



Grand Lodge Bulletin

VOL. 49, NO. 8

Editor, M.W. Bro. W.J. COLLETT

APRIL, 1984

GEORGE MURDOCH

When Bow River Lodge No. 1 held a preliminary meeting on January 6, 1884, George Murdoch was elected secretary of the meeting. When that Lodge was Instituted on January 28, 1884 George Murdoch was elected the first Senior Warden. When the town of Calgary was incorporated as a town in the Northwest Territories on November 12, 1884, George Murdoch was elected the first Mayor of Calgary. As the first Mayor of that little town of 200 George Murdoch presided over the first magistrate's court, he installed the first School Trustees, started the first Fire Brigade.

Not only was George Murdoch a builder of community life but he was a builder of buildings. He was born in Paisley, Scotland and moved with his family to St. John, New Brunswick when he was four years old. When he was eighteen he left home and settled in Chicago. There he learned to be a harness maker and built himself a shop in which to carry on his business. When the great fire swept through Chicago he lost all he had and was forced to move back to New Brunswick. Later he travelled west to Winnipeg where he bought a wagon and some goods, put them aboard a C.P.R. flatcar and instructed the railway to take the equipment to the end of the rail. This happened to be Maple Creek, Saskatchewan. Here he unloaded his equipment and drove his cart west arriving two days later in the tent town of Medicine Hat. The wagon was loaded on to a scow to cross the river. Eight days and nights later he arrived at the N.W.M.P. Fort Calgary. The next day he was helped across the Bow River. Murdoch liked the location and decided to stay. On that day, May 14, 1883, he went to Major Walker's Lumber yard and bought boards to put up a 12' by 12' shack. Three days later he hung out a sign "HARNESS MAKER". Later he built more impressive quarters which were destroyed by fire in 1889. Murdoch built again and resumed his business.

When he settled in Calgary he sent for his family. By the time his family arrived he had built a log home for them on what is now Seventh Avenue and Second Street East opposite the City Hall. Mrs. Murdoch arrived and brought with her a piano, the first to be seen in the town. The family lived in the house until 1892 when they moved farther out into a new house.

On February 8, 1884 there was a murder just west of the town and a posse was organized to catch the murderer. He was caught and the mob was prepared to hang him on the spot. George Murdoch said, "Jesse Williams will have a fair trial. There will be no hanging here". The trial was held.

Murdoch helped organize the Agricultural Society in Calgary and the St. Andrew's Society. When he suffered from illness and was unable to walk down the streets of Calgary he drove down in a carriage. People from all walks of life greeted him affectionately.

George Murdoch a Mason, a churchman, a citizen and in all respects a builder died on February 2, 1910 but his name will not soon be forgotten.

THE F.P.O.F.

(Last month we printed a paper given by the late Bro. Harry Carr, P.J.G.D. (E.C.) at an exhibition of Historic Documents at the Lodge of Sir Robert Moray No. 1641 and published in the Yearbook of the Grand Lodge of Scotland, 1982. The first part of the paper had to do with rules set down by William Schaw, Master of Works to the Crown of Scotland and Warden General of the Mason Craft. They are dated December 28, 1598 and were directed to Operative Masons. Item 18 of the regulations concerned the F.P.O.F.)

In his paper Bro. Carr digressed to talk about the F.P.O.F.

And now still remembering Regulation 18, I would like to change the subject for a few moments and talk about the "Points of Fellowship". In the course of a lifetime of study I have answered dozens of questions on the F.P.O.F. But about a year ago I received one asking about the *origins* of the Points, and that really set me searching.

There are, in fact, seventeen ritual texts that have survived, dated between 1696 and 1730, and the Points are to be found in fourteen of them. Four of them are Scottish, including the oldest version; nine are English and one Irish. Most of them appear in the second degree of the early two-degree system, and we may safely count them among the oldest items in our ceremonies.

Their descriptions vary considerably, most of them giving clear details on each point, while other writers — not knowing the precise words — describe them as though they were watching them in performance. From c. 1700 onwards, several of the texts mention the "words" that accompanied those Points, but they are all so sadly debased that it is impossible to say which, if any of them, is correct.

