church looked for the return of the Christ on the clouds of glory his appearance would be from the East.

The Christian Church followed this tradition by building its churches and cathedrals with the sacred altars in the East and the entrance in the West. It also adopted the custom in its burials to place the head of the casket in the West and the foot in the East. The theory was that on the great Resurrection Morning the dead would arise with their faces towards the East.

It followed naturally that the Masonic Order followed the Christian tradition and placed its source of light and wisdom and direction in the East. Here the Worshipful Master sits. So as the sun rises in the East to enliven the day so we place the Worshipful Master in the East to open and instruct (enliven?) the Brethren in Freemasonry.

From the 13th Century, "From the East Christ shall come to judge mankind, therefore we pray towards the East."

Durandus (13th Century) "We pray towards the East because mindful of Him of Whom it is said Behold the man whose name is in the East."

Beyond the religious significance of the East we must also remember that learning originated in the East and moved towards the West.

Grand Master's Itinerary

April

- 2 Glenbow Lodge, St. Mark's Masonic Hall, Calgary
- 4 Connaught Lodge, Viking
- 6 St. John's Lodge, Vegreville
- 14 Medicine Hat Lodge
- 16 Apollo Lodge, Stettler
- 17-19 Masonic Spring Workshop, Kananaskis
- 22 Jordan Lodge, Calgary Freemasons' Hall
- 25 Kitchener Lodge, Rimbey

Axioms

The real art of conversation is not only to say the right thing in the right place, but to leave unsaid the wrong thing at a tempting moment.

Middle age is when your age begins to show around the middle.



Dave's Rug-A-Rama

Again one of those "What Masons Do" stories, proof of originality and dedication, and again one telling about a Brother's contributions to the Masonic Higher Education Bursary Fund. We mean WBro Dave Cleveley of Sherwood Lodge No. 183 who, for years now, has latch-hooked numerous decorative rugs, ranging in size from 30" x 36" to 45" x 56", and from 12,000 to 28,000 knots. (Would anyone like to check the count?) Some of the results are shown in the accompanying photographs. He made one each for the (then) 11 Lodges in Beaverhills District, and several for special occasions, to be raffled or auctioned off with the proceeds going to the Bursary Fund. Not only has he, so far, spent 1605 hours of his time on this labour of love, but he also donated the material, worth

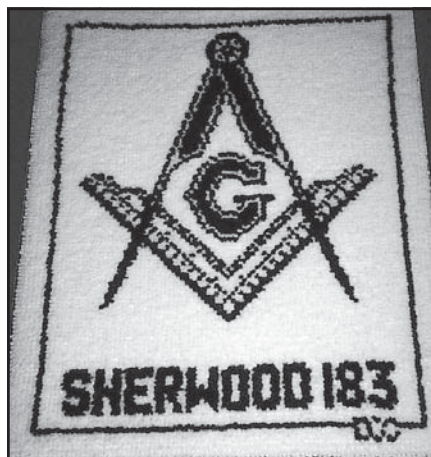
over \$2750. To date, Bro Cleveley's Rug-A-Rama project has netted \$8579, and he estimates that another \$2000 will be raised before the project is completed in June 1998.

The latest Sherwood Lodge Rug-A-Rama draw brought in \$1510 for the fund, and because that exceeded the amount of \$1500 at which WBros Ron Townsend and Rick Beaumont had pledged to have their heads shaven, that is what happened to them. (Remember the same thing going on in Eastgate Lodge — see the *Bulletin*, Vol 62 No 3, March 1997.)

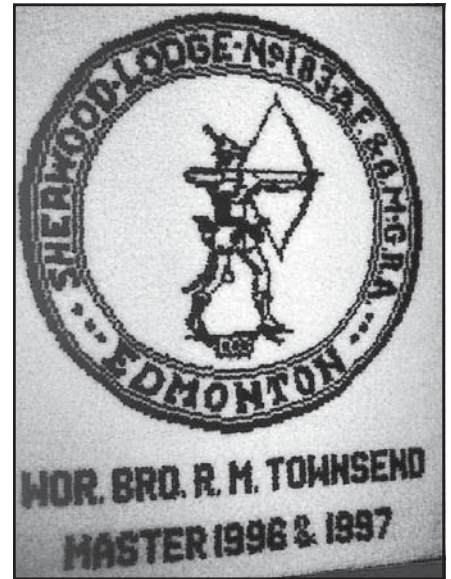
RWBro Gerald T. Webber, GSec & JGW, wrote to Bro Cleveley: *Every organization depends on its members for assistance and viability and I am confident that Freemasonry will always survive through the continued effort put forth by individuals such as yourself.*



A special order Lodge rug



A typical Lodge rug



A personalized rug

"Name Freemasons" Challenge to Justice System

reads the headline of a "teletext/uk.today" press release, just received as we go to print with this issue of the Bulletin. Alberta dailies carried part of it on February 18, 1998:

The Freemasons were challenged by the Government to cast aside their traditional secrecy and release the names of members working in the criminal justice system.

Home Secretary Jack Straw said he would be writing to the United Grand Lodge urging it to publish regional lists of masons who are judges, magistrates, police officers, crown prosecutors, prison staff or probation officers.

If it would not — or could not — comply with the request, then the Government would establish its own register of masons in the criminal justice system in England and Wales.

