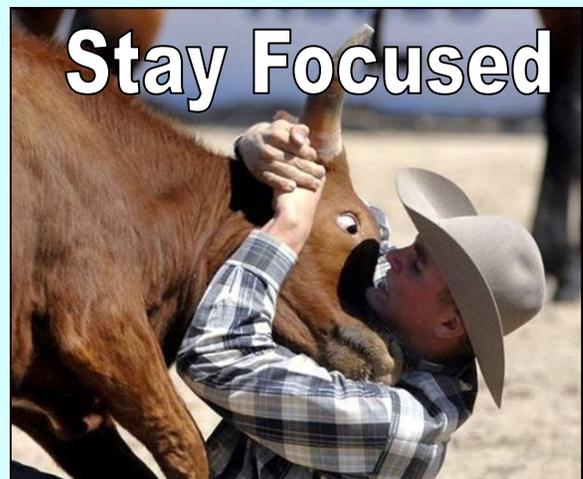




# The Beacon

May 2011

*A Beacon is not a destination - It just helps to light the way*



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**W Bro Brent Chalmers**  
**DDGM Central District**

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# Grand Lodge of Alberta

## 106th Annual Communication

### Friday & Saturday June 10th & 11th



Holiday Inn and Suites,  
 9816 - 107th Street, Grand Prairie, AB  
*W Bro. Grant Dixon (#190)*

*to be installed as D.D.G.M. for Central Alberta District*

For information refer to the May 2001 issue of

Our Magazine - "The Alberta FreeMason"

### Central District Lodges - Meeting Nights

<a href="#">Innisfail #8</a>	Innisfail	3rd Thursday	8:00 PM
<a href="#">Eureka #10</a>	Lacombe	4th Tuesday	8:00 PM
<a href="#">Red Deer #12</a>	Red Deer	2nd Tuesday	7:30 PM
<a href="#">Mountain View #16</a>	Olds	1st Monday	8:00 PM
<a href="#">Britannia #18</a>	Ponoka	1st Wednesday	8:00 PM
<a href="#">Apollo #27</a>	Stettler	3rd Thursday	8:00 PM
<a href="#">Kenilworth #29</a>	Red Deer	1st Tuesday	7:30 PM
<a href="#">Kitchener #95</a>	Rimbey	2nd Tuesday	7:30 PM
<a href="#">Lochearn #151</a>	Rocky Mountain House	2nd Thursday	7:30 PM
<a href="#">Beacon #190</a>	Red Deer	4th Monday	7:30 PM

Some Lodges have a meal before the Lodge meeting - check for times

Central District Web Page

<http://mastermason.com/Beacon190/ddgm.htm>



The Brethren of Kenilworth #29 welcome two new Entered Apprentices to Freemasonry.  
L-R RW Bro. Len Clarke, WBro. Richard Hayhoe, Bro. Scott Mohrbutter, WM WBro. Cory Martz, Bro. Greg Carpenter, WBro. Bill Douglas and WBro. Dave Travers.

*Welcome to the Craft Brethren*



WB Gene Dunnwebber receives his 60 year Jewel at Lochearn Lodge #151 at their April meeting.  
From left to right: RWB Melvin Tessmer, WM WB Ron Vickers, WB Gene Dunweber, RWB Tom Clark



The Deputy Grand Master and District Deputy Grand Master join with the Brethren of Beacon #190 to present Master Mason Certificates at their April meeting  
(L-R) RW Bro. Brent Chalmers D.D.G.M., WBro. Curtis Bouteiller W.M., RW Bro. Peter Dunlop D.G.M., Bro. Shaun Purdy, Bro. Peter Haight, Bro. Tony Braun, WBro. Robert Cantwell I.P.M.



The Central Alberta Lodge of Perfection were please to have Mr. Howard Fredeen and his wife Joan as the special guests at their Annual Reunion Banquet. Mr Fredeen, a member of the Lacombe Historical Society and a retired research scientist from the Agriculture Canada Experimental Farm, gave a very interesting talk on many of the early pioneers from the Lacombe area.

L-R) JGW Ill Bro. Hal Neis (32°), Mr Howard Fredeen, Mrs Joan Fredeen, Ill Bro. Vern Otto (33°)

**A.F. & A.M.; F. & A.M.; A.F.M.; and F.A.A.M.**

**Grand Lodges** in the United States are designated as "Free and Accepted" or "Ancient, Free and Accepted." In addition, the Grand Lodge of the District of Columbia is designated F.A.A.M. interpreted "Free And Accepted Masons." The Grand Lodge of South Carolina likewise, is written A.F.M., meaning "Ancient Free Masons." There are, then, but four proper titles used by the Grand Lodges of the United States - A.F.&A.M.; F.&A.M.; F.A.A.M., and A.F.M. Of the 51 Grand Jurisdictions in the United States, 25 have Ancient descent in their title and 26 Modern descent. Of these it is clear that 4 have their origins from the Ancient Grand Lodge of England and 1 from the Moderns. The other 46 are of mixed origin.

**Antient or Ancient**

This word is not used today to denote the antiquity of the Craft. It has special reference to the Antient or Ancient Grand Lodge of England which existed from the year 1751 to 1813. Many Masonic historians have called this event a "schism" but most modern Masonic scholars do not accept this view. A "schism" denotes a break or withdrawal. For many years it was believed that a group of Masons who were members of the 1717 Grand Lodge had withdrawn from it and formed a rival Grand Lodge. But in 1887 Henry Sadler in his book "Masonic Facts and Fictions" proved conclusively that this event was not a "schism."

Various reasons have been advanced for the organization of this new Grand Lodge. It appears that a number of Irish Masons residing in London were not permitted to visit the Lodges of London by the snobbish and aristocratic members of that city. These Irish members claimed that the London members were making innovations in the ritual and ceremonies of the Craft. It is likely that changes were being made in the modes of recognition to prevent visitation by Masons from Irish Lodges. At any rate, the new Grand Lodge used these innovations as an excuse for organizing stating that it wanted to preserve the ancient usages of the Craft. As a term of derision members of the 1717 Grand Lodge were called the Moderns and the members of the other Grand Lodge were called the Ancients. At one time the Ancients were known as Atholl Masons after the third Duke of Atholl who became Grand Master in 1771 (*See Atholl Masons*).