As to the question of *origin*, twelve of our fourteen texts are without a single word to indicate where the Points came from, or what they mean. The only clues we have are in two of the latest versions, dated 1726 and 1730. They appear, in each case, as part of our earliest legends, the first concerning Noah and the second relating to Hiram Abif, Solomon's famous craftsman. The Points, in both cases, describe the actual mechanics of exhuming corpses from their graves, and the legends suggest that the participants were trying to obtain a secret from the dead body.

The Schaw Statutes of 1598 give some documentary evidence that the F.P.O.F. in earlier times had to do with operative masons and were contained in the old official regulations concerning scaffolding. If the master builder had been careless in his work and the scaffolding collapsed causing the death of a worker, then the master builder was prohibited from further building unless he was able to exchange an oath with another Master Builder in the manner of our present F.P.O.F.

Regulation 18 (which was referred to last month) is now printed in modern language and spelling, word for word. Three obsolete terms are shown in brackets:

Item, that all masters, enterprisers of works, be very careful to see their scaffolds and walkways (futeangis) surely set and placed, to the effect that through their negligence and sloth no hurt or harm (skaith) come to any persons that work at the said work, *under penalty of being forbidden* (discharging of them) *thereafter to work as masters having charge of any work, but they shall be*

subject all the rest of their days to work under or with another principal master having charge of the work.

This was certainly the strictest rule in the whole code of the 1598 Statutes. *All the others could be satisfied by a fine.* But a Master, at the peak of his career, found guilty after an accident of careless scaffolding, *was condemned for the rest of his life never to use scaffolding again, except under or with another principal master.* I believe that this explains the origin and purpose of the Points, and it also solves the biggest problem of all, i.e. why the twelve earliest versions of the Points are without any kind of explanation. The masons did not need it. They learned those procedures in the normal course of their training, just as a child learns the alphabet as a preliminary to reading. The Points were simply the masons' Kiss of Life.

WHY AM I A MASON?

Bro. Russ Paterson, Hussar Lodge No. 130

Late one evening I was spending some time in thought and I asked myself the question, "Why am I a Mason?" It was raised slightly over a year ago. Twelve months ago I do not think I could have given the correct reason. Knowing the answer now, I know the reason has not changed, but only its comprehension. Talking with and reading papers presented by other newly raised masons has given me an idea of what my peers perceive. I have heard many older brothers say that "The Work" must be better performed. The new are dazzled with the symbols, whereas many of the older have reduced them to a dogma.

For some reason I was compelled to learn the closing charge as given in York Rite Lodges. In that charge is the answer to my question. The answer "Let the world see how Masons love one another". This love was seen in my father and other people who influenced me to seek admission to this fraternity, — J.K., J.R., R.T. My petition stated I wished to become a mason for personal growth; this I found but also considerably more.

I found a discipline, an approach to life and to living. On being asked to pray for myself for the first time in a M.M. lodge I repeated the Lord's Prayer aloud. Why — I did not at the time know?

All I have learned in Masonry is but an aid to a further understanding of that Prayer. I know now that my learning and understanding is but partial. My brothers have an obligation to remind me of my failing and I of theirs. Every human being, regardless of masonry ties, has a claim to my kind offices.

Brothers have been saying that they would sooner see four good men rejected rather than let one unfit man join; for they say the good man will be good in spite of being rejected and our order would suffer because of the one unfit. That reasoning is contrary to my understanding of what masonry teaches. What a man has been in the past, what he is now he is and what he will be in the future depends on all of us. I would trust in the two brothers who have signed the petition to recommend a candidate. My reading of the second "Great Commandment" is "Love thy neighbours" not "Love thy 'good or fit' neighbours".

My words have been meant to be friendly and tender. "May the God of love and peace delight to dwell with you and bless you."

MASONRY IN THE NEWS

A 'Grave Sin'

With Pope John Paul II's approval, the Sacred Congregation for the Doctrine of the Faith has warned Catholics who join Masonic associations that they "are living in a state of grave sin and cannot be allowed to receive holy communion." Although the Catholic Church's new code of canon law makes no mention of the centuries-old ban against Catholic membership in Masonic lodges and no longer calls for excommunication in such cases, the Vatican statement declared that "the church's negative judgment regarding (the Masons) remains since their principles have always been considered irreconcilable with the doctrine of the church."