While declaration would be voluntary for those already in posts, Mr Straw told the Commons Home Affairs Committee that the Government would legislate to make it compulsory if it was not satisfied with the level of compliance.

New appointments would be required to register as a condition of their terms of service, he added.

The announcement drew a curt "no comment" from the United Grand Lodge which said it would make its position clear when its Grand Secretary, Commander Michael Higham,

gives evidence to the committee on Thursday.

But the proposals were bitterly condemned by some senior judges who denounced them as an infringement of their human rights.

The opposition of the judiciary had provoked a bitter inter-departmental wrangle between Mr Straw and the Lord Chancellor, Lord Irvine of Lairg, who shared some of their reservations.

Mr Straw, however, told the committee that membership of a secret society by judges or others in the criminal justice system could lead to suspicions of a lack of impartiality or objectivity.

"They are a society which is very secretive at the moment and that has given rise to suggestions of improper influence — and not just suggestions in some cases," he said.

Pope Greets PGC

The colourful front cover of the *New Zealand Freemason*, Vol 25, Issue 4, 1997, shows His Holiness, Pope John Paul II, shaking hands as he meets the Very Rev. John Rymer, Dean emeritus of Auckland, Past Grand Chaplain of the Grand Lodge of New Zealand.



The trouble is we have ten thousand laws to enforce the Ten Commandments.

Electioneering

When a candidate is nominated for a Masonic office, his intention is to win the election. But what he may do to ensure that result? Does he send out campaign literature to all the Lodges, does he circulate business cards setting out his many Masonic affiliations, does he organize a campaign to canvass on his behalf, or does he rely on his stature in the Craft to win the office he seeks? Unfortunately, we have no rules in this jurisdiction to deal with electioneering, unless they are unwritten but implied.

In New South Wales, the subject is covered in Section 3.1.3 of its Constitution:

"Canvassing for election to any of the Grand Offices, or to any Board or Committee of the Grand Lodge, either orally or in writing, or by lobbying, or by means of a voting ticket, is strictly forbidden, and any Brother proved to have been engaged or concerned either directly or indirectly therein, either on his own or another's behalf, shall be deemed to be guilty of a serious Masonic offence and, in addition to any of the penalties provided herein, shall be ineligible to hold any office in Grand Lodge for a period of five years or such lesser period as the Executive Council shall determine."

*Masonic Bulletin, Grand Lodge of British Columbia,
Vol LXI, No. 2, October 1997*

How Interested Are You in Masonry?

Your attitude to life determines your happiness and satisfaction. How often do you point out the mistakes other people make, just because of their attitude? Kindness, tact, cheerfulness, concern, unselfishness and friendliness are positive parts of each man's attitude. Is your attitude in daily life a positive one? Do you go to Lodge determined to enjoy being with your Brothers or do you go from a sense of duty and prepared to find fault and to criticize?

Just think how different it could be if we decided to enjoy the meetings and take an active part in sharing our thoughts with other Masons at refreshment and out of Lodge! If [only] we discussed Lodge activities, offered ideas and would be prepared to help carry them out! Masonic meetings need not be dull and monotonous. If they are, it is because the majority are content to sit on the side and contribute nothing, or stay at home.

Your interest is your contribution to the Lodge, to your Brothers and to Masonry. You owe it to yourself to enjoy the rewards of doing your fair share.

Charity Lodge No. 67, Summons
January 1998

Masons of Russia and Madagascar

In 1997, the United Grand Lodge of England has extended fraternal recognition to two recently formed Masonic Grand Jurisdiction, Russia and Madagascar.

The Grand Lodge of Russia was formed in 1995 from four Lodges sponsored by the Grand Loge Nationale Française. It now has around 140 members, belonging to seven Lodges which are located in Moscow, St. Petersburg, Voronezh, Archangelsk and Zvenigorod.

The National Grand Lodge of Madagascar, formed in 1996 at Tananarive from three Lodges under the Grande Loge Nationale Française, also meets all the United Grand Lodge of England's basic principles for recognition.

From *Grand Lodge News*, UGLE, 10 December 1997

The Emessay Notes of January 1998 add the following:

"Bro George Dergachev, GM, Grand Lodge of Russia said in a letter to MSA:

"...Just now we create the necessary prerequisites for installation (in Alberta: "institution", Ed.) of Lodges in Krasnodar (the Northern Caucasus) and in Rostov on Don (the South of Russia)... All the Lodges have regular meetings. We pay attention to the work with profanes and get many letters from candidates. One of the most important tasks for us is to form public opinion towards Masonry. As is known, all the literature on Masonry, which has been published for 70 years, was of an anti-Masonic character and the social consciousness towards this organization wasn't simple.

"That is why we are working with the mass media. We have published a number of books: *Masonry and Russian Literature*, *Free Masons*, *History of Russian Masonry of the XIX Century*, and some articles and interviews in magazines and newspapers. We have also prepared a program on TV. We are going to start publishing a quarterly Masonic magazine. — We are enthusiastic about our future and hope to solve all the problems."



My husband's an active Mason who loves golf... So I'll let you decide when's the best time to catch him in!

S.M.L. Pollard. *Tied to Masonic Apron Strings*, Macoy Publishing