As a result of these two Grand Lodges in England, the Lodges in Colonial America were not united because some Lodges received charters from one Grand Lodge and other Lodges from the other Grand Lodge. While the rivalry that existed was not healthy for the Craft, the Ancient Grand Lodge added much vitality to Freemasonry and many stirring parts to the ritual. In the year 1813 the two Grand Lodges joined in a Lodge Reconciliation and became the United Grand Lodge of England.

In those states where the Lodges are called "Ancient, Free and Accepted" they are calling attention to their historic connection with the Ancient Grand Lodge of England, to the Operative Masons of the past and to the Accepted Masons that were the link between the Craft and the Operative Craft of yesteryear. In those states where the word "Ancient" does not ap-

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pear the lodges are linked historically with the "Modern" Grand Lodge.

**Who were the Ancients.** What was the cause of their fanning a separate Grand Lodge?

This question is answered briefly above but the following is a more detailed description:

(a) Throughout the latter half of the 18th century Freemasonry in England was divided into two camps bitterly opposed to one another. These were the Moderns (so called) who loyally adhered to the original Grand Lodge and the Ancients who formed a rival Grand Lodge in 1751. Until recently it was customary to refer to the Ancients as "Seceders" and "Schismatics" but investigation has shown that none of the founders belonged to any Lodge owing allegiance to the Premier Grand Lodge. They were mostly Irish Brethren resident in London.

(b) The causes of the break were rooted partly in the slackness and weak administration of the Premier Grand Lodge at the time and partly in certain changes in custom and ritual which had been deliberately made for the purpose of excluding imposters (following the publication of the "exposures").

These changes can be stated as probably including the following:

(1) The dechristianization of Freemasonry which had started as early as 1723.

(2) Neglect of the days of the St. Johns (the Baptist and the Evangelist) as special Masonic festivals.

(3) A transposition of the modes of recognition in the E.A. and F.C. Degrees. This apparently was the principal cause of offence.

(4) Abandonment of the esoteric (secret) part in the Installation of Masters.

(5) Neglect of the Catechisms attached to each Degree.

**Atholl Masons** - This is a popular term for the Ancient Masons which originated from the fact that dukes of Atholl were Grand Masters from 1771 to 1781 and from 1791 to 1813 when the Ancients became united with the Moderns. The third Duke of Atholl became Grand Master in 1771 and his nephew, John Murray, succeeded him both in temporal title and Masonic rank after his death in 1774. The fourth Duke created something of a record in Masonic advancement in 1775, when he was initiated, passed and raised, installed Master of the Grand Lodge (No. 1 today) and elected Grand Master - all in four days. Twenty-four days later he was installed as Grand Master and he remained in that office till 1781. Ten years later he was re-elected. Lodges under the Ancient Constitution also became known as "Atholl Lodges".

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**Union of Grand Lodges** - An act of union was agreed upon in December 1813 between the Grand Lodge of England (called "The Moderns" est. 1751) and the Grand Lodge according to the Ancient Institutions (known as the "Ancients" est. 1717). After separate existences lasting sixty years they were finally united under the Duke of Sussex the first Grand Master of the United Grand Lodge of England.

**Articles of Union** - This was the agreement that united the two rival Grand Lodges of England in 1813. The articles were signed on 25th November by H.R.H. the Duke of Sussex, Grand Master of "The Moderns" and H.R.H. the Duke of Kent, Grand Master of "The Ancients". The latter Masons-mainly Irish and Scottish had formed a rival Grand Lodge of England in 1751 because they objected to certain changes in the ritual, and customs, that the Moderns had thought fit to introduce. For more than sixty years they were bitter opponents to the original Grand Lodge formed in 1717. The Act of Union was finally accepted at a joint meeting of both bodies on 27th December, 1813 (St. John the Evangelist's Day) and "The United Grand Lodge of Antient Free and Accepted Masons of England" came into being-and has remained the sole controlling jurisdiction of English Freemasons ever since.

**Dr. James Anderson** (1684-1739) – Dr. Anderson, known in later years as "The Father of Masonic History" was the author of the two first official publications of the Grand Lodge of England. They are the "Book of Constitutions" issued in 1723 and 1738. He was the son of James Anderson, a member of the Aberdeen Lodge in 1670 and described as a "glassier and meason". Dr. Anderson was educated at the University of Aberdeen, went to London and in 1710 became Minister of the Scottish Presbyterian Church in Swallow Street, Westminster. He was a member of the original No. 4 Lodge that met at the Rummer and Grapes Tavern., and is now No. 4 on the United register, the Royal Somerset House and Inverness Lodge. In his first "Constitutions" he introduced terms derived from Scottish operative masonry, such as "Entered Apprentice" and "FellowCraft".

**Laurence Dermott** (1720-91) A remarkable Irish Freemason who was strongly opposed to the "Moderns". He wrote a Book of Constitution for the "Ancients" with the peculiar title of "Ahirnan Rezon", which could be very roughly translated from the Hebrew to mean "A help to a Brother". Dermott was installed Master of a Dublin Lodge (No. 26) in 1746 and then went to England, where he worked as a commercial painter. He later became Grand Secretary of the "Ancients" and one record describes him as "the most remarkable Mason that ever existed". He was a man of considerable education, and progressed from painting to prosperity as a wine merchant. But meanwhile he "improved" upon his Book of Constitutions and put forward four editions during his lifetime. Apart from being Grand Secretary, he was Deputy Grand Master of the "Ancients" for several years.