For some time now many North American Catholic bishops have felt that the ban on Masonic membership did not apply to their countries. Prohibitions against Catholics joining Masonic groups were relaxed when the Congregation for the Doctrine of the Faith said in a 1974 letter that excommunication applied only to "those Catholics who join associations which plot against the church." Britain's bishops took that as a signal to relax the ban against Masons there; the ban was also eased in various North American dioceses. In 1976 the late Cardinal Terence Cooke addressed 3,000 Masons and praised the U.S. associations for their charitable work, their belief in the Supreme Being, and their patriotic role in history.

In 1981 the late Cardinal Franjo Seper, prefect of the Sacred Congregation, complained that his 1974 letter was given "mistaken and tendentious interpretation" and that the prohibition against Catholics' joining the Masons remained in effect. Even so, the bishops took the Vatican pronouncements as aimed mainly at European Masonic associations.

(The Christian Century)

LONDON (Reuter) — A Conservative MP called Thursday for a government inquiry into allegations that the Soviet Union used the Freemasons to penetrate British security services at the highest level.

Patrick McNair-Wilson said he had written Prime Minister Margaret Thatcher, asking her to make sure there was no risk to national security.

The Brotherhood, a book published Thursday, says Moscow penetrated British security by infiltrating its spies into the Masons and relying on a "jobs for the brethren" network to pull them up through the ranks.

Author Stephen Knight quotes a secret memorandum from a British diplomat in 1981 warning of such infiltration. He says the late Sir Roger Hollis, head of MI5 security service from 1955 until 1965, was the most spectacular Soviet success.

British security chiefs investigated suspicions that Hollis was a spy, but the official verdict cleared him.

"These allegations are very serious," McNair-Wilson said. "If it is also true that secret documents exist which can establish evidence that national security is threatened, then I very much hope a full and urgent inquiry will be held." From the Calgary Herald Jan. 27, 1984

NORTHERN ALBERTA VETERANS DEGREE TEAM

In August 1982 a group of twenty-two masons of various lodges and ranks organized a Canadian rite third degree team. The members are all veterans of the Armed Forces or Royal Canadian Mounted Police and believe in education through the proper demonstration of ritualistic work. The prime objective was to assist those lodges that requested their assistance.

Since 1982 the team has conducted the third degree in 5 lodges.

The team was not organized with a view of conducting the degrees for the lodge officers if they have yet to have the privilege. Therefore, with rare exception, the team will only accept an invitation to conduct the degree with the proviso that the officers must have conducted the degree once before the request is made. The exception being that should the officers be all past masters, as is sometimes the situation, then the team will, with time, distance and availability being a factor seriously consider any request received.

CANADA LODGE NO. 3527

On the register of the United Grand Lodge of England
Agenda
February 28, 1984

1. To open the Lodge. (4:30 P.M. Precisely)
2. To read and, if approved, confirm the minutes of the 417th Regular Meeting held at Freemasons' Hall, Great Queen Street, London, W.C.2 on 22nd November, 1983.
3. To RAISE:
Bro. Capt. J.S. Hyden, passed 26th April, 1983 and Bro. Graham Fullerton WEIR — at the request of Ivanhoe Lodge No. 142 on register of the Grand Lodge of Alberta.
4. To INITIATE:
Mr. Barry John CONWAY, elected 22nd November, 1983.
5. To present a Grand Lodge Certificate to Bro. H.E.P. Kuhn.
6. As the result of increased charges for dining the Treasurer, W.Bro. J.B. Beatty, LGR will propose: 'That each London member dining will subscribe the sum of Five Pounds towards the cost of dining on each occasion, with immediate effect, the amount to be collected on the evening in question and also that the Visitor's dining fee shall be £13.50 on each occasion, with immediate effect, under by-law 6.'
7. To collect Alms.
8. To close the Lodge.



W.Bro. MURRAY LLOY of CONCORD LODGE No. 124, who was nearing 88 years of age (Feb. '84) delivered the GENERAL CHARGE at the Installation of Officers in December, in a most clear and articulate fashion. A very proud Mason, Bro. Lloy was Master of Concord Lodge in 1949, and to this date — he remains an active and dedicated man to his beloved Craft.

Concord Lodge presented W.Bro. Lloy with an enlarged version of this photo on Sat., Feb. 4th (suitably framed) on the occasion of R.W. Bro. George Perry's Official Visit on that evening.