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**Ahiman Rezon** - A peculiar title given to books of constitutions (there were several) written by Lawrence Dermott, an Irishman, who was a staunch supporter of the "Ancients" in early English Freemasonry as opposed to the "Moderns". It is not known for certain what the two words stood for, but it is believed they meant "A Help to a Brother", worked out very loosely from Hebrew. Another translation was "Faithful Brother Secretary". Dermott, a commercial painter, was made Master of a Dublin Lodge in 1746 and came to England two years later. He became Grand Secretary of the "Ancients" and then wrote his first Book of Constitutions under the odd title quoted above. Several issues of "Ahiman Rezon" were published right up to the Union of the two Grand Lodges in 1813. (written April 13, 2005)

Another matter is the question of the first use of A.F. & A.M.???

The first known meeting of the Irish Masons who started the "Antients" GL was 1751-07-17.

The GL styled itself

"The Most Ancient and Honourable Society of Free and Accepted Masons".

Their last style prior to the Union in 1813 was:

"The Most Ancient and Honourable Fraternity of Free and Accepted Masons,  
according to the Old Institutions".

The 1756 and 1767 (Entick), as well as the 1784 (Noorthouck) editions of the Premier GL Constitution use this style:

"The Antient and Honourable Fraternity of Free and Accepted Masons".  
(Noorthouck uses the term "Antient Charges").

The 1813-11-27 Act of Union uses the style:

"United Grand Lodge of Ancient Freemasons of England".

Until 1923, the UGLE Seal used:

"United Grand Lodge of Ancient Free and Accepted Masons of England".

and since 1923:

"The United Grand Lodge of Antient Free and Accepted Masons of England".

The Premier GL used "Antient" quite frequently, including in the 1784 Constitution, which contains several references to the "Antients", whereas the "Antients" GL used "Ancient" exclusively, with only 4 exceptions between 1751 and 1813.

It appears that AF&AM originated with the UGLE, and not with the "Antients".

-- Peter Renzland, TSMR

An interesting topic of discussion was raised a lunch\*\*\* today. - When a Lodge has 60 to 80 members why is it that only 15 or so show up for the meetings? What has to be done to get Brethren to turn out to the meetings? We tossed around a few opinions (education, entertainment, commitment, participation, etc.) and moved on to another topic. When I returned to my computer this afternoon the following paper had arrived which I found of interest and decided to share - What is the purpose of Your Freemasonry?

\*\*\* **Lunch** is a weekly gathering of Freemasons & guests that have been meeting every Wed. at noon for the past 10+ years. We currently meet in the Lounge at the Black Knight Inn , 2929-50 Ave , Red Deer for a great steak Sandwich. Numbers vary from 4 to 16. **You are always welcome** - last two weeks saw brethren from Rocky Mountain House join us and this week a member of St.John's Lodge No. 333 in Spartanburg, SC. During the summer some of us try to get in 9 holes of golf before lunch - drop me an email if you would like to get on the golf list.

### Papers and talks from the Old LEO

#### The Purpose of Masonry - By Ed Halpaus, FPS

What is the purpose of Freemasonry? Why has the fraternity continued to exist for so many centuries, and why do we, you, me, and countless others throughout the centuries, love Freemasonry so much?

A while ago I was in the company of some Masons who had the opinion that the purpose of Freemasonry, what we as Freemasons and members of a Lodge were there to do, was to make more Masons. These Brothers said we were expected to bring in new members; that was the work we were to do.

Hearing that, my mind recalled something I heard years ago: A new Mason went to the Master of his Lodge and asked him when he would begin the work of a Freemason. He said, "Since I've taken my degrees, I've seen quite a few other men take their degrees, that's all we've been doing in Lodge since I joined, and I've been wondering when I will begin the work of a Freemason?" "Well," the Master said, "Degrees are the work of a Freemason, taking part in the degrees and bringing more men into Masonry." The new Mason said "I thought there was more to the work of a Mason," and the Master said, "This is the only Masonic work I know of."

When I first heard that story I felt that it was sad. I think it's sad because it is so true that there are times when a Mason gets into a leadership position in his Lodge and does not really understand what the work of Freemasonry is, or what its purpose is.

The purpose of Speculative Masonry is not to get more men into Masonry but rather to get more Masonry into men.[i] Membership in our Lodges is extremely and vitally important; "population means production." Having said that, the most important aspect of membership is to deliver to the Masons in our Lodges what Masonry has to

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teach, and to give our brethren what they came into Freemasonry to receive: This improves member satisfaction and retention.

It is important to share what Masonry has to offer with all initiated regular Masons; unfortunately, many times the mentoring and educating on the lessons of Masonry ends very soon after the new Mason receives his third degree. From the beginning of the ritual of the First Degree the candidate is told that Masonry is a Course of Hieroglyphical and Moral instruction. As the Candidate stands for the first time in front of the Altar and the Three Great Lights of Masonry, he is told that the design of the Masonry is to make its votaries wiser, better, and happier. After hearing what Masonry is in his first degree it's logical the new Mason will expect to receive the lessons of Masonry.

“Masonry teaches in signs and symbols, in pictures and parables”. When we joined Masonry we did so to learn, to improve ourselves, and to subdue our passions. We were told in the charge of the First Degree that if we are to improve in Masonic Knowledge we are to converse with well-informed Brethren, who will be always as ready to give as we will be ready to receive instruction: This is one way to convey that the Lodge will provide Masons to mentor the new Mason. We were also told to keep sacred and inviolable the mysteries of the fraternity, as these are to distinguish us from the rest of the community, and to mark our consequence<sup>[ii]</sup> among Masons: this tells us that what Masons can learn from Freemasonry is valuable; if we will take what we learn and apply it, we can become the better men we hoped to become when we signed our petition.

In Freemasonry we have degree work, and we have the work of a Freemason; they are not the same. Freemasonry is an organization that honors work; when our Lodges are open we are said to be at labor, and we wear aprons much like the workmen of old did. The comparison of the apron worn by our ancient brethren and modern speculative Freemasons is well said in the degree work of the first degree. However, the symbolism of the apron is interesting; a small part of the symbolism is that a Mason is said to be properly clothed when he wears his Masonic Apron arranged for his degree, in some other jurisdictions white gloves are necessary to be properly clothed. I like the requirement of white gloves and white apron to be properly clothed, because of what they symbolize; the white gloves symbolize clean hands, and the white apron symbolizes a clean heart.<sup>[iii]</sup>

Many times when a longevity award is presented to a brother it will be mentioned that he has labored diligently in the quarries of Freemasonry for all these many years. Freemasons like to labor. There is a Latin expression from long ago: Laborare est orare; meaning to Labor is to pray.

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The working tools of Speculative Masonry are for us to work on ourselves; to be good men who strive to become better as we progress in the science of Freemasonry. Masonry is not an end in itself; it is not a degree mill. Our work as Freemasons is to work on ourselves; we strive to fit ourselves as living stones, which can be used for good and useful employment in the Celestial Lodge where the Supreme Architect presides: Freemasonry is a means to that end. However, try as we will we never will arrive at perfection; we never will be like the perfect Ashlar; that is some of the symbolism of the broken column. The broken column symbolizes that when the end of our life arrives, whether in a young or old age, death will find us with work yet to do, our work will never be finished when we are working on ourselves, but that doesn't mean we should stop working on ourselves.

"The great design unfinished lies, our lives are incomplete." While this realization might be sad there is another symbol that will give us hope. The evergreen, which is the Acacia plant in Freemasonry, is a symbol of initiation, innocence and the immortality of the soul. The wood from this plant, (called Shittah wood,) was ordered by God and used by Moses and Bezaleel [BEZ uh lel] on the construction of the Tabernacle, the Ark of the Covenant, the Table for the Shewbread, and other sacred furniture. It was believed that Acacia was incorruptible, because insects and other destructive creatures would stay away from it. An interesting and telling fact from the old rituals of Freemasonry was about the Acacia plant and the symbolism of the immortality of the soul. From those old rituals a Mason would say; "Acacia is my name," meaning he had an immortal soul.

As far as the Mysteries of Masonry are concerned, Joseph Fort Newton had this to say: "There were those who thought that the power of Masonry lay in her secrecy; some think so still, not knowing that its real power lies in the sanctity of its truth, the simplicity of its faith, the sweetness of its spirit, its service to mankind, and that if all its rites were made public today it would still hold the hearts of men."

The mysteries and the secrets of our "Gentle Craft" are hidden rightly enough - they're hidden in plain sight. Where better to hide something than in plain view where it will be overlooked by most, even those who should know. Masons are searching and aching for Lodge leadership to lead the way and explain the lessons and mysteries to them, so that they may improve themselves and their lives.

In 1998 the Grand Lodge of Minnesota conducted a survey of Masons raised in the previous 5 years; those who were considered inactive. In the survey these Masons were asked why they were inactive and, what would help them get active? The answers were telling. One of the reasons identified is that Masonic Lodges don't always deliver what they promise. Which means that the lessons of Masonry were not com-

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municated and explained to the new Mason beyond him getting his degrees, also in some cases the fellowship talked about and expected just wasn't there.

Past Grand Master Ed Waldon, at a Midwest Conference on Masonic Education, quoted the ritual; "The design of the Masonic institution is to make its votaries wiser, better, and consequently happier." He was talking about Lodge mission statements, and said; that was the Lodge's Mission. I believe it is: A helpful question for Lodge Government to ask when faced with a decision might be: "Will this help make Masons Happier, Wiser, and better educated, or better off than before? If the answer is yes, then it might be something to pursue because it is in the mission of Masonry: Our mission includes teaching our votaries the lessons behind the allegories and symbols of our craft.

I would suggest, as did Brother and Reverend Joseph Fort Newton, that the mission of masonry includes making friends, to make their lives, and ours, better, and to help and encourage Masons to make their lives a quest for truth, righteousness, and character. Freemasonry upholds every noble and redeeming ideal of humanity, it is one of the forms of heaven on earth.

One of the purposes of Masonry is to unite men into our Brotherhood through initiation and instruction.

More Light – Mehr Licht ©, Masonic Matters © and Old Leo Letters and Talks ©, are publications of Ed Halpaus

What is the purpose of Your Freemasonry?



## World's Oldest Man Brother Walter Breuning Dies At 114

Walter Breuning was born in Melrose, Minnesota. He was the son of John Breuning and Cora Morehouse Breuning, and had two brothers and two sisters. In 1901 when he was 5, his family moved to De Smet, South Dakota, where he went to school for nine years until his family broke up in 1910. Breuning referred to this time as "the dark ages", as his family lived without electricity, water, or plumbing, describing it as "carry the water in, heat it on the stove. That's what you took your bath in. Wake up in the dark, go to bed in the dark. That's not very pleasant".



Longevity runs in Breuning's family. His paternal and maternal grandparents lived into their 90s, and his siblings lived to ages 78, 85, 91 and 100. His parents had long life spans as well.

In 1910 aged 14, Breuning dropped out of school; he began scraping bakery pans for \$2.50 weekly. He joined the Great Northern Railway in 1913, working for it for more than fifty years. During his early years, Breuning commented that he would have to hide from owner James J. Hill, as Hill did not want any railroad employees under the age of 18 (Breuning was first hired at age 17). Breuning worked for the Great Northern Railway until age 66, and was also a manager/secretary for the local Shriner's club until age 99. During World War I, he signed up for military service, but was never called up. He moved to Montana in 1918, where he continued working as a clerk for the Great Northern Railway. There, he met Agnes Twokey, a telegraph operator from Butte. He was married to her from 1922 until her death in 1957. They had no children and Breuning never married again, stating that "Second marriages never work; even first marriages don't work today." When World War II broke out, he was too old to serve. Breuning was a Freemason, and a member of Great Falls Lodge No. 118, Great Falls, Montana, for over 85 years. He held the 33rd Degree of the Scottish Rite, and was a Shriner.