PORT OF MISSING MEN

Bro. William Frederick Albright, last known address: 6212 Louise Road S.W., Calgary. Please notify the Secretary of Dominion Lodge No. 117, D. Dobie, 14303 - 98 Avenue, Edmonton T5N 0G6.

FIDELITY LODGE NO. 76

In March we hope to have a few historical artifacts that belonged to Sam McGee, on display at the regular meeting. These artifacts belong to the Sam McGee made famous by Robert Service. These articles are on display in the Yukon at present, and if returned in time will be shown.

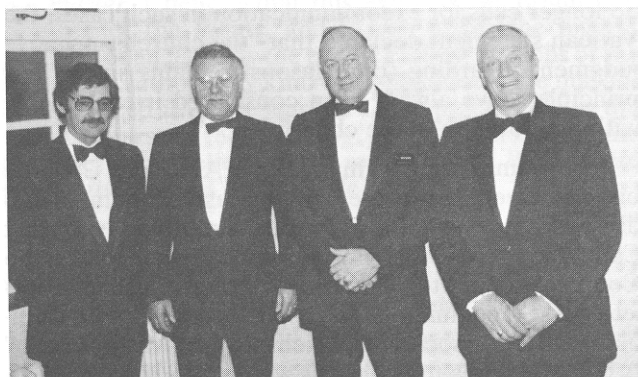
MASONRY

Hands across the altar,
A Golden 'G' above;
Symbols of the Mason,
The fraternity of love.
The square supports the compass,
On bended knee we pray;
Support our undertakings
With every passing day.
The moral here, for men to read,
Concerns the things we say.
It provides us with an afterthought
For every passing day.

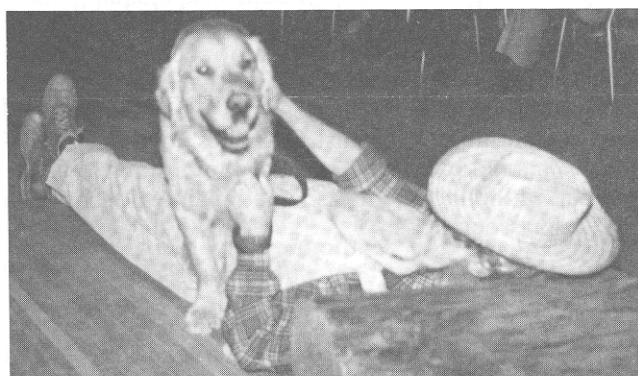
Bro. Reginald H. Smith
Evergreen Lodge No. 166, G.R.A.
And written for the Installation of Officers of that
Lodge and Published in the British Columbia Bulletin

NORWOOD LODGE NO. 90

There was an attendance of 188 when Norwood Lodge held its annual Ladies Night in January at the Central Masonic Temple in Edmonton. A banquet was followed with entertainment by Norwood's "Hee Haw Gang". This is a group of 18 Masons who presented a variety of comedy and western dance. The wife of one of the members, Gail Ledger, was the choreographer.



R.W. Bro. M. Willmer, D.D.G.M. District No. 10; R.W. Bro. M.P. Dunford, Grand Secretary; W. Bro. John Forsdich, W.M. and M.W. Bro. G.D. Thompson, Grand Master.



The Golden Lab was part of the skit.

Special guests were the widows of deceased Lodge members. The M.W. the Grand Master, M.W. Bro. Gordon D. Thompson and Mrs. Thompson; the Grand Secretary R.W. Bro. M.P. Dunford and Mrs. Dunford and the D.D.G.M. R.W. Bro. Marvin Willmer and Mrs. Willmer were also welcome guests. Mrs. Agnes Campbell presented the three wives with three of her paintings. Each lady guest received a silver spoon. Other Masonic Lodges represented were Edmonton No. 7, Vermillion No. 24, Vegreville No. 25, Empire No. 63, West Edmonton No. 101, Meridian No. 129 and St. George's No. 169.

GRIESBACH LODGE NO. 191

At its April Meeting Griesbach Lodge No. 191 presented a Fifty Year Jewel to R.W. Bro. P.A. Johnstone. This is the first time the Lodge has been able to present a Jewel for fifty years continuous service.