Having lived at the Rainbow Retirement and Assisted Living Center in Great Falls, Montana, for the last 32 years, Breuning was in good health. He was a lifelong cigar smoker, but quit in 1999. He was able to walk, and ate two meals a day. He maintained a sharp mind and accurate memory. For example, he could remember his grandfather talking about his experiences in the American Civil War when he was three years old, and remembered the day President William McKinley was shot as the day "I got my first haircut". He took no prescription medications. In November 2007, at the age of 111, Breuning was fitted with hearing aids.

On his 112th birthday, Breuning said the secret to long life is being active: If you keep your mind busy and keep your body busy, you're going to be around a long time."

The week before his 113th birthday in September 2009, Breuning fell and bruised his scalp, but was otherwise unhurt.

Breuning dressed in a suit and tie every day. On April 24, 2009, at the age of 112, Breuning was interviewed on CBS by Steve Hartman for Assignment America. When asked by Hartman if he would do a second CBS interview in four years, Breuning said, "Well hell you sure can!"

On his 110th birthday, in September 2006, Breuning was declared the oldest living retired railroader in the United States. The Governor of Montana, Brian Schweitzer, and the city mayor attended his celebration. On

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February 16, 2009, Breuning made an appearance on the News Hour with Jim Lehrer, giving his views about the current state of the economy and the newly elected president. Breuning said that the first president he ever voted for was Woodrow Wilson, and that the most memorable news item he ever heard about in his life was the stock market crash of 1929. He also described life during the Great Depression.

On April 24, 2009, Breuning was the focus of a segment done by Steve Hartman's "Assignment America" on the CBS Evening News. and on September 21, 2009, he was the focus of another such segment. During his 113th birthday celebrations, Breuning said: "Remember that life's length is not measured by its hours and days, but by that which we have done therein. A useless life is short if it lasts a century. There are greater and better things in us all, if we would find them out. There will always be in this world - wrongs. No wrong is



really successful. The day will come when light and truth and the just and the good shall be victorious and wrong as evil will be no more forever."

The BNSF Railway named the west end of its new Broadview Subdivision, where it meets the ex-Great Northern Laurel Subdivision near Broadview, Montana, Walter Junction after Breuning. He was present at the dedication of the new line, which serves the Signal Peak Mine, on September 2, 2009. On February 25, 2010, Breuning was honored by Montana Ambassadors for shining a spotlight on the state of Montana.

On March 31, 2011, Breuning was hospitalized for an unspecified illness. The Governor of Montana, Brian Schweitzer, visited Breuning in hospital on April 6 and 8, 2011.

Breuning died of natural causes in a Great Falls hospital on April 14, 2011. He had been hospitalized since the beginning of the month with an undisclosed illness.

At the time of his death, Breuning was 26 days younger than Besse Cooper of Georgia, whom the Gerontology Research Group in Los Angeles lists as the world's oldest person at 114.

In an interview with the Associated Press in autumn 2010, Breuning attributed his longevity to eating just two meals a day, working as long as he could and always embracing change – especially death. "We're all going to die. Some people are scared of dying. Never be afraid to die. Because you're born to die," he said.

You may be wondering what this story about Bro. Breuning has to do with Freemasonry in Central Alberta ... well, I will tell you. Approx. 60 years ago Bro. Gene Dunnwebber, of Lochearn #151 in Rocky Mountain House was put through the degrees of Scottish Rite Masonry in Great Falls Montana - and Bro. Breuning was one of the officers on the Degree team at that time. Elsewhere in this newsletter you will see pictures of Bro. Dunnwebner receiving his 60 year Jewel from his Bros. in Lochearn Lodge. Bro. Dunnwebner is shown in picture to the right wearing his Scottish Rite regalia and sword as Grand Master of the Host at a Lodge of Perfection meeting in Lacombe.

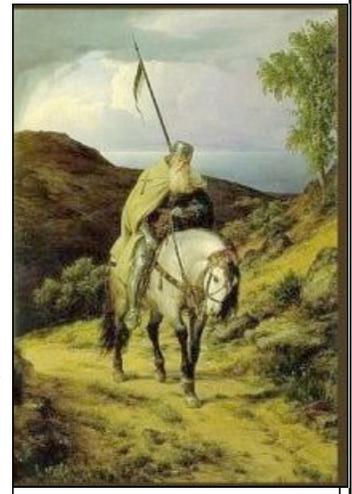


## Jaques DeMolay, Last Grand Master Of The Knights Templar

by Blake Bowden

Published on 01-02-11 02:58 PM

The origin of knighthood is lost in the dim past. In early England a knight seems to have been a youth who attended a member of the court; it was a position of honour and of service and might lead in time to Royal recognition and rank. In Germany the early knight may have been regarded much in the same way, a disciple. In both countries the knights were obviously ambitious and high-spirited youths as one might expect. It was in France, however, that the idea of chivalry arose, and this conception quickly spread throughout Europe. Some knights had made themselves useful to Earls or Bishops, that is the principal landlords and magnates and military chiefs of the realm, and might be classed as superior civil servants in times of peace, becoming leaders of the armies, both secular and religious, in times of war. There were, of course, many foot-loose knights wandering about Europe in quest of adventure, but on the whole a knight was a responsible link in the Feudal chain reaching from the king to the peasant. In time the ideal of chivalry came to prevail, and the high honour accompanying it seems to have derived from prehistoric Teutonic custom. The candidate had to submit to a rigorous investigation of his character and qualifications. Then the community turned out to welcome him with fitting ceremony and investiture with sword and shield, with belt and sword, or with gilt spurs and collar, usually by the knight's father or some exalted personage. In time those who had fought against the Saracens became preeminent, and were accorded rank and dignity independent of birth or wealth.



A Knight Templar

The Knights Templar, or Poor Fellow Soldiers of Christ and of the Temple of Solomon, was one of the three out-standing military orders of the Middle Ages in Christendom. The brotherhood was founded, about 1118, by Hugues de Payns, a nobleman residing near Troyes, in Burgundy, and Godefroy de St. Omer (or Aldemar), a Norman knight.

Their original purpose was to protect pilgrims to sacred places, more especially those who sought the Holy Sepulchre. At first there were eight or nine Knights Templar. They bound themselves to each other as a brotherhood in arms, and took upon themselves vows of chastity, obedience and poverty according to the rule of St. Benedict. It is also recorded that they pledged themselves to fight against ignorance, tyranny and the enemies of the Holy Sepulchre, and "to fight with a pure mind for the supreme and true King."

Baldwin I, King of Jerusalem, assigned them accommodation in his palace, which stood on the site of the Temple of Solomon. In this way their name, Templars, was derived. At first the knights wore no uniform or regalia, nothing in fact save the cast-off garments that were given

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to them in charity. It was the poverty, sincerity and zeal of the order in its first years that endowed it with importance. They sought out the poor and the outcast, the excommunicated as well as the unwanted, and shepherded them within their fold.



Hugues de Payns, accompanied by several of his knights, returned home in 1127 for the purpose of securing adequate ecclesiastical sanction for some of the special privileges which the order had usurped. Among the very special privileges was immunity from excommunication, which threatened a good deal of trouble. Bernard of Clairvaux, the greatest abbot of his day, received Hugues de Payns, and not only praised the Knights Templar, but went much further. The future St. Bernard did not attend the Council of Troyes in 1128, at which the Rule of the Temple was drawn up, but he seems to have inspired it - the constitution, ritual, discipline and very core of the order. Finally there got abroad the idea, that in the rule of the order there existed a "secret rule," and a legend speedily grew up around this "lost word." In time this was the undoing of the order. The whole Rule of the Temple was probably never written out, its more essential parts being conveyed by word of mouth, by symbol and sign, and protected by proper safeguards. The point of importance was, that the order now had ample acknowledgement and authority, and from this moment onward power and treasure flowed into its hands in an unending and broadening stream.

The Templars and the Crusades are forever associated in history and legend. The Templars, in an astonishingly short time, spread over Christendom. They had thousands of the fattest manors in the Christian world. They became the bankers of the age, the money exchange between Europe and the East, the trust company of the time.

They provided loans to princes, dowries for queens, ransoms for great warriors, safety deposit vaults for the treasure of emperors and popes. Their chapters were the schools of diplomacy of the time, training grounds for prospective rulers, colleges in commerce and finance, sanctuaries for all who needed protection, high or low. It was inevitable that they should attract to themselves the envy of the less fortunate orders and guilds. In time, in fact before the death of St. Bernard, in 1153, they had not only received the tribute of kings and cardinals in the form of lands and treasure, but they freed themselves from the necessity of paying tax, tithe or tribute to any power, prince or pope, which privilege they claimed as defender of the Church. This was enough to bring upon themselves the inevitable reckoning for overreaching ambition, but they went further, very much further. They not only claimed exemption from excommunication, but claimed exemption from all papal decrees except those specially aimed at them by name, and they owed allegiance to no power or authority on earth except their own head, the Bishop of Rome. They had become a separate social, economic, political and religious order, cutting across and transcending kingdoms, principalities and archdioceses, with only the Vice-

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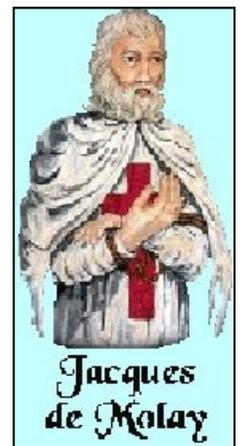
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gerent of God superior to their Grand Master. The enormous powers of the Knights Templar were bound to be challenged by the popes as well as kings who demanded loyalty within their realms. The order found itself in increasingly compromising situations, the victim of treachery on the part of kings and princes of the Church, or the instigator of trickery and subterfuge on its own part to preserve its powers. The King of France, Philip the Fair, set out to unite the Hospitallers and the Templars into one grand order, The Knights of Jerusalem, the Grand Master of which was always to be a prince of the royal house of France. The Grand Master of the Knights Templar invariably was Master of the Templars at Jerusalem, and in Cyprus after the loss of the Holy Land to the Turks. He came in time to live in a sumptuous manner, befitting his great wealth and vast powers. In the field, during the campaigns, he occupied a great tent, round, with the black and white pennant flying above its high peak, bearing the red cross of the Templars. Regional Grand Commanders were accorded similar honours and no one took precedence over them except the Grand Master, when he was present.

We know little concerning the initiation ceremonies of the Knights Templar. Probably there was some cleansing ritual, robing in white, the all-night vigil and Holy Communion, gilt spurs, sword or other gift of honour, and finally the oath and accolade. Certainly the order was a Christian institution. Their war-cry—Beauseant! - also inscribed on their banners and pennants, pledged loyalty to their friends and promised terror to their foes. Likewise both a prayer and a pledge were the well-known words:

Non nobis, Domine, non nobis, sed nomini tuo da gloriam.  
Not unto us, O Lord, not unto us, but unto Thy Name be the glory.



Jacques de Molay was the twenty-second and last Grand Master of the Knights Templar. He was born about 1240 at Besancon, in the Duchy of Burgundy, and was of noble but poor family. He was admitted to the order of knighthood, in 1265, at Beaune and proceeded shortly to the Holy Land, under the Grand Master William de Beaujeu, to fight for the Holy Sepulcher. Jacques de Molay remained in the Holy Land for many years, for he was still with the order in Jerusalem when, about 1295, he was elected Grand Master upon the death of Grand Master Gaudinius - Theobald de Gaudilai. After the loss of Palestine by the Templars, de Molay took his few remaining knights to the Island of Cyprus. In 1305 he was summoned to a conference with the Pope, Clement V, who stated that he wished to consider measures for effecting a union between the rival Templars and Hospitallers. A long and bitter feud had existed between the two great orders.

However, both had agreed not to accept disciplined members who might desire to transfer their allegiance from one order to the other.

Also, in battle, it was permitted members who became hopelessly separated from the main

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body of one order to rally under the cross of the rival order if near.

Jacques de Molay, accompanied by sixty knights, made a royal progress westward. He called upon the Pope who consulted him regarding a further Crusade, and de Molay requested an investigation into charges that were already being openly made against the order.

Finally he arrived in Paris with kingly pomp. Philip the Fair, King of France, suddenly arrested every Knight Templar in France, October 13, 1307, de Molay and his sixty friends among them. They were brought before the University of Paris and the charges read to them. Poor Fellow Soldiers of Christ and of the Temple of Solomon

De Molay spent five and a half years in prison. Of those arrested, one hundred and twenty-three knights of the order "confessed under the torture of the Inquisition." Some confessed that at the initiation ceremonies they had spat upon the Crucifix. When the Grand Master's turn came he likewise confessed, apparently to bogus charges prepared beforehand by the Inquisition, fearing torture, but he denied the charges of gross practices indignantly, and demanded audience with the Pope. The Pope himself believed the Templars were guilty, at least on some of the counts, but he resented the intrusion of Philip in what he regarded as his own special precinct, in spite of the fact that he largely owed his papal tiara to Philip.

Many retracted their confessions regarding their indignity to the Crucifix, only to be burned at the stake. Many who returned to their homes throughout Christendom, recanted, but the Inquisition followed them and they burned. Despotism, naked and cruel, without scruple or any capacity for shame, had broken loose upon the world. It was a new and bloody technique that proved vastly effective in the hands of tyrants - both secular and religious. Civilization was to hear a good deal about this arbitrary rule, this summary and vindictive totalitarianism, without conscience, hungry for power, wholly wicked, completely mad. In 1311, Clement and Philip became reconciled, which prepared the way for the final act in the tragedy.

The next year, at Vienna, the Pope condemned the order in a sermon while Philip sat at his right hand. Later the inevitable occurred; the Knights Templar were broken up. Much of their treasure was given to the Knights of St. John, but Philip the Fair and Clement V reserved land and treasure, castles and Abbeys for themselves and their friends.

No full hearing seems to have been given to all the charges, or any comprehensive judgment handed down on the order as a whole. However, in 1314, Jacques de Molay, whose fear had made him a pathetic figure, and whose craven "confessions" contrary to the oath of his order had sent hundreds to their death, again confessed, again recanted his confession, again confessed, each time shrinking miserably in stature both as a man and Grand Master and having humiliation and utter disgrace heaped upon him for his pains.

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Finally, after the long imprisonment and tragedy and sorrow of it all, he was led out upon the scaffold in front of Notre Dame in Paris, in company with his friend Gaufrid de Charney, Preceptor of Normandy. The papal legates were in attendance and a vast multitude of people filled the square. He was to confess by arrangement and hear the legates sentence him to life imprisonment. Jacques de Molay finally atoned. Instead of confessing he proclaimed the innocence of the order. King Philip the Fair did not hesitate or consult with the Pope's legates; he had de Molay burned forthwith, "between the Augustinians and the royal garden." Guido Delphini was burned with them, and also the young son of the dauphin of Auvergne. With his dying breath Jacques de Molay shouted to the multitude that King and Pope would soon meet him before the judgment seat of God. The common people gathered up his ashes, and before many days it was as de Molay had foretold, Both Clement V and Philip the Fair were dead.



The immortal Dante maintained the innocence of the Knights as did many another famous contemporary. Today it is generally admitted that the Inquisition went to the poor knights in prison, told them that their officers had confessed to spitting upon the Crucifix, and then wrung from them "confessions" by the most brutal of all institutions. The confessions are all discounted. The evidence against them was from their rivals, the Dominicans and Franciscans and others, all worthless.

The Order had long held the Turk in check, and kept alive the dream of a united Christendom. It had given to the world the idea of the chivalrous man as a religious man, the servant of his state not ashamed to own his God. It had paved the way for the large part laymen were to play in the religious life of the nations. It was the school of diplomacy and commerce, of international finance and opinion. Those who destroyed the order opened the way for Turkish conquests in the West. They also made known the horrors of despotism, of trial by pogrom and purge, which kindled again in the wicked days of St. Bartholomew's and in the mad days of the French Revolution - the cult of cruelty, that ran its course even in the New World with witch huntings and burnings, and that is not yet dead. It has been said that the thirteenth of October, 1307, was a day of humiliation for the whole race. If the world remembers, and recovers its sense of shame, its capacity for indignation, it may not have been in vain.

The Middle Ages were past, and deep rivers of Christian blood had flowed for two hundred and fifty years, before the Turk was expelled from the Spanish peninsula. Under Don John of

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Austria the Mediterranean states, organized into a league, sent an armada of two hundred ships against the Turkish fleet that had sailed westward from Cyprus and Crete. Christian met Saracen off Lepanto, October 7, 1571, broke the naval power of the Turks forever and set barricades to their western expansion to this day. Thus was October 13, 1307, at last avenged. Nearly every European state and noble family was represented. There was also present a humble Spaniard who had his arm shattered but who lived to write a book, with his one good hand, the novel Don Quixote, that laughed the last dregs of a corrupt and bogus chivalry out of Europe. He died in 1616, the year our Shakespeare died, and an era ended. The era of the common man followed; a new day had dawned.

Source: Lorne Pierce  
Past Assistant Grand Chaplain A.F.& A.M. Ontario



## 10 Things to Remember as a Freemason

1. I am the representative of my Lodge and of all Free and Accepted Masons. Whatever I do or say reflects directly upon myself and my fellow Freemasons everywhere and our good works.
2. I am responsible for what my Lodge and Freemasonry represent. They can be no more than what my fellow Freemasons and I make them.
3. I should not criticize what my fellow Freemasons do for Freemasonry unless I have a better suggestion and I am prepared to do it myself.
4. I must remember that the fact that I bear the name, Master Mason or Freemason, is not enough. I must continue to be worthy.
5. My fellow members and I are our Lodges and Freemasonry. Without our active support they cease to exist.
6. My Lodge does me a favour by calling upon me. I am not doing the Lodge a favour by serving. It is both an obligation and a privilege to help the Lodge and Freemasonry.
7. I should treat my fellow Freemasons with the same respect, honour, and understanding that I would like to receive from them.
8. It is not a right to be a Freemason, it is an honour. I should respect that honour by abiding by all of the precepts of my Lodge, my Grand Lodge, and Freemasonry as a whole.
9. Whatever differences my fellow Freemasons and I may have, we are all bound together by the bonds of our loyalty to The GAOTU, our families, the Lodge, and Freemasonry.
10. The willing Master Mason and his understanding family are the lifeblood of the Lodge and Freemasonry

Reprinted from "Small Town Texas E-Magazine Feb 2011  
<http://www.mastermason.com/STTM-Emag/index.html>

## [Montana, Alberta and Saskatchewan Joint Meeting in August](#)



The Second Annual Trijurisdictional Outdoor Lodge, promoting Masonic friendship and fraternity between the Grand Lodges of [Montana](#), [Alberta](#) and [Saskatchewan](#) will be held August 26-27, 2011 at Helena, Montana. A joint outdoor meeting will take place at the site of the [Mullan Pass Historic Masonic Site](#).

To find the location, on Google Maps go to **46°39'14.47"N 112°19'01.62"W**

The event is sponsored by Grand Masters of the Grand Lodges of Montana, Alberta and Saskatchewan. All Master Masons from jurisdictions recognized by the GL of Montana are invited.

Program and hotel information will be coming soon. Join their email list for updates by contacting [2011trijurisdictional@gmail.com](mailto:2011trijurisdictional@gmail.com)

or check the facebook page under **2011 Trijurisdictional Outdoor Lodge**

Check out pictures from last years event in the Photo Gallery located on the GLA web page

### From the Mail Box:



If you or someone you know is interested in becoming a Shriner or Mason, go to this website or contact Bro. Hodge

**<http://www.beashrinernow.com/>**

Bro. Garry Hodge  
ghodge@pumpsandpressure.com



Following is a link to an extremely inspirational video about Freemasonry. I challenge you not to be inspired and moved by it.

The video features a classically-trained Canadian actor, Richard Easton, who is perhaps best known for his bravura performances with the Royal Shakespearean Company.

Between 2005 and 2011, he has appeared as Benjamin Franklin in a series of commercials and videos about Freemasonry, produced for the Grand Lodge of Massachusetts A.F. & A.M.. This link is to one of those videos – entitled “A Charge to the Fraternity by Benjamin Franklin”. <http://www.youtube.com/watch?v=iiisiJ5wllw>



Here is a thought to end the newsletter / Lodge Meeting/ or even the day.  
Copied from Bro. Hugh Young’s web site “Masonic Happiness”

<http://linshaw.ca/happy>

Is anybody happier because you passed his way?  
Does anyone remember that you spoke to him today?  
The day is almost over and its toiling time is through;  
Is there anyone to utter now a kindly word of you?  
Can you say tonight, in parting with the day that’s slipping fast,  
That you helped a single brother of the many that you passed,  
Is a single heart rejoicing over what you did or said;  
Does the man whose hopes were fading, now with courage look ahead.  
Did you waste the day or lose it? Was it well or sorely spent?  
Did you leave a trail of kindness, or a scar of discontent?  
As you close your eyes in slumber, do you think that God will say,  
“You have earned one more tomorrow by the work you did today”?  
*Author Unknown.*

*Have a Great Day*

## Concordant Bodies



Ancient and Accepted Scottish Rite, Lodge of Perfection, Central Valley  
 Meetings: 3rd Tuesday, 8:00 pm  
 Freemason Hall, 4722 - 49B Ave, Lacombe, AB  
 Contact Vern Otto, 403-782-3988



Royal Arch, Lebanon #38  
 Meetings: Third Thursday  
 Apollo Lodge Hall, 5114-50 Ave Stettler, AB  
 Contact: Jim Lockhart, jlockhart@xplore.net 403-742-5775



**Mountain View #1** (Olds) 1st Tuesday - **Venus #2** (Red Deer) 2nd Monday  
**Alexandra #4** (Lacombe) 2nd Tuesday - **Victoria #14** (Stettler) 3rd Monday  
**Innisfail #37** (Innisfail) 1st Thur. - **Battle River #47** (Ponoka) 3rd Thursday



**Al Azhar** - (Calgary) - Red Deer Unit  
 Meetings - 3rd Wed. Freemason Hall, 4811-52nd Street, Red Deer, AB, Pres.:  
 Glen English 403-314-2145; 1st Vice: Bill Canning 403-346-4414;  
 Secretary: Noble Ed Whitenett 403-341-5089



**Al Shamal** - (Edmonton) - Regional Club: Battle River  
 Contacts: Cliff McDermott - Red Deer ccmcde@shaw.ca  
 Don Anderson - Stettler - darand@telusplanet.net

Editor's Comments: - This newsletter is not an official Masonic publication and does not express the policies or opinions of any specific Masonic Lodge, District or Grand Lodge.

So go ahead and enjoy it as my gift to you. If you have any ideas or suggestions to improve it let me know - I will always listen, I may not do anything about it, but I will listen. I would love to publish some of the stories from around the District or even Alberta. Stories about individuals, Lodge happenings or histories of Lodges.

This newsletter will not be published in paper format, but feel free to print it out and pass on to a brother.

The subscription list for this newsletter came from the CDMEL (Central District Masonic Email List). If you would rather not receive this Newsletter, let me know and I will remove your name - Your name will not be removed from the CDMEL unless you specifically request it. If you would like to be added to the subscription list send me an email.

**Are you your brother's keeper?** Several Masons in the District do not have access to computers &/or the Internet. If you know of such a Bro. And you think this newsletter is worth while, why not print off a copy to pass on. Another idea - if you would like a copy, but do not have a computer, ask your son or grandson to print it for you - he may get an idea of what it is you do at that secret Lodge!

W. Bro. Clark Johnston, Beacon #190, cjohnst@telus.net